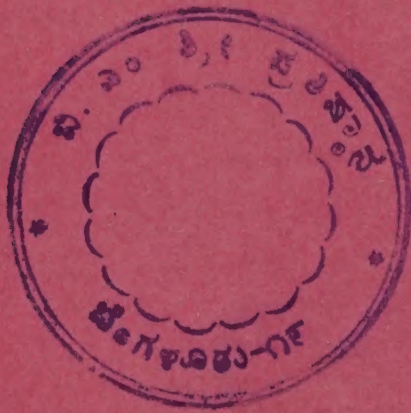


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THE MAHĀBHĀRATA

FOR THE FIRST TIME CRITICALLY EDITED BY

VISHNU S. SUKTHANKAR†

(Aug. 1925—Jan. 1943)

S. K. BELVALKAR

(April 1943—March 1961)

P. L. VAIDYA

(since April 1961)

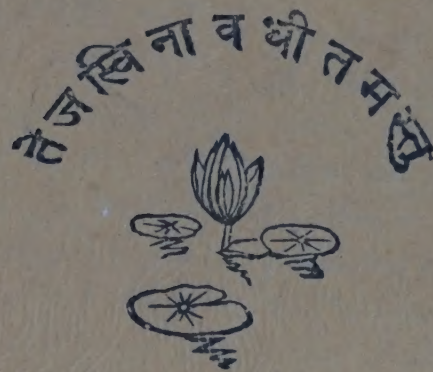
WITH THE CO-OPERATION OF

SHRIMANT BALASAHEB PANT PRATINIDHI†; R. N. DANDEKAR; S. K. DE;
F. EDGERTON†; A. B. GAJENDRAGADKAR†; P. V. KANE; R. D. KARMARKAR†;
V. G. PARANJPE; V. K. RAJAVADE†; N. B. UTGIKAR†; V. P. VAIDYA†;
H. D. VELANKAR; RAGHU VIRAT†; M. WINTERNITZ†;
R. ZIMMERMANN† AND OTHER SCHOLARS

AND ILLUSTRATED FROM ANCIENT MODELS BY

SHRIMANT BALASAHEB PANT PRATINIDHI

RAJA OF AUNDH



Under the Patronage of the Raja of Aundh; the British Academy, London; the Union Government of the Republic of India; Governments of the States of Maharashtra, West Bengal, Madras, Bihar, Uttara Pradesh, Gwalior, Hyderabad, Mysore, Orissa, and Assam; the Universities of Bombay, Calcutta, Travancore, Poona, and Delhi; the Governments of Burma and Nepal; Several Commercial Firms and Charitable Trusts; UNESCO and other Distinguished Donors

POONA

BHANDARKAR ORIENTAL RESEARCH INSTITUTE

1966

Reviews and Opinions

His Excellency Sir LESLIE WILSON, Late Governor of Bombay: "I heartily congratulate you and all those who have been working with you on this production. The first critical examination of the Mahābhārata is undoubtedly a *national* work, and I sincerely trust that you will receive whole-hearted support in this publication."

The late Professor HERMANN JACOBI: "Your edition furnishes us with *just* what we want. I consider your text as reliable as can be expected under the circumstances. . . . Your plan of editing the Great Epic is the best that could be devised."

The late Professor HEINRICH LÜDERS: "I was greatly impressed by the arrangements that have been made at the Institute for the collation of the Mahābhārata MSS. The arrangements are such as will ensure great accuracy and perfect clearness in the registration of the various readings. . . . Your work seems to me to merit the highest possible praise both as regards the constituting of the text, and the clarity and succinctness with which the MSS. evidence has been recorded."

The late Professor E. WASHBURN HOPKINS: "Every library or individual possessed of Sanskrit texts will find this new edition of the great Sanskrit epic indispensable."

Indian Culture, Calcutta: "It is appropriate that it should have fallen to Indian scholarship to produce the first critical edition of the *Mahābhārata*. . . . Indians, who have assimilated Western scholarship and adapted it to the special conditions of the task, are fully capable of carrying even so formidable an undertaking to its destined close. . . . In the present edition one cardinal merit is the richness of the *apparatus criticus*. . . . The new edition would be invaluable for this merit alone. . . . The methods of constituting the text adopted by the editor are unquestionably sound."

— The late Professor A. BERRIEDALE KEITH.

Annals of the Bhandarkar Oriental Research Institute: "The *Ādi-parvan*, in Dr. Sukthankar's Critical Edition of the Mahābhārata, is now complete, and I have no hesitation in saying that this is the most important event in the history of Sanskrit philology since the publication of Max Müller's edition of the *R̥gveda*. . . . His collaborators will be greatly helped not only by the example set by the first editor in the edition itself, but also by the scholarly way in which he has treated, in the *Prolegomena*, the complicated manuscript tradition, and mastered the whole

problem of Mahābhārata text criticism."—The late Professor M. WINTERITZ.

CARL G. LOHMANN, Secretary, Yale University, New Haven: "The University wishes to take this opportunity of tendering its cordial felicitations to your Institute on its remarkably useful career of scholarship. The great critical edition of the Mahābhārata alone, though only one of your worthy undertakings, is enough to establish your permanent reputation in the world of learning."

The Times of India, Bombay: "The publication of this volume is a literary event of the first magnitude; for it marks the successful accomplishment of the first and most difficult stage of what is probably the greatest undertaking in the field of Oriental Research. . . . There is no doubt that, when completed, this first critical edition of the great epic will be an achievement of international importance reflecting no little credit on the Sanskrit scholarship of India.

Journal Asiatique, Paris: "Quoi qu'il en soit de cette controverse et quelle que doive être la solution du problème posé, il reste que nous possédons désormais, grâce au zèle, à la science, à la conscience de M. Sukthankar, une édition modèle de l'*Ādi-parvan*, que les recherches ultérieures ne pourront ni modifier, ni enrichir sensiblement, une édition telle que des générations d'indianistes l'avaient souhaitée sans oser l'espérer."—The late Professor SYLVAIN LÉVI.

Acta Orientalia: "It would therefore seem to be proper that the first critical edition [of the Mahābhārata] should be made in India, where so much important material is to be found. And the new edition shows that Indian scholars, who have always been our teachers in Indian traditional lore, now have become our equals in critical acumen and methods. The critical edition of the Mahābhārata may be said to inaugurate a new epoch in the history of Indian lore and Indian philology. . . . The beautiful illustrations are highly interesting as specimens of modern Indian art, and are a very welcome feature of this great national undertaking. —Professor Dr. STEN KONOW (Oslo).

Journal of the American Oriental Society, New Haven (Conn.): "Dr. Sukthankar deserves to be heartily congratulated on the brilliant success of his work. More than that, he deserves the active support of all Sanskritists, and of all who are interested in the furtherance of this supremely important work. . . . In every respect, therefore



22. 1955

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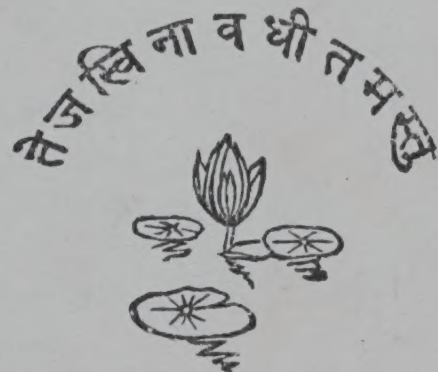
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POONA

BHANDARKAR ORIENTAL RESEARCH INSTITUTE

1966

THE ŚĀNTIPARVAN

VOLUME XVI

INTRODUCTION

FOR THE FIRST TIME CRITICALLY EDITED BY

SHRIPAD KRISHNA BELVALKAR

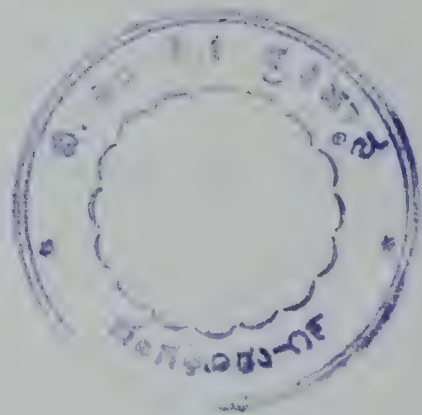
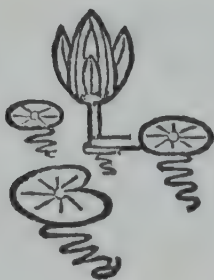
*Honorary Fellow of the Royal Asiatic Society of Great Britain and Ireland
and of the Asiatic Society of Bombay*

Silver Jubilee Medallist, Bhandarkar Oriental Research Institute

SOMETIME PROFESSOR OF SANSKRIT, DECCAN COLLEGE, POONA

AND BANARAS HINDU UNIVERSITY, BANARAS

तेजस्विनावधीतमस्तु



POONA

BHANDARKAR ORIENTAL RESEARCH INSTITUTE

1966

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and

Published by Dr. R. N. Dandekar, Hon. Secretary of the Institute

INTRODUCTION

The Śāntiparvan, the twelfth book of the Mahābhārata, is divided into three sub-sections (upa-parvans)—the Rājadharmā, the Āpaddharma and the Mokṣadharmā—which (but particularly the third in contrast with the first two) became more or less independent themes of study and recitation by people who approached the task with varying qualifications and expectations and who, as a consequence, were directly and indirectly responsible for the formation and transmission of more or less independent manuscript-traditions for the sub-sections as such, which, to the extent that it has happened here, has not been the case with the sub-sections of the other books of the Epic. This divergence of interest is reflected also in the total number of MSS. of the respective sub-sections that have been entered in the descriptive catalogues, published reports and library lists of Sanskrit MSS. preserved in public and private collections in and outside India, including also the result of the findings of special search-parties sent in various parts of India. Thus, classifying script-wise and restricting our remarks to MSS. containing the text alone, we have only 1 MS. written in the Śāradā script, which, fortunately, gives all the three sub-sections. There happen to be 2 or 3 Maithilī MSS. known so far, one of which gives all the three sub-sections while the others give only the Mokṣadharmā. There is reported the existence of about 30 Bengali MSS., only 3 or 4 of which seem to be complete for the entire Śānti (RĀM), 10 giving R and Ā without the M, 12 containing only M, 1 only Ā, and the rest either fragmentary or of unspecified contents. Of Telugu MSS., only about 15 could be traced, 2 of them complete for the entire Śānti (RĀM), 1 each giving RĀ, ĀM and RM, 4 giving R alone and 2 M alone, while the rest are either fragmentary or of unspecified contents. Of Grantha MSS. about 24 have been known from the lists, only three of them being complete for RĀM (one, however, missing towards the end); of the rest, one gives RĀ, another RM, while most of the others give R or M alone in a more or less incomplete or fragmentary condition. Of MSS. written in Malayālam characters, only 10 could be located, just one of which, it would seem, gives all the three sub-sections, RĀM, 3 giving RĀ together, 3 others only R and 4 more only M. The bulk of the manuscript material exists in the All-India Devanāgarī script. Of the more than hundred MSS. that have been listed, only 15, however, happen to give all the three sub-sections (RĀM), about 30 containing R alone, about 25 Ā alone, and about 20 M alone, while 3 contain RĀ, and one each RM and ĀM, the remaining MSS. being either incomplete or fragmentary or of unspecified contents.

Of this extensive mass of manuscript material available, the B. O. R. Institute had collated 18 MSS. for RĀM: namely, besides the solitary Śāradā, Maithilī, Bengali and the Malayālam MSS. available, 2 MSS. each in Telugu and Grantha and 10 MSS. in Devanāgarī. All of these are naturally included in the following Critical Apparatus.

Of MSS. giving RĀ (without M), the Institute had collated 15 MSS., 8 of them (it is worth noting) in Bengali characters, 3 in Malayālam, and the rest in Devanāgarī. The Critical Apparatus uses 11 of these MSS. MSS. containing R + M (without Ā) or Ā + M (without R) or Ā alone (without R and M) are probably due to accidents of preservation, there being a solitary case or two of each. A large number of MSS., however, give R alone, and still larger, M alone: the latter category affording greater opportunities for extensive additions, as illustrated by the MS. M₂ of our Critical Apparatus.

Naturally, the Critical Apparatus for the Śānti-parvan as a whole is not, except in the case of MSS. giving all the three Upa-parvans (RĀM), uniform. Before the beginning of each Upa-parvan, we have given, in Editorial note [No. 1], [No. 2] and [No. 3], a separate Critical Apparatus limited to that Upa-parvan alone, which, for convenience, has been retained where it is needed, though it called for some minor corrections. Here follows now a Critical Apparatus for the Śānti-parvan as a whole, arranged sub-section wise and in a tabular form:—

CHART OF THE ŚĀNTIPARVAN CRITICAL APPARATUS

RĀJADHARMA	ĀPADDHARMA	MOKṢADHARMA
------------	------------	-------------

I. N(ORTHERN) RECENSION (R, 25 MSS.; Ā, 25 MSS.; M, 26 MSS.)

(a) *North-western Group* (v)

Śāradā Version [Ś]

Ś₁ = Paris, Bibliothèque Nationale,
No. 379 : used from a photo-
copy. Undated.

Ś₁ = Paris, Bibliothèque Nationale,
No. 379 : used from a photo-
copy. Undated.

Ś₁ = Paris, Bibliothèque Nationale,
No. 379 : used from a photo-
copy. Undated.

K₁ = Poona, Bombay Govt. Collection (deposited at the B. O. R. I.), No. 198 of 1891-95. Undated.

K₂ = Poona, Mirikar Collection of the Bhārat Itihās San-shodhaka Mandal, No. 207. Undated.

K₃ = Poona, Kamat Collection of the BORI, No. 12. Undated.

K₄ = Poona, BORI MSS. Collection, No. 246 (originally numbered 15), dated Śaka 1693 = V. Samvat 1828 (cir. A. D. 1771).

K₅ = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 4757, dated V. Samvat 1851 (cir. A. D. 1794).

K₆ ——— Absent ———

K₁ = Poona, Bombay Govt. Collection (deposited at the B. O. R. I.), No. 198 of 1891-95. Undated.

K₂ = Poona, Mirikar Collection of the Bhārat Itihās San-shodhaka Mandal, No. 207. Undated.

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K₅ = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 4757, dated V. Samvat 1851 = Śaka 1716 (cir. A. D. 1794).

K₆ ——— Absent ———

K₁ = Poona, Bombay Govt. Collection (deposited at the B. O. R. I.), No. 198 of 1891-95. Undated.

K₂ = Poona, Mirikar Collection of the Bhārat Itihās San-shodhaka Mandal, No. 207. Undated.

K₃ ——— Absent ———

K₄ = Poona, BORI MSS. Collection, No. 246 (originally numbered 15), dated Śaka 1693 = V. Samvat 1828 (cir. A. D. 1771).

K₅ ——— Absent ———

K₆ = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 4556, dated V. Samvat 1852 (cir. A. D. 1795).

RĀJADHARMA	ĀPADDHARMA	MOKṢADHARMA
K ₇ ——— Absent ———	K ₇ ——— Absent ———	K ₇ = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 4712. Undated.
Maithili (Videha) Version [V]		
V ₁ = Kathmandu, Nepal Durbar Library, No. 738 (Bendall, wrongly, 867) : used from an enlarged micro-film copy. Dated L. Samvat 412 (cir. A.D. 1516).	V ₁ = Kathmandu, Nepal Durbar Library, No. 738 (Bendall, wrongly, 867) : used from an enlarged micro-film copy. Dated L. Samvat 412 (cir. A. D. 1516).	V ₁ = Kathmandu, Nepal Durbar Library, No. 738 (Bendall, wrongly, 867) : used from an enlarged micro-film copy. Dated L. Samvat 412 (cir. A. D. 1516).
(b) Central Group (γ)		
Bengali Version [B]		
B ₀ = Paris, Bibliothèque Nationale, No. 20, bundle O : used from a photo-copy. Date same as for Āpaddharma.	B ₀ = Paris, Bibliothèque Nationale, No. 20, bundle O (cont.) : used from a photo-copy. Dated Śaka 1599 (cir. A. D. 1677).	B ₀ = Paris, Bibliothèque Nationale, No. 20, bundle Q : used from a photo-copy. Dated Śaka 1599 (cir. A. D. 1677).
B ₁ = Dacca, University Library, No. 4806. Collated at Santi-niketan. Undated.	B ₁ = Dacca, University Library, No. 4806. Collated at Santi-niketan. Undated.	B ₁ ——— Absent ———

B₂ = Santiniketan, Viśvabhārati Library, No. 6. Date same as for Āpaddharma.

B₃ = Dacca, University Library, No. 507. Collated at Santiniketan. Date same as for Āpaddharma.

B₄ = Santiniketan, Viśvabhārati Library, No. 281. Collated at Santiniketan. Undated.

B₅ = Dacca, University Library, No. 579. Collated at Santiniketan. Date same as for Āpaddharma.

B₆ ——— Absent ———

B₇ ——— Absent ———

B₈ ——— Absent ———

B₂ = Santiniketan, Viśvabhārati Library, No. 6. Dated Śaka 1609 (cir. A. D. 1687).

B₃ = Dacca, University Library, No. 507. Collated at Santiniketan. Dated Śaka 1663 (cir. A. D. 1741).

B₄ = Santiniketan, Viśvabhārati Library, No. 281. Collated at Santiniketan. Undated.

B₅ = Dacca University Library, No. 579. Collated at Santiniketan. Dated Śaka 1663 (cir. A. D. 1741).

B₆ ——— Absent ———

B₇ ——— Absent ———

B₈ ——— Absent ———

B₂ ——— Absent ———

B₃ ——— Absent ———

B₄ ——— Absent ———

B₅ ——— Absent ———

B₆ = Santiniketan, Viśvabhārati Library, No. 7. Collated at Santiniketan. Dated Śaka 1631 (cir. A. D. 1709).

B₇ = Dacca, University Library, No. 503. Collated at Santiniketan. Dated Śaka 1659 (cir. A. D. 1737).

B₈ = Dacca, University Library, No. 587. Collated at Santiniketan. Dated Śaka 1669 (by corr. : orig. 1666) (cir. A. D. 1747).

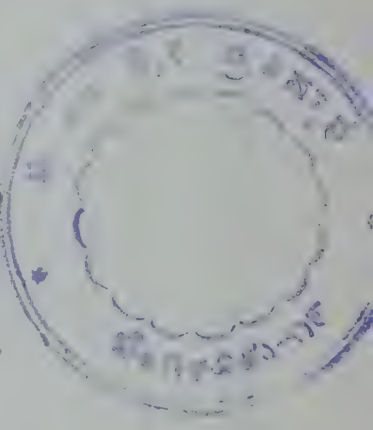


CHART OF THE ŚĀNTIPARVAN CRITICAL APPARATUS (cont.)

RĀJADHARMA	ĀPADDHARMA	MOKṢADHARMA
B ₉ ——— Absent ———	B ₉ ——— Absent ———	B ₉ = Calcutta, University Library, No. 1386. Collated at Santi- niketan. Dated Śaka 1702 (cir. A. D. 1780).

Devanāgarī Version [D], sub-divided into

(i) Devanāgarī Version of Arjunamīśra [Da]

Da ₁ = Poona, Bombay Govt. Col- lection (deposited at the BORI), No. 499 of Viśrām- bāg I. Undated.	Da ₁ = Poona, Bombay Govt. Col- lection (deposited at the BORI), No. 499 of Viśrām- bag I. Undated.	Da ₁ ——— Absent ———
Da ₂ = Poona, Bombay Govt. Col- lection (deposited at the BORI), No. 500 of Viśrām- bag I. Undated.	Da ₂ = Poona, Bombay Govt. Col- lection (deposited at the BORI), No. 500 of Viśrām- bag I. Undated.	Da ₂ ——— Absent ———
Da ₃ ——— Absent ———	Da ₃ ——— Absent ———	Da ₃ = Poona, Bombay Govt. Col- lection (deposited at the BORI), No. 476 of Viśrām- bag I. Undated.
Da ₄ ——— Absent ———	Da ₄ ——— Absent ———	Da ₄ = Poona, Bombay Govt. Col- lection (deposited at the BORI), No. 38 of A 1879- 80. Undated.

(ii) Devanāgarī Version of Nilakaṇṭha [Dn], the “ Vulgate ”

Dn ₁ = Bhor, State Library, No. 80. Date same as for Mokṣadharmā.	Dn ₁ = Bhor, State Library, No. 82. Dated Śaka 1691 (cir. A.D. 1769).
Dn ₂ = Poona, BORI, Vishalgad Collection, No. 245. Dated Śaka 1704 (cir. A. D. 1782).	Dn ₂ ——— Absent ———
Dn ₃ ——— Absent ———	Dn ₃ ——— Not used ———
Dn ₄ ——— Not used ———	Dn ₄ = Poona, Bombay Govt. Collection (deposited at the BORI), No. 29c of A 1879–80. Dated Śaka 1680 (cir. A. D. 1758).

(iii) Devanāgarī Version of Vidyāsāgara [Ds]

Ds ₁ ——— Absent ———	Ds ₁ = Poona, Bombay Govt. Collection (deposited at the BORI), No. 39 of A 1879–80. Undated.
Ds ₂ ——— Absent ———	Ds ₂ = Tanjore, Sarasvathi Mahal Library, No. 1141. Collated at Tanjore. Undated.

CHART OF THE ŚĀNTIPARVAN CRITICAL APPARATUS (cont.)

RĀJADHARMA	ĀPADDHARMA	MOKṢADHARMA
(iv) Devanāgarī Composite Version		
D ₁ = Poona, BORI MSS. Collection, No. 237. Undated.	D ₁ = Poona, BORI MSS. Collection, No. 237. Undated.	D ₁ ——— Absent ———
D ₂ = Madras, Adyar Library, No. X. B. 11. Undated.	D ₂ = Madras, Adyar Library, No. X. B. 11. Undated.	D ₂ = Madras, Adyar Library, No. X. B. 11. Undated.
D ₃ = Tanjore, Sarasvathi Mahal Library, No. 1116. Collated at Tanjore. Dated V. Samvat 1667 (cir. A. D. 1610).	D ₃ = Tanjore, Sarasvathi Mahal Library, No. 1115. Collated at Tanjore. Dated V. Samvat 1667 (cir. A. D. 1610).	D ₃ = Tanjore, Sarasvathi Mahal Library, No. 1117. Collated at Tanjore. Dated V. Samvat 1668 (cir. A. D. 1611).
D ₄ = Poona, Bombay Govt. Collection (deposited at the BORI), No. 219 of 1887-91. Undated.	D ₄ = Poona, Bombay Govt. Collection (deposited at the BORI), No. 220 of 1887-91. Undated.	D ₄ = Poona, Bombay Govt. Collection (deposited at the BORI), No. 221 of 1887-91. Undated.
D ₅ = Tanjore, Sarasvathi Mahal Library, No. 1167. Collated at Tanjore. Undated.	D ₅ = Tanjore, Sarasvathi Mahal Library, No. 1166. Collated at Tanjore. Dated V. Samvat 1745 (cir. A. D. 1688).	D ₅ = Tanjore, Sarasvathi Mahal Library, No. 1168. Collated at Tanjore. Undated.
D ₆ = Baroda, Oriental Institute, No. 11317. Undated.	D ₆ ——— Absent ———	D ₆ = Baroda, Oriental Institute, No. 11317. Undated.
D ₇ = Tanjore, Sarasvathi Mahal Library, No. 1191. Collated at Tanjore. Undated.	D ₇ = Tanjore, Sarasvathi Mahal Library, No. 1191. Collated at Tanjore. Undated.	D ₇ = Tanjore, Sarasvathi Mahal Library, No. 1192. Collated at Tanjore. Undated.

D₈ = Poona, Vishalgad Collection of the BORI, No. 240. Undated.

D₉ ——— not used ———

D₈ = Poona, Vishalgad Collection of the BORI, No. 240. Undated.

D₉ = Poona, Bombay Govt. Collection (deposited at the BORI), No. 65 A of 1882-83. Undated.

D₈ = Poona, Vishalgad Collection of the BORI, No. 240. Undated.

D₉ = Poona, Bombay Govt. Collection (deposited at the BORI), No. 65 B of 1882-83. Undated.

II SOUTHERN RECENSION (R, 10 MSS.; A, 9 MSS.; M, 10 MSS.)

Telugu Version [T]

T₁ = Tanjore, Sarasvathi Mahal Library, No. 11811. Collated at Tanjore. Undated.

T₂ = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 3947. Undated.

T₁ = Tanjore, Sarasvathi Mahal Library, No. 11811. Collated at Tanjore. Undated.

T₂ = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 3947. Undated.

T₁ = Tanjore, Sarasvathi Mahal Library, No. 11811. Collated at Tanjore. Undated.

T₂ = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 3947. Undated.

Grantha Version [G]

G₁ = Poona, BORI MSS. Collection, No. 27 (acquired from Srinivas Aiyangar). Undated.

G₂ = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 4082. Undated.

G₁ = Poona, BORI MSS. Collection, No. 27 (acquired from Srinivas Aiyangar). Undated.

G₂ = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 4082. Undated.

G₁ = Poona, BORI MSS. Collection, No. 27 (acquired from Srinivas Aiyangar). Undated.

G₂ = Lahore, D. A. V. College Library (now transferred to Hoshiarpur, East Panjab), No. 4082. Undated.

CHART OF THE ŚĀNTIPARVAN CRITICAL APPARATUS (cont.)

RĀJADHARMA	ĀPADDHARMA	MOKṢADHARMA
G ₃ = Tanjore, Sarasvathi Mahal Library, No. 11819. Collated at Tanjore. Undated.	G ₃ — Absent —	G ₃ = Tanjore, Sarasvathi Mahal Library, No. 11819. Collated at Tanjore. Undated.
G ₄ = Tanjore, Sarasvathi Mahal Library, No. 11832. Collated at Tanjore. Undated.	G ₄ — Absent —	G ₄ — Absent —
G ₅ — not used —	G ₅ = Tanjore, Sarasvathi Mahal Library, No. 11847. Collated at Tanjore. Undated.	G ₅ — Absent —
G ₆ — Absent —	G ₆ — Absent —	G ₆ = Tanjore, Sarasvathi Mahal Library, No. 11833. Collated at Tanjore. Undated.
Malayālam Version [M]		
M ₁ = Pilakkatiri, South Malabar. Poomulli Mana Library, No. 309. Dated Kollam Samvat 921 (cir. A. D. 1746).	M ₁ = Pilakkatiri, South Malabar. Poomulli Mana Library, No. 309. Dated Kollam Samvat 921 (cir. A. D. 1746).	M ₁ = Pilakkatiri, South Malabar. Poomulli Mana Library, No. 309. Dated Kollam Samvat 921 (cir. A. D. 1746).
M ₂ = Cochin, Paliyam Estate Library, No. 3. Undated.	M ₂ = Cochin, Paliyam Estate Library, No. 3. Undated.	M ₂ — Absent —

M₃ = Vadakancheri, Cochin. Avana-
pparambu Mana Library,
No. 80. Undated.

M₄ = Alwaye, Travancore. Ponnokottu Mana Library, not
numbered. Undated.

M₅ ——— Absent ———

M₆ ——— Absent ———

M₇ ——— Absent ———

M₃ = Vadakancheri, Cochin. Avana-
pparambu Mana Library,
No. 80. Undated.

M₄ = Alwaye, Travancore. Ponnokottu Mana Library, not
numbered. Undated.

M₅ ——— Absent ———

M₆ ——— Absent ———

M₇ ——— Absent ———

M₅ = Cochin, State Library, No.
39. Undated.

M₆ = Vadakancheri, Cochin. Avana-
pparambu Mana Library,
No. 64. Undated.

M₇ = Calicut, Paḍiññāre Kovilakam
Library, not numbered. Un-
dated.

TESTIMONIA

(i) Commentaries

Ca = Arjunamīśra's *Bhāratārtha-
dīpikā* or °*pradīpikā*, as in
Da₁ and Da₂ and, occasionally,
on the margins of Ś₁.

Cb = Vimalabodha's *Durgatārtha-
prakāśinī*, as in a Maithilī
MS. from the Rāja Library,
Darbhanga.

Ca = Arjunamīśra's *Bhāratārtha-
dīpikā* or °*pradīpikā*, as in
Da₁ and Da₂ and, occasionally,
on the margins of Ś₁.

Cb = Vimalabodha's *Durgatārtha-
prakāśinī* as in Bombay Govt.
Collection (deposited at the
BORI), No. 167 of 1887-91.
Undated.

CHART OF THE ŚĀNTIPARVAN CRITICAL APPARATUS (concluded)

11

THE ŚĀNTIPARVAN

RĀJADHARMA	ĀPADDHARMA	MOKṢADHARMA
<p>Cn = Nilakanṭha's <i>Bhāratabhāva-dīpa</i> or °<i>dīpikā</i>, as in Dn₁, Dn₂ and in "Vulgate" editions.</p> <p>Cp ——— Absent ———</p> <p>Cs ——— Absent ———</p> <p>Cv = Vādirāja's <i>Lakṣālaṃkāra</i> as in a copy from P. P. S. Sastri's library.</p> <p>Mañj. = Kṣemendra's <i>Bhārata-mañjarī</i> (Kāvya-mālā, No. 64).</p> <p>Āndhra = <i>Āndhra Mahābhārata</i>, being Tikkana's continuation of Nannaya Bhaṭṭa's Telugu adaptation.</p>	<p>Cn = Nilakanṭha's <i>Bhāratabhāva-dīpa</i> or °<i>dīpikā</i>, as in Dn₁, Dn₂ and in "Vulgate" editions.</p> <p>Cp ——— Absent ———</p> <p>Cs ——— Absent ———</p> <p>Cv = Vādirāja's <i>Lakṣālaṃkāra</i> as in a copy from P. P. S. Sastri's library.</p> <p>(ii) <i>Epitomes</i></p> <p>Mañj. = Kṣemendra's <i>Bhārata-mañjarī</i> (Kāvya-mālā, No. 64).</p> <p>(iii) <i>Translations and Adaptations</i></p> <p>Āndhra = <i>Āndhra Mahābhārata</i>, being Tikkana's continuation of Nannaya Bhaṭṭa's Telugu adaptation.</p>	<p>Cn = Nilakanṭha's <i>Bhāratabhāva-dīpa</i> or °<i>dīpikā</i>, as in Dn₁, Dn₂ and in "Vulgate" editions.</p> <p>Cp = Paramānanda Bhaṭṭācārya's <i>Mokṣadharmatīkā</i> as in MS. No. 12899 from the Oriental Institute, Baroda. Dated Śaka 1594 (cir. A. D. 1672).</p> <p>Cs = Vidyāsāgara's <i>Vyākhyānarat-nāvali</i>, as in Ds₁ and Ds₂.</p> <p>Cv = Vādirāja's <i>Lakṣālaṃkāra</i> as in a copy from P. P. S. Sastri's library.</p> <p>Mañj. = Kṣemendra's <i>Bhārata-mañjarī</i> (Kāvya-mālā, No. 64).</p> <p>Āndhra = <i>Āndhra Mahābhārata</i>, being Tikkana's continuation of Nannaya Bhaṭṭa's Telugu adaptation.</p>

DETAILED ACCOUNT OF THE MANUSCRIPTS

Ś₁

Paris, Bibliothèque Nationale, No. 379. Written on country paper in Śāradā characters. Size 260 × 355 millimeters ($10\frac{2}{5} \times 14\frac{1}{5}$ inches). Gives about 25 lines to a page and about 30 letters to a line. The MS. was purchased in Kashmir in 1898 by M. A. Foucher and is now bound in one volume. The MS. was used from photographs (two for each folio) kindly supplied by M. Filliozat of the Bibliothèque Nationale. The folios are numbered from 1 to 265, of which the following 74 : viz. 1–7, 173 (wrongly omitted in counting), 177–178, 183–186, 191, 194–199, 201–232, 240–241, 243, 246–255 and 257–264 are missing. The MS. is defective towards the end. A few folios are damaged in the margins, while folio numbered 245 is wrongly placed with the MS., as it gives instead stanzas 1188–1190 from the Mokṣadharmā of Kṣemendra's *Bhāratamañ-jarī*. Some more leaves must have been missing, but it would seem that a few of them were replaced by smaller-size folios (with 20–22 lines to a page and about 20 letters to a line) written *sec. m.* in Śāradā characters. Only three such folios are extant : 95, 120, 121; and they give the text alone and not the commentary, which the original portion of the MS. writes in Śāradā characters on the margins all around the text. This commentary in question is by Arjunamiśra, as is expressly stated on the top-margin of folio 127^b (इति श्रीअर्जुनमिश्रकृतायां महा * * * * * समाप्तः) and on the lower margin of the same page (नत्वा जगद्गुरुं विष्णुं ततः पितरमेव च । क्रियतेऽर्जुनमिश्रेण मोक्षधर्मप्रदीपिका ॥). Where the commentary could not be completely written within the limits of the margins, the copyist has continued the same on a small-size extra folio—sometimes more than one folio—where the commentary alone (without the text) is written. Such folios with commentary-continuations occur, written on both the sides, after fol. 128^b, 140^b, 141^b, 147^b, 155^a, 155^b, 156^b, 161^a and 200^b; on one side only, after fol. 152^b; and on two folios (the second written on one side only) after 148^b. This Arjunamiśra's commentary seems to have been written by a later copyist, who at times attempts to correct the originally written text (*inter. lin.* or *marg.*) so as to make it agree with the commentary. The instances are : adhy. 174.5^c, 176.8^a, 199.15^a, 206.3^a and 219.7^d. Also compare 29.104^a, 48.2^d, 96.13^c, 300*, 132.2^a, 162.39^c, 203.32^a, 203.36^c, 205.24^d, 209.14^c, 211.21^a, 257.11^b, 258.32^a, 308.89^c, 309.63^b. The copyist who wrote the commentary seems to have been a different person from the one who copied the smaller-size folios, so that the MS. before us is the handicraft of three different persons more or less separated from one another in time. The MS. cannot be said to be very old.

The manuscript gives all the three Upa-parvans, with the following lacunae due to the missing folios : Rājadharmā : 12. 1. 1 to 19. 8^c; Mokṣadharmā : 12. 236. 19^b to 240. 16^c; 250. 35^d to 255. 41^d; 261. 11^a to 57^c; 263. 52^c to 273. 26^a^b; 274. 13^b to 308. 76^c; 313. 44^a to 316. 1^b; 316. 57^c to 318. 26^a; 321. 14^b to 328. 47^d; 329. 18^a to 336. 15^d; and 336. 65^c up to end of the Parvan.

Excluding the initial benedictory stanza (1* = 301* = 455*), of the total number of (300 minus 1 =) 299 star-passages and 13 Appendix passages in the Rājadharmā, Ś₁ gives 21 only (37*, 45*, 73*, 79*, 80*, 86*, 146*, 160*, 227*, 234*, 237*, 241*, 248*, 249*, 257*, 261*, 288*, 296*, 297*, 300* and one App. passage, No. 4); of the (153 plus 1, minus 18 omitted numbers =) 136 star-passages in the Āpaddharma, only 5 (323*, 324*, 377*, 412*, 429*); and of the 463 star-passages and 19 Appendix passages in the Mokṣadharmā, only 12 (490*, 524*, 556*, 559*, 591*, 593*, 622*, 636*, 653*, 788*, 793*, 798*) star-passages : it is, however, possible that, in this particular sub-section, a few more star-passages and one or two Appendix passages present in the MS. (e.g. No. 28) were written on the folios now missing. On the whole the manuscript seems to be very conservative as regards additional passages, and the few that are present belong—with sporadic exceptions—to either the Northern recension as a whole (namely, 37*, 45*, 73*, 79*, 80*, 86*, 146*, 160*, 237*, 248*, 249*, 257*, 261*, 296*, 297*, from the Rājadharmā section; 377*, 429*, from the Āpaddharma, and from the Mokṣadharmā 490*, 524*, 556*, 559*, 636*, 653*, 788*, 798*, besides, probably, App. I, No. 28); or to the Kashmir recension as such (namely, 227* which is shared with K₂, 234* which is shared with K₁₋₄ B₁ D_n D₄, 241* which is shared with K_{1.2.4}, and 288* which is shared with K_{1.2} D₁ from the Rājadharmā; 323* which is shared with K D_{n1. n3} D_{2.3.5.8}, and 324* which is shared with K_{1.2.4} D_{1.4.9} from the Āpaddharma; and 591* which is shared with K_{1.2} plus M_{5.6}, 593* and 622* [a substitute passage] which are both shared with K_{1.2.4}, and 793* which is shared with K_{1.2.4.7} D_{4.9} from the extant portion of the Mokṣadharmā). There is no addition peculiar to Ś₁ alone.

Considering the omitted passages in the extant portions of Ś₁, the bulk of them are due to haplography and are shared by Ś₁ with the usual Kaśmirian group of MSS. Thus in Rājadharmā, haplographical omissions in Ś₁ alone are—12. 29. 49; 78. 15-16; 107. 24 : those shared by Ś₁ with K₁ are—12. 30. 21; 45. 1^c-4^b; 46. 17 : with K₂—12. 19. 13^b-14^a; 70. 15^c-16^b; 103. 10-11 : with D₄—12. 29. 108 : with K_{1.2}—12. 91. from न लोप्येत् in 13^d to धर्म in 14^d; 92. 14-15; 96. 4^a-8^b; 106. 1-4 : with K_{1.2} D₁—12. 113. 11^c-12^b : with K_{1.2} D_{2.4.6} G₃—12. 85. 3 : with K_{1.2} T₂ M₂—12. 28. 19-20 : with K₁ B₁—12. 48. 11^c-12^b : with K₁ D₁—12. 47. 24 : with K₁₋₃ D₁—12. 124. 53^c-54^b : with K_{1-3.5} D_{1.4.8}—80*, lines 1-2 : with K_{1.3.5} D_{4.8}—12. 47. 52 : with K_{1.2.4}—12. 95. 15, 98. 17 : with K_{1.2.4} D_{7.8}—12. 36. 5^c-6^b : with K_{2.4} D₁—12. 123. 2^{cd}; 128. 45^{ab} : with Bo D_{n2}—12. 99. 5^a : with D_{a1} D₁—12. 128. 35^c-36^b. In the Āpaddharma, while there are no solitary haplographical omissions in Ś₁, we have, shared with K₄ alone—12. 160. 13^a-15^b : shared with K_{1.2.4} D₁—12. 139. 68-69; 149. 29; 155. 9-10 : with K_{1.2.4} D_{1.3}—12. 167. 4^c-5^b : with K_{1.2} D_{1.3}—12. 150. 8^{cd} : with K_{2.4} D₁—12. 157. 17^{cd}; 158. 6^d-7^a; 161. 43^{bc} : with K_{2.4} B₁ D₁—12. 159. 52^{cd}. In the Mokṣadharmā, while the only individual omission in Ś₁ in the extant portion is 12. 320. 27-37 (which appears nevertheless to have been motivated by the desire to omit an incident compromising

to the dignity of sage Vyāsa), no less than twelve cases of haplographical omission are quotable which Ś₁ shares with K_{1.2.4} and with no other MS. These are—12. 173. 14^c–15^d, 33^c–34^b, 36^c–37^c; 179. 2; 180. 23^c–24^b; 196. 21^{cd}; 221. 33^c–34^b; 229. 16^c–17^b; 231. 12^c–13^b, 21^c–22^b; 232. 25^{ab}; 320. 14^{cd}. In eleven other cases some more MSS. are added to the above group, viz. K₇ in 12. 177. 13 and 199. 5^{cd}; K₇ Ds₁ in 12. 195. 12^c–13^b; K₇ B_{8.9} Da_{3.4} D_{4-7.9} in 12. 246. 13^{cd}; V₁ in 12. 243. 13^{cd}; D_{2.4.8} in 12. 258. 68; D_{4.5.7} in 12. 273. 34; D_{5.7} in 12. 308. 130; T₂ in 12. 247. 11^{ab}; M_{1.6.7} in 12. 261. 5^d–6^a; and M_{1.7} in 12. 312. 31–32. Non-haplographical omissions which, as a rule, establish relationship between the sharing MSS. more assuredly than haplographical ones are: in the Rājadharmā—12. 29. 16^{cd} (shared with K_{1.2.4}); 12. 29. 85^{cd} (shared with K₁ D₁); 12. 55. 12^{cd} (shared with K₁₋₄ D_{4.8}); 12. 59. 116^a–118^c (shared with K₁); 12. 122. 9^a–11^c (shared with K_{1.2} D₁)—the non-haplographical omissions in Ś₁ alone being 12. 66. 23^{abc} and 99. 29^{ab}. In the Āpaddharmā—12. 139 from नराधिप in 7^c to ब्रूहि in 7^d and 139. 8 (shared with K_{2.4} D₁). In the Mokṣadharmā—12. 175. 20^{ab}; 192. 62^d–64^c (shared with K₁) and 12. 183 from first न in 10⁶ to तूक्तं in 10⁷; 203. 27^{ab}, 35^{ab}; 218. 8^{cd}; 224. 16^{ab}; 308. 77^{ab}; 309. 17^e–18^d; 329. 13² (all shared with K_{1.2.4}).

The transpositions of lines found in Ś₁ are: in the Rājadharmā—12. 29. 39^{abc} and 39^{ef} (with V₁ B_{0.3.5} Dn D_{2.3.5-7} T [T₁ om. 39^{bc}] M); in the Āpaddharmā—12. 152. 7^{ab} and 7^{cd} (with K₅ Dn_{1.3} D_{2.3.8}); 159. 39^{cd} and 39^{ef} (with D₁); 162. 12^{cd} and 13^{ab} (with K_{2.4} D₁); in the Mokṣadharmā—12. 199. 32^{ab} and 32^{cd} (with K_{1.4}); 308. 139^{ab} and 139^{cd} (with K_{2.4}); 312. 17^b and 18^b (with K_{1.2.4}); 318. 37 and 38 (with K_{1.2.4}).

K₁

Poona, Bombay Government Collection (deposited at the Bhandarkar Oriental Research Institute), No. 198 of 1891–95. Written in Devanāgarī characters on thin country paper about 15" × 7½"; 18 lines to a page and about 45 letters to a line. Margins ruled and double daṇḍas inserted at the end of stanza-lines in red ink. Occasional corrections in yellow pigment. Colophons and references written in red or alternate letters in red and black ink. Lacunas in the original MS. from which the present one was copied are indicated by blank spaces or dotted lines, the blanks being (as on fol. 63) at times filled in by a later hand. Occasional marginal corrections (*pr. m.* and *sec. m.*) are also found. The handwriting is legible and the MS. is in good condition. The folios are numbered continuously from 1 to 419 with folios 38 and 39, and 409 and 410 numbered together and folios 364, 365, 366 missing. Folios 1–266 complete the Śāntiparvan proper, the rest of the MS. giving the दानधर्म of the अनुशासनपर्व. In the colophons, however, we almost invariably read शान्तिपर्वणि दानधर्मेषु उत्तमानुशासने or उत्तमानुशासने दानधर्मेषु, but almost never as अनुशासनपर्वणि except at the end where we read समाप्तं चेदमानुशासनं पर्व which, however, is followed, a few lines later, by समाप्तमिदं शान्तिपर्वानुशासनिकम्. The MS. gives

संवत् ८४ at the end which may be the सप्तर्षिसंवत्, prevailing in Kashmir, given by the original MS. of which the MS. before us is a copy. The present copy is undated. The MS. begins from 12. 10. 1 and gives the Śāntiparvan complete in the three sub-sections. The portion from 12. 94. 22^a to 12. 96. 3^b is lost owing to a blank folio.

The MS. K₁ which seems to have lost the first nine adhyāyas must have been copied from a Kashmirian (perhaps Śāradā) original. In the Rājadharmā, out of the 33 star-passages found in the MS., 18 (viz. 37*, 45*, 73*, 79*, 80*, 86*, 146*, 160*, 234*, 237*, 241*, 248*, 249*, 257*, 261*, 288*, 296* and 297*) have already figured as additional passages in Ś₁, besides passage No. 4 in Appendix I. Two star-passages, 15* and 123*, are peculiar to K₁ alone, the latter being a substitute passage, while 11* is shared with K_{2.4} D₁ alone. Of the the remaining 12 star-passages, Nos. 20*, 23* and 24* are inserted by K₁ along with the majority of N MSS. (Ś₁ missing in their case); while, of the rest, 183*, 270* and 271* are inserted by K₁ *against* Ś₁, but following the majority of N MSS.; whereas 117*, 118*, 220*, 221*, 222* and 290* are inserted *against* Ś₁ but following the majority of both N and S MSS. — In the Āpaddharmā, only five star-passages are found in K₁, four of which (viz. 323*, 324*, 412*, 429*) figure as additional passages in Ś₁, while the remaining passage, 395*, it shares with K₃ V₁ B Da D_{4.5.9} T G_{1.2.5} M *against* Ś₁. — In the Mokṣadharmā, K₁ gives, besides the initial *maṅgalācaraṇa*, 31 star-passages (two of them, 622* and 868*, subst. passages), 11 of which (viz. 490*, 524*, 556*, 559*, 591*, 622*, 636*, 653*, 788*, 793*, 798*) it shares with Ś₁; one (viz. 770*) being found in K₁ alone, while 592* is given by K_{1.2} plus M_{5.6}; 857*, 868*, 907 by K_{1.2.4}; and 884* by K_{1.2.4} V₁ (marg.). In the remaining cases, the additional passages are shared by the majority of N MSS. (Ś₁ missing) (viz. 756*, 779*, 882*, 901*), or by N (Ś₁ missing) and S MSS. without M (viz. 840*, 856*, 860*, 861*, 892*, 902*), or by the bulk of N (Ś₁ missing) and S MSS. (viz. 828*, 831*, 832*).

Owing to the defective nature of the original MS. from which K₁ seems to have been copied, K₁ shows a number of omissions which are peculiar to it and non-haplographical. Thus, in the Rājadharmā, it omits 12. 31^b–32^c; 14. 33^{ab}; 26. 18^{cd}; 30. 39 to 31. 30^a; 36. 22^{cd}; 38. 40^c–41^d; 50. 8; 54. 23^c–24^d; 55. 7^{ab}; 56. 31^e–32^d; 57. 14^{cd}; 66. 31^{cd}; 79. 7^{cd}; 104. 44; 115 from किंचन in 10^b to परोक्षं in 11^b; 125. 290*, line 1; and 126. 11^a–12^b. In the Āpaddharmā, 12. 131. 16^c–17^d; 139. 27^c–28^d; 159. 61; 164. 2^a–3^b (with the ref.). In the Mokṣadharmā, 12. 168. 39^e–40^b; 170. 4^d–5^e, 6^c–8^b; 171. 2^d–3^c; 173. 29; 180. 28^d–29^c; 186. 22^d–23^c; 194. 1; 199. 10; 200. 34, 37–38; 207. 14^c–15^b; 215. 26; 218 from शु in 5^d to चक्ष्व in 6^d; 219 from the first न in 11^b to भवितव्य in 12^b; 221. 56; 222. 20^{cd}; 225. 2^c–3^b; 237 from वसक्त in 31^a to यो in 31^d; 253. 30; 261. 7^{ab}, 59; 269. 7^c–8^b; 272. 35^c–36^b; 274. 26; 279. 5; 281. 9^c–10^b; 290. 48, 64^c–65^a; 292. 35^d–36^c; 293. 41^c; 301. 2^c–3^b; 306 from सर्वे in 87^d to वर्णा in 88^c; 312. 36^b, 37^a; 315 from थापूर्व in 14^a to श्व हि in 15^a; 317 from पण्डितः in 14^d to संशयः

in 16^b; 318. 2^{cd}; 320. 7^c-8^b, 12, 27^a-28^b; 321. 43; 326. 38^a-40^b, from बह्वर्थ in 47^d to वामं पा in 48^d; 327. 26^c-27^b; 328. 23^c-24^b; 329 from न क्षत्र in 7^b to पर्यन्ति in 7ⁱ, from र्थमिन्द्रो in 21² to सक्तं in 21⁴; 330. 32^{cdes}; 331. 16^{ab}; 332 from ते देवा in 7^a to तेजो in 8^b, 9^{bcd}; 335 from द्रुत in 20^a to पूर्वमे in 21^a, 53^{ef}; 336. 62; 337. 56; 338 from गन्ध in 20^a to सततं in 20^b.

On the other hand, non-haplographical omissions in K₁ shared with other MSS. are—shared with Ś₁ alone: in the Rājadharmā, 59 from स्तु in 116^a to चा in 118^c; in the Mokṣadharmā, 192. 62^d-64^c. Shared with Ś₁ K_{2.4}: in the Rājadharmā, 29. 16^{cd}; in the Āpaddharmā, 162. 12^{ab} (with D₁ also); in the Mokṣadharmā, 183 from the first न in 10⁶ to तूक्तं in 10⁷; 203. 27^{ab}, 35^{ab}; 218. 8^{cd}; 224. 16^{ab}; 329. 13²—as well as 272. 21^{ab}; 290. 110^{ab}; 294. 1^{ab}, 44^{ab}; 308. 26^d-27^c; 316 from वेदनः in 57^d to भादवि in 58^d; 317. 27^d-28^c; 322 37^b-38^a (Ś₁ missing in the last eight cases). Other occurrences are, in the Rājadharmā: 16. 12^c-13^b (shared with K₂ D₇); 18. 33^{cd} and 29. 1-3 (shared with K₂ alone); 29. 85^{cd} (shared with Ś₁ D₁); 122. 9^a-11^b (shared with Ś₁ K₂ D₁); and 55. 12^{cd} (shared with Ś₁ K₂₋₄ D_{4.8}). In the Mokṣadharmā: 277. 5^{cd} (shared with K_{2.4} D₂); 314. 39 (shared with D₅); 320. 29-37 and 346. 3^{cd} (shared with K₂); 326. 42^{abcd}, 89; 329 from तप in 25¹ to स्तेपे in 26¹; 335. 6^b-7^a; 344. 1^a-8^b (with ref.); 348. 17^a-18^b (the last six, shared with K_{2.4}) besides 337. 38^{cd} and 338. 18^{cd} (both shared with K_{2.7} D_{4.9} G₁).

Turning to haplographical omissions, K₁ presents the following cases where its haplography is not shared by any other MS.: thus, in the Rājadharmā: 12. 12. 15^c-17^b; 14. 24; 22 from महाराज in 3^a to क्षत्रियाणां in 4^c; 26. 11^a-12^a; 32. 17^{cd}; 52. 31^{cd}; 55. 8, 18-20 (with ref.); 63. 29^{bc}; 72. 31^c-33^b; 77. 3; 82. 20; 101 from ने in 31^d to पलाय in 32^b; 103 from हेच्छामि in 1^d to तानि in 2^d; 120. 28^b-29^a; 123. 24^{ab}. In the Āpaddharmā: 12. 137. 32^c-33^d; 141 from दुरात्मनः in 14^b to वृत्ति in 15^d; 148. 14^b-16^a; 149 from प्रातिष्ठन्त in 111^d to ग्रहृष्टा in 115^a; 152. 4^c-5^d; 162. 34; 164. 4; 166. 19^b-21^c; 167. 6^b-7^a, 22^c-23^b. In the Mokṣadharmā: 12. 168. 26^b-27^a; 174. 8^b-9^a; 175 from मिरेव in 27^d to आकाशान्ते in 28^d; 178. 15; 187. 21^c-22^b; 192 from त्वा in 29^d to कालोऽहं in 30^d; 196. 15^c-16^b; 197. 9^b; 201 from भुवः in 3^d to स्वयं in 4^d; 203. 29^c-30^b; 205 from शिथिली in 25^b to बुद्ध्या in 26^a; 211. 1^{bc}; 223. 12; 227. 15^c-16^b; 230. 6^b-7^a; 248. 19^d-20^c; 250. 23^a-24^b; 261. 31-32; 271. 14^d-15^c, 65; 273 from मवासृजत् in 6^f to दैत्य in 7^d; 276 from संशयम् in 13^f to चैवा in 14^d; 277. 20; 289. 17, from धन्वी in 31^a to यथा in 32^a, 45; 290. 21^c-22^b, 36^d-37^a; 294. 33^c-34^b; 296. 15^c-17^b; 301. 5^b-6^a; 306. 87^b; 308. 80^{bc}, 126^{ef}; 312 from कृत्वैव in 43^a to रात्रे तु in 44^a; 316. 8, 31^{ab}; 321. 39^d-41^a; 322 from मते in 43^c to बृहस्पति in 44^c, 50^d-51^c; 323. 3^c-4^b; 326. 123; 327. 56^c-57^b, 70, 75; 331. 9; 335. 17^c-18^b; 342. 6^c-7^a; 350. 4; 352. 2-3. The existence of so many cases of solitary haplography implies a carelessness in copying.

Haplographical omissions shared by K₁ in association with Ś₁ and other MSS.
Śānti 4*

are the following : In the Rājadharmā, with Ś₁ alone, 12. 30. 21; 45. 1^c-4^b; 46. 17 : with Ś₁ K₂, 12. 91 from न लोपयेत् in 13^d to धर्म in 14^d; 92. 14-15; 96. 4^a-8^b; 106. 1-4 with the following ref. : with Ś₁ K₂ D₁, 12. 113. 11^c-12^b : with Ś₁ K₂₋₄, 12. 109. 6^{ab} : with Ś₁ K_{2.4} D₁, 12. 68. 10^d-13^c; 120. 37^c-38^b : with Ś₁ K₂ D_{2.4.6} G₃, 12. 85. 3 : with Ś₁ K₂ T₂ M₂, 12. 28. 19-20 : with Ś₁ B₁, 12. 48. 11^c-12^b : with Ś₁ B₁ D₁, 12. 50. 10^c-11^b : with Ś₁ D₁, 12. 47. 24 : with Ś₁ D₁ M₂, 12. 57. 33-34 : with Ś₁ K_{2.3} D₁, 12. 124. 53^c-54^b : with Ś₁ K_{2.3.5} D_{1.4.8}, 12. 80* lines 1-2 : with Ś₁ K_{2.4}, 12. 94. 15; 98. 17 : with Ś₁ K_{2.4} D_{1.7} T₁, 12. 59. 38^a-39^b : with Ś₁ K_{2.4} D_{7.8}, 12. 36. 5^c-6^b : with Ś₁ K_{3.5} D_{4.8}, 12. 47. 52 : with Ś₁ D₃, 12. 67. 17^c-18^b : with Ś₁ K₄ D₃, 12. 87. 18—besides 10. 11 (with K_{2.4} D₁), 25^a-27^b, 11. 7 and 11. 25^{ab} (the last three with K₂ D₁); 15. 39 (with K₂₋₄); 16. 15^{cd} (with K₂₋₄ D_{1.4.7} T₁ G₃), 21 (with K_{2.4}), in which cases Ś₁ is missing. In the Āpaddharma, with Ś₁ K_{2.4} D₁, 12. 139. 68-69; 155. 9-10 : with Ś₁ K_{2.4.5} D₁, 12. 149. 29 : with Ś₁ K_{2.4} D_{1.8}, 12. 167. 4^c-5^b : with Ś₁ K₂ D_{1.8}, 12. 150. 8^{cd}. In the Mokṣadharmā, with Ś₁ alone, 12. 223. 10 : with Ś₁ K_{2.4}, 12. 173. 14^c-15^d, 33^c-34^b, from स्वया in 36^c to पूर्णः in 37^c; 179. 2; 180. 23^c-24^b; 196. 21^{cd}; 221. 33^c-34^b; 229. 16^c-17^b; 231. 12^c-13^b, 21^c-22^b; 232. 25^{ab}; 261. 55; 320. 14^{cd}; 326. 31^{abcd} plus the following 18 cases where Ś₁ is missing : 12. 250. 38^{bc}; 251. 16; 267. 8^{ab}; 270. 19^c-21^b; 277. 41; 283. 1^{cd}; 290. 6^c-7^b; 292. 9; 294. 41^{ab}; 298. 22^c-23^b; 300. 7; 306. 18; 308. 43; 314. 30^b-31^a; 326. 102^d-103^c; 331. 29^c-30^b; 339. 14^c-15^d; 353. 3^b-4^a; and the following thirty-two cases where other MSS. are added to the same group (Ś₁ missing from it, however, in the last 21 cases) : 12. 177. 13; 199. 5^{cd}; 269. 2; 271. 46^d-47^c (all with K₇); 195. 12^c-13^b (with K₇ D_{s1}); 243. 13^{cd} (with V₁); 246. 13^{cd} (with K₇ B_{8.9} D_{a3.a4} D_{4-7.9}); 247. 11^{ab} (with T₂); 258. 68 (with D_{2.4.8}); 273. 34 (with D_{4.5.7}); 312. 31-32 (with M_{1.7}); as also 12. 251. 3^{cd} (with B₆ G₂); 253. 9-10 (with G₂); 261. 57^{de} (with B₀); 269. 2 (with K₇); 271. 46^d-47^c (with K₇ D₆); 272. 25 and 324. 22 (with D₅); 277. 5^{cd} (with D₂); 280. 5^{cd} (with K₇ D_{4.9} T₁), 20^a-21^b (with V₁ B_{0.6-9} D_{a3.a4} D_{2.3.6.8}); 284. 4^{cd} (with T₂ G₁); 291. 1^{cd} (with D_{a3} D_{n1} D_{s1} D₄ G_{1.2} M₆); 293. 14^c-15^b (with D_{s1} M₆); 298. 24 (with B₉ T₂ G₁); 305. 3^{ab} (with K₇ V₁ T₁), 12 (with D₇), 20 (with D_{5.7} G₂); 308. 61 (with G₃); 326. 28^{cd} (with D_{a4} G₁); and 342. 12^c-13^b (with D_{a4}).

The remaining somewhat sporadic cases of haplography in K₁ are, in the Rājadharmā : 12. 47. 26-27 (with M₂); 67. 11^{cd} (with Ś₁ B₁ D_{1.2}); 70. 27 (with D_{a2} D₃); 78. 15-17 (with K₂ D₁), 23 (with D₆); 83. 30^{cd} (with K₃); 84. 40 (with B₅ G₂); 89. 21 (with D₄); 103. 9-11 and 125. 16 (with K₄); 108. 11^c-12^d (with D₁). In the Mokṣadharmā : 12. 187. 4^c-5^b (with V₁); 192. 124 (with D₆); 223. 16 (with K₂ D₅); 232. 16^c-17^b (with G₆); 237. 14 and 308. 139 (with D₅); 253. 33 (with K₂ D₇); 288 from तद्धि in 38^b to व्याहृतं in 38^d (with K₄); 290 from श्रुति in 39^d to विज्ञाय in 40^d (with D₄), 73 (with G₂); 291. 19 (with D_{a4} D₈); 292. 40^{ab} (with T₂), 46^a-48^b (with G₁); 308. 178^c-179^b (with B₀ D_{s1}); 309. 40 (with D_{n1}); 331. 43^{ab} (with K₇ D₅ G₂); 335.

65 (with K_7), 68^a-69^b (with $K_{2.4}$ $M_{1.6.7}$); and 229. 14^a-15^o; 250. 41^{bo}; 271. 6^a-7^b; 277. 31; 346. 3^{cd} (all five with K_2).

The transpositions in K_1 are as under : in the Rājadharmā : in K_1 alone, 12. 36. 23^{ab} and 23^{cd} : with V_1 B Da Dn $D_{2.3.5-7}$ T $G_{1.2.4}$ M, 68. 15 and 16 : with D_4 , 72. 8 and 9. In the Mokṣadharmā : in K_1 alone, 12. 220. 17 and 18 ; 237. 23 and 24 ; 314. 22^{cd} and 23^{ef} : with K_2 alone, 301. 12^{cd} and 13^{cd} ; 306. 41^{ab} and 41^{cd} : with $K_{2.4}$, 181. 10^{ab} and 10^{cd} ; 303. 19 and 20 : with \dot{S}_1 $K_{2.4}$, 312. 17^b and 18^b ; 318. 37 and 38 : with \dot{S}_1 K_4 , 199. 32^{ab} and 32^{cd}—besides 254. 12^{ab} and 12^{cd} with $K_{2.6.7}$ V_1 B_{7-9} Da_4 $D_{4-7.9}$ T $G_{1-3.6}$ $M_{1.5-7}$; 290. 13^{ab} and 13^{cd} with $K_{2.4}$ $D_{4.9}$, 34^a and 35^b with $K_{2.4}$ V_1 $D_{3.5}$ G_2 ; 324. 15^{cd} and 15^{ef} with $K_{2.7}$ $D_{4.9}$; 326. 37^{cd} and 37^{ef} with $K_{4.7}$ $D_{4.7.9}$ T $G_{1-3.6}$; and 331. 5^{ab} and 5^{cd} with $K_{2.4}$ V_1 D_7 T $G_{1-3.6}$. —Amongst Appendix passages, besides the one in Rājadharmā, No. 4, K_1 , along with several N MSS. (\dot{S}_1 missing), ins., in the Mokṣadharmā sub-section, App. I, No. 28 and App. I, No. 32, the latter along with T G also.

K_2

Poona, Sardar N. Y. Mirikar Collection of the Bhārat Itihās Sansodhaka Mandal, No. 207. This is a complete MS. of the Mahābhārata written on thin country paper in Devanāgarī characters of the Kashmirian style, each parvan being paged separately, parvans 4, 13 and 14 being, however, absent. The MS. was not available for the Ādi, Āraṇyaka and Udyoga parvans. The total extent of the Śāntiparvan is (Rājadharmā fol. 1-177 ; Āpaddharmā, fol. 1-65 ; Mokṣadharmā, fol. 1-277) 519 folios, with 12 lines to a page and about 32 letters to a line. The initial and the concluding pages of the Rāja and the Āpad sub-sections and the initial page of the Mokṣa are left blank. Margins ruled in quadruple red lines with a thick yellow line in the centre. Double daṇḍas are put in for the Rājadharmā portion only ; in the other two parvans blanks are left for the double daṇḍas and alternate letters of the colophons to be written in red ink, which the scribe has failed to put in. There are no stanza or adhyāya numbers given. The handwriting is careful, legible and generally correct, and the MS. is in good condition. There are no marginal notes or emendations. The MS. is undated ; it is not likely to be more than about two hundred years old. At the end of its Āraṇyakaparvan, the MS. gives the date संवत् १५ मार्गवति द्वादश्यां परतः त्रयोदश्यां चन्द्रे, which points to Śaka 1690 or A. D. 1768.

The MS. shows considerable affinities with \dot{S}_1 and K_1 and the Kashmirian group of MSS. generally. Thus, excluding the initial *maṅgalācaraṇa* and No. 59*, out of the 299 star-passages in the Rājadharmā, there are, besides two star-passages (61*, 63*) peculiar to K_2 , and one shared with \dot{S}_1 alone (227*), and another (124*) with K_4 alone—and excluding also 11* (shared with $K_{1.4}$ D_1), 60* (shared with K_4 T₁ G), 241* (shared with \dot{S}_1 $K_{1.4}$) and 288* (shared with \dot{S}_1 K_1 D_1)—thirty-six other star-passages which K_2 gives, thirteen of them being found (with sporadic exceptions) in the entire Northern

Recension : viz. 4* and 10* (with Ś₁ K₁ D₁ missing), 23* and 24* (with Ś₁ missing), 37*, 45*, 86* (last, against B and a few D MSS.), 121*, 146*, 160*, 237*, 296*, 297* ; besides one more, 80*, given by all versions except the Malayālam. In the remaining twenty-two cases, on the other hand, K₂ goes against Ś₁ K₁ and gives the star-passages, following the majority of the rest of the N and occasionally some few MSS. of the S Recension : viz. 7*, 8*, 9*, 20*, 43*, 65*, 66*, 70*, 71*, 72*, 73*, 76*, 78*, 89*, 90*, 93*, 97*, 133*, 147*, 148*, 234* and 248*. K₂ gives, in this sub-parvan, No. 4 in App. I. In the Āpaddharma, out of its actual number of 136 stars, K₂ gives only 6, out of which 415* it shares with K₄ alone and 443* with D₄ alone. In giving 323* and 324* it follows the majority of Ś K D, but goes against V B and S ; in giving 423* it follows the N Recension (except Ś₁ K_{1.4}) and a few MSS. of the M version ; in giving 412*, it follows practically the N recension (without B) and S (except T₂ G_{1.2} M). In the Mokṣadharma, out of its total number of 463 star-passages, K₂ gives five star-passages shared by the limited group consisting of Ś₁ K_{1.2.4} (Ś₁ missing in the last three cases : viz. 593*, 622*, 857*, 907*, and 868*, the last a subst. passage). It likewise presents five other small-group stars, viz. 591* (with Ś₁ K₁ M_{5.6}), 592* (with K₁ M_{5.6}), 793* (with Ś₁ K_{1.4.7} D_{4.9}), 856* (with K_{1.4} T G_{1-3.6}, Ś₁ missing) and 884* (with K_{1.4} V₁ [marg.], Ś₁ missing). In five cases, viz. 490*, 653*, 756*, 882*, 901*, K₂ shares the stars with the entire Northern Recension (allowing for sporadic exceptions); and in nine more cases, viz. 524*, 556*, 636*, 788*, 798*, 840*, 860*, 861* and 892*, with all versions except the Malayālam ; while in three cases, viz. 831*, 832* and 852*, the passage is absent only in the Bengali version. Out of the remaining two cases, in one, 672*, the passage is absent only in Ś₁ K₁, and in the other, 902*, the Bengali and the Malayālam versions agree in rejecting it. — K₂ also gives, in the Mokṣadharma subsection, Appendix I, No. 28 and 32.

Coming to omissions, K₂ presents the following non-haplographical omissions, peculiar to it (one or two of them probably due to damaged folio), viz. Rājadharmā, 12. 1. 1^{cd} ; 19. 12^{ab} ; 40. 20^c–22^b ; 49. 42^{ab} ; 50 from ऋस्य in 31^b to 51. 4^a ; 121. 29^a–30^b and 128 from तन्मूलं in 35^c to पीडयि in 36^b. The following are shared by it with a narrow group : with K₁—12. 18. 33^{cd} and 29. 1–3 : with K₄—12. 7. 1^{ab} ; 49. 43^{cd} ; 50. 8^{cd} ; 56. 9 : with D₁—12. 1^{cd} : with Ś₁ K_{1.4}—29. 16^{cd} : with K₁ D₇—16. 12^c–13^b : with Ś₁ K₄ D₁—123. 2^{cd} : with Ś₁ K_{1.3.4} D_{4.8}—55. 12^{cd} and with K_{1.3.4} D_{1.4.7} T₁ G₃—16. 15^{cd}. In the Āpaddharma, 12. 137. 2^{ab} and 149. 70–71 are the only non-haplographical omissions peculiar to K₂, while 8 more are shared by K₂ variously with D₁, viz. 12. 131. 8^c–9^b ; 133. 1^{cd} ; 136. 82 : with K₄, viz. 160. 46^{cd} : with K₄ D₁, viz. 163. 13^b–14^c : with Ś₁ K_{1.4} D₁, viz. 162. 12^{ab} : with Ś₁ K₄ D₁, viz. 139 from नराधिप in 7^b to ब्रूहि in 7^a, 8. In the Mokṣadharma, the non-haplographical omissions peculiar to K₂ are : 12. 229. 12^a ; 236 from केचिद् in 9^b to मित in 10^d ; 251 6^d–7^d ; 276. 31^{ab}, 32^{ab} ; 283. 30^a ; 288. 38^{cd} ; 289. 51^{ab} ; 290. 81^c ; 302. 3–4 ; 306. 41^{cd} ; 308. 71^c–72^d ; 310. 17^d–20^a ;

315. 51; 320. 27^c-28^b; 322 from विष्व in 11^c to मुनयः in 12^c; 323. 54^c-55^d, 57^e; 324. 37^a-38^b; 326 from वरं in 105^c to सकाशा in 107^a; 335 from यां in 73^a to हरि in 74^d. On the other hand, K₂ has the following non-haplographical omissions in the Mokṣadharmas shared with other MSS.: with Ś₁ K_{1.4}, 12. 329. 13²: with K₁, 12. 338 from गन्धर्वै in 20^a to सततं in 20^b; 346. 3^{cd}: with K_{1.4}, 12. 326. 89, 102^d-103^f; 329 from श्रेयो in 22² to वृणीमह in 24⁴; 335. 43-50; 336. 66^{ab}; 344. 1^a-8^d (with following ref.); 348. 17^a-18^b: with K₄, 12. 173. 2^{cd} and 174. 18^a-19^b (both first time); 261. 3^a-4^b; 290. 15^c-16^b; 293. 21^{cd}, 30^{ab}; 294. 9^{bc}; 295. 1^{cd}, 30^c-31^b; 298. 21; 303. 9^c-11^b; 308. 17^{cd}; 319. 8^{cd}; 326. 100; 350. 4-5: with K_{4.7}, 12. 301. 19^{ab}: with K₄ Da₄, 12. 202. 30^{ab}; 262. 8^c-9^d: with K₄ D₇, 12. 292. 7^{ef}: with K_{1.4} M_{1.6.7}, 12. 335. 68^a-69^b: with K_{1.7} D_{4.9} G₁, 12. 337. 38^{cd}; 338. 18^{cd}: with K₇, 12. 271. 27^{ab}: with K₇ Ds₁ T₁, 12. 306. 40^{cd}: with D₅₋₇, 12. 268. 10^{ab}.

Turning to haplographical omissions, the following cases are peculiar to K₂: 12. 229. 13^c-14^b, 17^d-18^c; 242. 6^d-7^a; 253. 51; 259. 5^{cd}; 262. 25; 274. 5; 275. 6; 283 from तस्य वै in 30^b to भवति in 30^c; 289. 36^c-37^b; 290. 14^{cd}, 69^c-71^b, 77^d-80^a; 299. 17^{cd}; 300. 14^b; 301. 1^c-3^b, 6^b-8^a, 9-10; 306. 8; 308 from कस्मि in 35^a to रज्यति in 35^c, 107^d; 314. 23^{ef}; 317. 7^c-9^b; 336 from निर्मिताः in 63^b to मोक्षार्थ in 64^d; 346. 6^a-7^b. The haplographical omissions shared by K₂ with other MSS. is a list much more formidable, K₄ figuring in it in more than sixty cases out of about 70: shared with K₄ alone, 12. 169. 23^c-24^b; 179. 13^{bc}; 192. 63^{ab}; 214. 6^d-7^c; 220. 18; 222. 10^{bc}; 226. 12; 238. 16^c-18^b; 261. 32; 263. 44-46; 266. 3^{ab}; 267. 28^b-29^a, 34^{bc}; 271. 43^{cd}; 276 from वीति in 44^b to चरेयु in 45^b; 279. 4^c-6^b, 16-21; 287. 21^{cd}; 289. 18, 44-46; 290. 7^d-8^c, 19^d-21^a; 291. 21^{ab}; 294. 15^{ab}; 295. 41^a-42^b; 296. 7^c-8^b; 297. 13^{cd}; 298. 13^c-20^b; 302. 7^{bc}; 315. 44^c-45^b; 322. 43^{ab}; 326. 4^c-5^b; 329. 29¹-29², from त्मान in 46^b to गत्वा चा in 46⁸; 338. 22: with K_{1.4}, 12. 326. 31^{abcd} (all first time), 42^{abcd}; 329 from तप in 25¹ to स्तेपे in 26¹; 331. 29^c-30^b; 335. 6^b-7^a; 353. 3^b-4^a: with K_{1.4} Da₄, 12. 342. 12^c-13^b: with K_{1.4} Da₄ G₁ (all second time), 12. 326. 28^{cd}: with K_{4.6} D₅, 12. 208. 7: with K₆, 12. 348. 13^d-14^a: with K_{4.7}, 12. 205. 11^{cd}: with K_{4.7} Da_{3.4} D_{5.9}, 12. 200. 41^c-42^b: with K_{4.7} D_{7.9}, 12. 292. 48^{ab}: with K₄ B₀, 12. 268. 4^{cd}: with K₄ B_{0.6.9}, 12. 268. 7^{cd}: with K₄ D₄, 12. 212. 29^b-30^a; 224. 52^c-54^b: with K₄ Dn₄, 12. 335. 76^{ab}: with K₄ Ds₁ D_{7.8} G_{1.2}, 12. 303. 4^{ab}: with K₄ D₅, 12. 292. 46^c-47^b; 329. 35⁴-35⁷: with K₄ D_{5.7}, 12. 237. 23: with K₄ D_{5.7} G₂, 12. 260. 2: with K₄ D₇, 12. 240. 19-20: with K₄ G₂, 12. 292. 16^{cd}: with K₄ G₃, 12. 313. 2^{ab}: with K₄ M_{1.7}, 12. 293. 47^c-49^b: with K₄ M₅, 12. 293. 36^{bc}: with K₇, 12. 236. 20^c-23^d: with K₇ D_{4.7.9} G₁, 12. 254. 29^{cd}: with K₇ D_{4.7.9} G_{2.3}, 12. 317. 12^{ab}: with Da₄, 12. 239. 7^{cd}: with Dn₄ D_{5.7}, 12. 290. 73^{cd}: with D_{4.7} G_{2.3}, 12. 285. 17^c-18^b: with D₇ G₁, 12. 295. 24^c-26^d: with B₉, 12. 289. 10^{cd}: with G₁, 12. 290. 21^{cd}.

The transpositions in K₂ are, in the Rājadharmas: 12. 34. 10 and 11 (shared with D₁); 47. 20 and 21 (shared with K₄ V₁ B_{0.2-5} Da Dn D_{2.3.5.6}); and 99. 28 and 29 (shared with K_{1.4}). In the Āpaddharmas: 12. 162. 12^{cd} and 13^{ab} (shared with Ś₁ K₄ D₁).

In the Mokṣadharma : 12. 312. 17^b and 18^b as also 318. 37 and 38 (both shared with Ś₁ K_{1.4}) : 308. 139^{ab} and 139^{cd} (shared with Ś₁ K₄) : 301. 12^{cd} and 13^{cd} (shared with K₁) : 181. 10^{ab} and 10^{cd} as also 303. 19 and 20 (shared with K_{1.4}) : 290. 13^{ab} and 13^{cd} (shared with K_{1.4} D_{4.9}), 34^d and 35^b (shared with K_{1.4} V₁ D_{3.5} G₂) ; 254. 12^{ab} and 12^{cd} (shared with K_{1.6.7} B₇ [both times]. 8.9 Da₄ D_{4-7.9} T G_{1-3.6} M_{1.5-7}) ; 331. 5^{ab} and 5^{cd} (shared with K_{1.4} V₁ [marg.] D₇ T G_{1-3.6}) ; 314. 22^{cd} and 23^{ab} as also 328. 23^{ab} and 23^{cd} (shared with K₄) : and 324. 15^{cd} and 15^{ef} (shared with K_{1.7} D_{4.9}).

K₃

Poona, Kamat Collection of the BORI, No. 12. Written on country paper in bold and legible Devanāgarī characters, with margins ruled in red. Size 13½" × 6½", with 13 lines to a page and about 48 letters to a line. Contains the Rājadharmā (fol. 1-126, with the first and the last page left blank) and the Āpaddharma (fol. 1-47, with the first and the last page left blank). The MS. is in good condition. The Rājadharmā has no date at the end, but as the same scribe seems to have written the Āpaddharma, the date given at the end of that sub-section, viz. संवत् 1734 = Śaka 1600 (cir. A. D. 1678), may be regarded as the date of the whole MS. The Mokṣadharma portion of the same Kamat Collection, No. 13, originally placed with the Rāja and the Āpad sections, is really a different MS., undated, and written in a different hand, the text being accompanied with Nīlakaṇṭha's commentary ; it is hence not used for the Critical Edition.

In the Rājadharmā section, the only additional passage given by K₃ alone is 298*. Two or three instances which might suggest a more intimate relation of the MS. with a small group within the Northern Recension are : 145*, shared with K_{4.5} D₄ ; 216*, shared with Dn D₄ ; and 9*, shared with K_{2.4} Dn D_{4.8}. The group is slightly widened in 86* (shared with Ś₁ K_{1.2.4.5} D_{1.4.7.8} plus T G_{1.2}) ; 234* (shared with Ś₁ K_{1.2.4} B₁ Dn D₄) ; 248* (shared with Ś₁ K_{1.2.4} B_{1.2} Dn D_{1.4.7} plus T G₂₋₄) ; and 261* (shared with Ś₁ K_{1.2.4} D_{1.4.7} plus T₁ G_{1.2.4}). At the same time, K₃, in a number of cases, goes against the inner group within the Kashmirian Version, consisting primarily of Ś₁ K_{1.2.4} as also D₁. Thus K₃ shares 148* with the Northern Recension except Ś₁ K₁ ; 204*, similarly, except Ś₁ K_{1.2} (B₁ D₁ missing) ; 25*, except Ś₁ K_{1.2} B₁ D_{4.7} ; and 133*, except Ś₁ K₁ D_{1.4.7.8}. Even where the additional passage is shared by K₃ with both the Northern and the Southern Recensions as a whole, we find the same narrow group within the Kashmirian Version going *against* K₃. For instance, K₃ shares 33* with NS except Ś₁ K_{1.2.4} Da₂ D₁ ; 39* and 219*, similarly, except Ś₁ K_{1.2.4} D_{1.4} G₂ ; 43*, except Ś₁ K_{1.4} D_{1.7} T₂ G₄ M_{1.3} ; 117*, except Ś₁ K_{2.5} Da₂ G₂ ; 118*, except Ś₁ K_{2.4.5} Dn_{1.n2} D_{1.6} T₂ G₁ ; 147*, except Ś₁ K₁ D_{1.8} T₂ G₄ ; 149*, except Ś₁ K₁ D₁ ; 211*, except Ś₁ K_{1.2.4} (B₁ D₁ missing) ; 212*, except Ś₁ K_{1.2.4} D₄ (B₁ D₁ missing) ; 217*, except Ś₁ K_{1.2.4} B₃ M_{1.3} ; 219*, except Ś₁ K_{1.2.4} D_{1.4} G₂ ; 220*, except Ś₁ K₂ B₁ D_{1-3.5} G₄ M₄ ; 258*, except Ś₁ K_{1.2.4} V₁ D_{1.7} G_{1.4}

M_{1.3}; 290*, except Ś₁ K_{2.4} D₁ (G₃ missing); 293*, except Ś₁ K_{1.2.4} D_{1.4} (G₃ missing); 294*, except Ś₁ K_{1.2.4} D_{1.7} T₁ G₃ M_{1.3}; and 251*, except Ś₁ K_{1.2.4.5} D_{1.2} G₃ M₂.

The remaining star-passages presented by K₃ in the Rājadharmā do not call for specific comment. They are common to the Northern Recension with a few sporadic exceptions and additions. Thus, 37*, 296*, 297* are shared with N Recension; 4* with N—Ś₁ K₁ D₁ missing; 7*, 10*, except D₇—Ś₁ K₁ D₁ missing; 20*, 23* and 24*, except D₇—Ś₁ missing; 237*, D₁ missing; 160*, except B₁ Da D₇; 249* and 257*, except D₇; 146*, except Da₁ D₇, plus T₁; 73*, plus T G_{1.2.4} (D₇ G₄ om. lines 1-2, 5-10); 79* and 80*, plus T G_{1.2}. — K₃ gives App. I, No. 4.

In the Āpaddharma, K₃ gives the following star-passages showing its intimate relation with D₄. Thus K₃ shares 308*, 356*, 359*, 367*, 369* and 434* with D₄ alone and 351* with D₄ G₁, while it happens to share 384* with D₉ alone. The primary Northern or Kashmirian group, consisting of Ś₁ K_{1.2.4} (and occasionally D₁), is followed by K₃ only in the following few cases : 323* shared with Ś₁ K_{1.2.4.5} Dn_{1.n3} D_{2.3.5.8}; 377* with N (except D₇; Dn₂ D₈ absent) M; 412* with Ś₁ K_{1.2.4.5} V₁ Da Dn_{1.n3} D_{1-4.7-9} T G₅; and 429* with Ś₁ K_{1.4.5} V₁ B Da Dn_{1.n3} D_{2.3.5.7-9} T G_{1.2.5}. The secondary Northern group, consisting of K₅ V₁ B Da Dn_{1.n3} D_{2.3.5.8}, is followed by K₃ in the majority of its additions, viz. 309*, 314*, 316*, 319*, 320*, 321*, 322*, 347*, 361*, 379*, and 401* as also 364*, 365*, 366*, 368*, 380* (these five with D₄ added), 357* (with K₄ added), 397* (with K₄ D₄ added), 381* (with D₄, but without Dn₃ D₈), 374* (without D₅). Other star-passages in K₃ are : 317* shared with V₁ B Da Dn₁ D₅; 307*, with K_{4.5} V₁ B Da Dn_{1.n3} (r) D_{2.3} (both r). 5.8 G_{1.5}; 382*, with V₁ B Da Dn_{1.n3} D_{2-5.7-9} T G_{1.2.5} M_{2.4}; 395* with K₁ V₁ B Da D_{4.5.9} T G_{1.2.5} M; and 423* with K_{2.5} V₁ B (B_{2.4} damaged) Da Dn_{1.n3} D_{2-5.7-9} T G_{1.2.5} M_{2.4}.

Turning to omissions in K₃, the MS. presents, in the Rājadharmā, over 70 solitary, and about 12 shared, non-haplographical omissions. The figures for haplographical omissions in the same sub-section are 30 and 15 respectively. The presence of so many solitary non-haplographical omissions implies a defective original; and where the omissions are shared, the sharing MSS. belong to a narrow circumscribed group not over-stepping (save for a couple of exceptions) the limits of the Northern Recension. The details are as under :

Solitary non-haplographical omissions in K₃ (Rājadharmā) : 12. 3 from नरकं in 18° to भृगो in 19°; 4. 1°-2°, from थान्यो in 15° to पर्वत in 16°; 10 from द्वि in 24° to संन्यासा in 25°; 11. 2°-3°, 18^{ab}, 26°-27°; 13. 3°-4°; 15. 3°-4°; 21. 8^{ab}; 25 from मतुलां in 8° to कुर्व in 9°, 12-13; 27 from अघातयं in 18° to पाप in 18°; 29 from व्यगमन् in 114° to रन्तिदेवं in 115°, 125°-126°; 36 from नं कुर्याद्यः in 16° to तप्ता in 17°; 37. 32°-33°, 43^{cd}; 41. 13; 45

from संवीतं in 14^c to दयं in 15^c, from दयं in 19^c to किंचिद्दया in 20^d; 49 from गत्वा in 42^c to अपातयन्त in 43^a; 51. 16^c–17^b; 59. 105^{ab}; 60. 49^c–50^c, 51^b; 62 from नेमानि in 3^c to सेव्यं तु in 63. 2^a; 68 from यानं in 15^a to सह in 15^c, 16^{cd}; 69. 50^d; 71. 10^{cd}, 11^{cd}; 76 from सत्यकर्मणः in 29^d to कुशला in 30^d, from रमन्तु in 37^c to परे in 12. 77. 1^a; 77. 4^{ab}; 78 from दपः in 8^b to 8^d; 79. 28^{cd}, 39^d; 83 from सस्य in 15^c to नम in 16^d; 84 from गम्भीरः in 40^b to द्वे in 41^b; 85. 1^c–3^d; 85. 5 to 12. 86. 10; 92. 17^c–18^d, 30; 98. 1^c–2^b, from त्यक्तुं in 31^a to यन् in 31^d; 102. 10^{bcd}; 104. 33^a–36^b; 105 from मान in 6^b to नियम्य in 7^b; 107 from स त्वं in 16^a to जयस् in 17^a; 110. 12^{ab}, from न्तव्यः in 20^c to कृत्या प in 21^d; 111. 20^{ab}; 112 from संश्रयः in 27^a to दीर्घद in 28^a, from राजेन in 48^c to ते in 49^c, from लक्ष्य in 63^a to पश्चा in 63^d, from ते in 65^d to क्षिप्रमेव in 66^d; 113. 12^{cd}; 115. 5^c–7^a, 8^d–9^d; 116 from च in 4^c to रज्जये 5^d; 119. 4^a–8^b, 15^{ab}; 122 from वर्षि in 2^d to दिशत् in 3^d, from स्य in 36^c to मरीचिभ्यां in 37^c; 123 from पि परं in 24^a to प्रस्यसि in 24^d; 124. 49^c–50^b, from शीलस्य in 63^c to प्रशस्यते in 64^d; and 128. 48.

The non-haplographical omissions in K₃ shared with other MSS. show, as in the case of the star-passages, the intimate relation of the MS. with a small group. Thus, K₃ om. non-haplographically 12. 55. 12^{cd} with Ś₁ K_{1. 2. 4} D_{4. 8}; 59. 79^c–81^b with K₅; 66. 8 with V₁ B₂ T₂; 25. 21 with B₄; 40. 7^{ab}, 50. 6^a–7^b, 90. 15^{cd}, 91. 18 and 92. 50^{ab} — all five with D₄; and 10. 26^{cd} (with D_{4. 8}).

Solitary haplographical omissions in K₃ are — 12. 14. 13^c–14^b; 15. 58^{ab}; 24. 29^c–30^d; 26. 19^b, 23^{ab}; 29. 117^{abcde}; 39 from मार्ग in 2^a to राज in 3^a; 43 from शार्ह in 1^c to यदु in 2^c; 47. 54; 51 from न्विष्णो in 2^a to विश्वात्म in 3^b, 16^c–17^b; 56 from महते in 10^a to कात्स्न्येन in 11^a, from राज in 26^a to महा in 28^c; 57 from 41^a to राजन् in 42^a; 59 from वादिभिः in 116^c to मयो in 116^d; 60 from के in 2^b to 3^b, from स्वेन in 44^a to ब्रह्मणा in 44^d; 63 from राज in 16^b to धर्मेण in 17^b; 65 from तथैव in 34^b to 35^a, 65 from कर्तव्या in 17^a to च in 18^a; 66. 11^c–13^b; 67 from श्र in 37^c to भाषे in 37^d; 70. 9^d–10^a; 74 from नित्य in 11^a to उभवेतौ in 12^a, 14^{cd}; 75 from राजा in 8^b to राजानः in 9^b, 19; 81. 2^{cd}; 83 from युक्तानां in 9^c to पचारांश्च in 10^c, from 13^b to राज in 14^b, 36^b–37^a; 87. 30^{cd}; 90 from निप in 21^b to कृत in 22^d; 91 from क्षत्रि in 33^a to संजायते in 33^b; 96 from क्षत्रियं in 5^a to यः in 6^a; 99. 28; 101 from यः कार्यो in 28^a to पत in 28^b; 102. 9^{ab}; 117 from नि in 39^c to मु in 40^d, 41^c–42^b; 122 from शिवाच्चापि to सोमाद्देवाः in 48^d; 124. 59. The nature of most of these omissions evidently implies both ignorance and carelessness on the part of the scribe.

K₃ presents the following haplographical omissions in Rājadharmā, shared with other MSS : Shared with Ś₁ K_{1. 2} D₁, 12. 124. 53^c–54^b; with Ś₁ K_{1. 2. 4} D₁, 12. 109. 6^{ab}; with Ś₁ K_{1. 5} D_{4. 8}, 12. 47. 52; with K₁, 12. 45. 17^c–18^b and 83. 30^{cd}; with K₂, 12. 46. 16; with K₂ G₂, 12. 77. 6; with K₅ D₁ T₂, 12. 70. 3^{cd}; with B₁ D_{2. 3. 5}, 12. 76, 16^{ab}; with B₃, 12. 68. 28; with B₄ Dn₂ D₄ G₂, 12. 16. 14^{cd}; with Da₁ D₇, 12. 70. 26^{cd}; with D_{2. 3. 5}, 12. 66. 14; with D_{4. 7} T₁, 12. 84. 35; and with D₇ G₁, 12. 111. 4.

In the Āpaddharma, the solitary non-haplographical omissions in K₃ are—12. 136. 80^{cd}, 122, 202–203; 137. 8^{cd}; 139. 48^{bcd}, 50^{ab}; 140. 18^c–19^b; 148 from वेथ in 28^c to द्व नः in 29^c; and 161. 13. The shared non-haplographical omissions are only two with the familiar sharing MSS., viz., D₄, for 12. 140. 23 and D_{4.9}, for 136. 104^{cd}. The solitary haplographical omissions in the Āpaddharma are : 12. 136. 97^c–98^d, 195^c–196^b and 149 from यः कृतो in 46^{ab} to सदा का in 47^a; while those shared are—with K_{2.4}, 12. 167. 13^c–14^b; with K_{2.4} D₁, 166. 9; with K₄ D_{1.7} G₂ M_{1.3}, 136. 101^{cd}; with K₅, 152. 1^b–2^a; with K₅ V₁ B₀₋₂ D_a D_{n1.n3} D_{2.3.5.8} G₁, 149. 70^{ab}; with B₀ D_{7.9} S (G_{3.4} absent), 136. 89^{cd}; with D_{a2} G₂, 158. 2^a–3^b; with D₁, 148. 33^{cd}; with D₄, 142. 10^{bc}; with D_{4.5}, 136. 74^d–75^a.

The transpositions in K₃ are, in the Rājadharmā, 12. 48. 4^{cd} and 5^{ab} (solitary); and in the Āpaddharma, 12. 131. 10^{cd} and 10^{ef} (shared with D_{4.7} S [G_{3.4} absent]). It gives Appendix I, (No. 4) along with N (except D₇).

K₄

Poona, B. O. R. Institute's Mahābhārata Collection No. 15 (which is now amalgamated with the B. O. R. MSS. Collection and is numbered 246. Written on tough country paper in beautiful and legible characters. Margins ruled in red and black and yellow lines. Size 13" × 6½". Extent (125 + 44 + 185 =) 354 folios, with the initial and the concluding pages of the Rājadharmā section and the initial page of the Āpad and the Mokṣadharmā sections left blank. Gives 14 lines to a page and 45 to 48 letters to a line. The MS. is in good condition. It forms part of a complete Mahābhārata MS. (with the Āśvamedhikā parvan missing). The MS. was used as K₂ in our edition of the Bhīṣmaparvan, where further details of the MS. and the scribes who took part in making the present copy are given. Pandit Sadānanda of Kashmir (मिश्र श्रीसदानन्दजी), in the Vaiśākha, Jyestha and Āṣāḍha months of Samvat 1828 = Śaka 1693 = (cir. A. D. 1771), employed five scribes, (1) Jayakṛṣṇa to copy the Sabhāparvan (completed वैशाख-मासे शुक्लपक्षे तिथौ १३ मृगुवासरे), the Ādiparvan (completed आषाढमासे कृष्ण १३ भौमवासरे), and the Virāṭaparvan (completed ज्येष्ठमासे कृष्णपक्षे तिथौ १० मृगुवासरे)—the last being written नगरभर[त]-पुरमध्ये; (2) Udairama to copy the Bhīṣmaparvan (completed वैशाखशुक्ले १४ शनौ), and the Āraṇyakaparvan (completed आषाढप्रथमे गुरौ); (3) Haranārāyaṇa to copy the Droṇaparvan (completed आषाढमासे शुक्लपक्षे तिथौ ६ बुधवासरे)—the copy being written नगरभरप्पुरमध्ये; (4) Khulīrāma to copy the Śalyaparvan, including the Gadā (completed वैशाखशुक्ले १४ रविवासरे)—the copy being made नगरमानपुरमध्ये; and (5) Bhagavānadāsa† to copy the Mausalaparvan (completed वैशाखकृष्ण ६ मृगुवासरे), the Svargārohanaparvan (completed वैशाखकृष्ण ७ शनिवासरे),

† This Bhagavānadāsa was a resident of Ābhānerī (आभानेरीको) and at least the Strī and the Svargārohana parvans he wrote in Bharatapura (लिप्यो भरतपुरमध्ये). The name of the scribe does not appear at the end of the Sautikaparvan, but there is little doubt that this same scribe wrote that parvan also.

the Sautikaparvan (completed ज्येष्ठकृष्णे २ बुद्धे), the Āśramavāsikaparvan (completed ज्येष्ठकृष्णे ३ गुरुवासरे), the Mahāprasthānika (also completed ज्येष्ठकृष्णे ३ गुरुवासरे), the Striparvan (completed ज्येष्ठकृष्णे ७ चंद्रवासरे), and the Kārṇaparvan (completed आषाढकृष्णे १ मृगुवासरे). Of the remaining parvans (ignoring the Āsvamedhikaparvan which is not preserved), the Udyogaparvan was copied by the employer of these scribes †, Pandit Sadānanda (कश्मीरीय-सदानन्दाभिधेन लिखितमिदमुद्योगपर्व), the date of completion being ज्येष्ठशुक्लदशम्यां गुरुवासरे. It is possible that Sadānanda himself copied the Śānti and the Anuśāsana parvans, although—or rather because—neither the name of the scribe nor the date of completion appears at the end of these important parvans. — Of the dates of completion given at the end of the several parvans, those at the end of the Āraṇyaka, Udyoga and Kārṇa seem to tally with the details as to the day of the week given in Pillay's Indian Ephemeris, Vol. VI, the discrepancies in the other dates being probably due to the presence of the intercalary month of Āṣāḍha during the period the copying was taking place.

The intimate relation of K₄ with Ś₁–K₁–K₂ and the primary Kashmirian group has been already shown under our treatment of K₁ and K₂. As regards star-passages, while there is no star-passage peculiar to K₄ in any of the sub-parvans of the Śānti, K₄ exhibits a few narrow-group stars such as, in the Rājadharmā: 9* (shared with K₂. ३ Dn D₄. ३, Ś₁ K₁ D₁ missing); 11* (shared with K₂ D₁, Ś₁ K₁ missing); 60* (shared with K₂ T₁ G); 94* (shared with Dn); 124* (shared with K₂); 145 (shared with K₃. ५ D₄); 234* (shared with Ś₁ K₁₋₃ B₁ Dn D₄) and 241* (shared with Ś₁ K_{1. 2}): in the Āpaddharma, 415* (shared with K₂): in the Mokṣadharmā, 593* and 622* (shared with Ś₁ K_{1. 2}, the latter a subst. passage); 793* (shared with Ś₁ K_{1. 2. 7} D₄. ९); 856* (shared with K_{1. 2} D₇ T G_{1-3. ६}); 857*, 868* (subst.) and 907* (all shared with K_{1. 2}) and 884* (shared with K_{1. 2} V₁ [marg.]). While some of these instances would suggest a closer relation of K₄ with the primary Kashmirian group, there are, at the same time, outnumbering instances where K₄ diverges from that group. Thus, in the Rājadharmā, 48*, 50*, 51*, 52*, 57*, 101*, 102*, 107*, 116*, 130*, 229*, 264*, 286*, 291* and 299* are found in association with K₅ V₁ B Da Dn D_{2. 3. ५. ६. ८}—with slight exceptions either way of no particular significance. Star-numbers 75*, 89*, 90*, 132*, 186* show a somewhat greater divergence, but they also can be said to disassociate themselves from the primary Kashmirian group. A similar phenomenon is to be found in the Āpaddharma where, against a case like 324* (shared with Ś₁ K_{1. 2} D_{1. 4. ९}) suggesting a closer relation of K₄ with the inner Kashmirian group, we have cases like 357* (shared with K_{3. ५} V₁ B Da Dn_{1. n3} D_{2. 3. ५. ८}); 307* (shared with K_{3. ५} V₁ B Da Dn_{1. n3} D_{2. 3. ५. ८}, plus G_{1. ५}); 413* and 414* (both shared with K₅ V₁ B [B₄ damaged in 413*] Da Dn_{1. n3} D_{2-5. ८}); and 311* (shared with K₅ V₁ B_{0-2. ५} Da Dn_{1. n3} D_{2. 3. ८});

† The scribes (लिपिकृत) state that the copy was caused to be written (लिखायित) by Miśra Śrī Sadānanda.

370*, 383*, 385* and 413* (shared alike with K_5 V_1 B Da $Dn_{1. n_3}$ $D_{2. 3. 5. 8}$ —with a slight interchange of a couple of D MSS. in the last four instances)—which might suggest influence of the secondary Kashmirian or the mid-northern group. And even in the case of the Mokṣadharmā, along with the seven or eight examples above enumerated, we have cases like 475*, 491*, 520*, 684* and 814* (all shared—apart from slight variations both ways—with K_6 V_1 $B_{0. 6-9}$ $Da_{3. a_4}$ $Dn_{1. n_4}$ D_5 $D_{2. 3. 5. 8}$), which would establish the relation of K_4 with the secondary Kashmirian or the mid-Northern group.

The remaining cases include (i) passages found—with sporadic exceptions—in the Northern Recension as a whole : or (ii) passages found in the N Recension (except the primary Kashmirian group) and betraying simultaneously the influence of the S recension; or (iii) passages put down as stars on the testimony of some entire version (or versions). These cases may now be enumerated. In the Rājadharmā : (i) star-passages given by K_4 along with the Northern Recension (ignoring sporadic exceptions either way) are 4*, 7*, 8*, 10*, 20*, 23*, 24* (all—excepting first and third—without D_7 and the first four with \acute{S}_1 K_1 D_1 , and the last three with \acute{S}_1 missing), 25* (except B_1 $D_{4. 7}$), 37*, 45* (except K_3 $D_{4. 7}$; B_1 om.), 146* (with T_1 added and Da_1 D_7 om.), 160* (with N except B_1 Da D_7), 237* (D_1 missing), 249*, 257* (both without D_7) and 297*. (ii) Star-passages read by K_4 with the majority of MSS. of the N Recension (except the primary Kashmirian group)—the last few of them showing to some extent the influence of the S recension—are : 40* (with N except \acute{S}_1 K_{1-3} $D_{4. 7}$), 66* (with N except \acute{S}_1 $K_{1. 3}$ $D_{1. 4. 7}$), 71* and 93* (both with N except \acute{S}_1 $K_{1. 3}$ $D_{4. 7. 8}$), 72* (with N except \acute{S}_1 $K_{1. 3}$ B_1 $D_{4. 7. 8}$), 78* (with N except \acute{S}_1 $K_{1. 3}$ B_1 $D_{2. 4. 7. 8}$), 90* (with N except \acute{S}_1 $K_{1. 3. 5}$ $D_{4. 7. 8}$), 133* (with N except \acute{S}_1 K_1 $D_{1. 4. 7. 8}$), 204* (with N except \acute{S}_1 $K_{1. 2}$ [B_1 D_1 missing]), 270* (with N except \acute{S}_1 $K_{2. 3}$ Dn $D_{1. 4. 7}$), and 287* (with N except \acute{S}_1 K_{1-3} B_1 $D_{1. 4. 7}$), together with 56* (with N except \acute{S}_1 $K_{1. 2}$, plus S), 65* (with N except \acute{S}_1 $K_{1. 3}$ $D_{1. 4}$, plus M_2), 70* (with N except \acute{S}_1 $K_{1. 5}$ $D_{4. 8}$ plus S [G_3 missing]), 73* (with N plus T_1 $G_{1. 2. 4}$), 76* (with N except \acute{S}_1 $K_{1. 3}$ $D_{4. 8}$, plus T $G_{1. 2}$ M_2), 97* (with N except \acute{S}_1 $K_{1. 3. 5}$ $D_{1. 4. 8}$, plus T $G_{1. 2. 4}$ M), 104* (with N except \acute{S}_1 $K_{1-3. 5}$ $D_{1. 4. 8}$, plus S), 117* (with N except \acute{S}_1 $K_{2. 5}$ Da_2 , plus S [except G_2]), 121* (with N except \acute{S}_1 K_1 D_8 , plus T G), 147* (with N except K_1 $D_{1. 8}$, plus T_1 G_{1-3} M), 148* (with N except \acute{S}_1 K_1 plus S), 149* (with N except \acute{S}_1 K_1 D_1 , plus S), 220* (with N except \acute{S}_1 K_2 B_1 $D_{1-3. 5}$, plus T G_{1-3} M_{1-3}), 248* (with N except K_5 V_1 $B_{0. 3-5}$ Da $D_{2. 3. 5. 6. 8}$, plus T G_{2-4}), 256* (with N except \acute{S}_1 K_{1-3} D_1 , plus S), 261* (with N except K_5 V_1 B Da Dn $D_{2. 3. 5. 6. 8}$, plus T_1 $G_{1. 2. 4}$), and 294* (with N except \acute{S}_1 $K_{1. 2}$ $D_{1. 7}$, plus T_2 $G_{1. 2. 4}$ $M_{2. 4}$). (iii) Star-passages lacking the support of a whole version and more are the following—64*, absent in \acute{S}_1 $K_{1. 2}$ V_1 B Da Dn $D_{1-3. 5. 6. 8}$ and in T $G_{1. 2. 4}$; 79*, absent in $G_{3. 4}$ M ; 80*, absent in T_2 $G_{3. 4}$ M ; and 86*, absent in B $G_{3. 4}$ M ; 182* absent in N except K_5 D_7 and in T G_{2-4} M . In the Āpaddharmā, there are no citable instances under the first

category. Under (ii) we can cite 318* shared with K₅ V₁ B Dn₁. n₃ D₃. 7. 9 plus S (G₃. 4 absent); and under (iii) 323* and 412* shared respectively with Ś₁ K₁₋₃. 5 Dn₁. n₃ D₂. 3. 5. 8 and Ś₁ K₁. 3. 5 Da Dn₁. n₃ D₂. 4. 7-9 G₅, but without B-S and T-M respectively. In the Mokṣadharmā, we have (i) stars found shared with the N Recension generally with some notable exceptions: namely, 490* (excepting B₀), 653* (excepting K₇ D₄. 7, but shared by M₅ also), 756*, 852* and 901* (excepting K₇). (ii) Stars shared with the late Northern Recension with an occasional contamination of the S Recension: 708* (shared with K₇ Dn₁. n₄ D₅ D₃₋₇. 9), 772* (shared with V₁ B₀. 7-9 D₅. 7 plus T G₁. 3. 6), 779* (shared with K₁ V₁ D₃₂ D₄. 7. 9 Ca, plus T₂ G₁. 3. 6) and 914* (shared with K₇ Da₃. a₄ Dn₁. n₄ D₅ D₂₋₅. 7-9, plus T₁ G₂. 3. 6 M₁. 5. 7 Cs). (iii) Stars shared by K₄ with MSS. of both recensions but absent in an entire versions: viz., 524* (not found in K₇ D₅₁ D₄. 9 G₁ M₁. 5-7), 556* (not found in K₇ D₄. 9 M₁. 5-7), 636* (not found in K₇ D₄. 9 M₁. 5. 6), 672* (not found in Ś₁ K₁), 788* (not found in G₂ M₁. 5-7), 798* (not found in M₁. 5-7), 831* and 832* (both not found in K₆ B₀ 6-9 Dn₁. n₄ D₂. 3. 8 — Ś₁ V₁ D₆ absent), 840* (not found in M₁. 5. 7 — Ś₁ V₁ D₆ absent), 852* (not found in K₆ B₀. 6-9 Da₃. a₄ Dn₁. n₄ D₅ D₂. 3. 8), 860*, 861*, 892* and 904* (all not found in M₁. 5-7 [904* not found also in K₁. 2. 4. 7 T G₂. 3. 6] — Ś₁ V₁ Da₃ missing).

Turning our attention next to omissions in K₄, solitary non-haplographical omissions in K₄ are the following: In the Rājadharmā — 12. 26. 24^a and 24^d; 28. 19; 53. 13^{cd}; 57. 27^d; 65. 31^{cd}; 77. 9^a-10^b; 81. 28^{ab}; 86. 28^{cd}; 91. 30^a-31^b; 92. 15^{cd}; 94. 22^{cd} and 100. 13^{bc}. In the Āpaddharmā — 12. 147. 7^{ab}; 149. 59 and 159. 46^a-47^b. In the Mokṣadharmā — 12. 170. 6-7; 173 from दिष्ट्या in 16^d to कृमि in 17^b; 200. 17^a-18^b; 254. 28^{cd}; 256. 20^a-22^b; 258. 11; 271. 6^c-7^b; 275. 10^d; 276. 30-34; 290. 72^c-92^b; 310. 18^c-19^b; 320. 27^c-37^d; 323. 26^b-28^a; 332. 21^{ab}; 352. 10^{cd} and 353. 1^{ab} (with ref.). — It is only towards the end of the Mokṣadharmā that such solitary non-haplographical omissions are at all of a length to justify inference as to a defective original from which K₄ may have been copied.

Of solitary haplographical omissions, K₄ presents the following examples — by no means considerable — which might argue carelessness in the copyist, viz., in the Rājadharmā: 12. 3. 12^{ab}; 15 from स्कन्द in 16^c to तथा in 17^a, 42; 18. 27^{ab}; 21. 8^b-9^a; 31. 28^c-29^d; 36. 10-11; 47. 33-34; 65. 3^c-4^b; 66. 19^a-20^b; 76. 16^d-17^c; 77. 4-5; 110. 5^{cd}; 121. 46^{bc} and 122 from जाग्रति in 50^a to प्रभुः in 50^d. There are no instances of the kind in the Āpaddharmā; while, in the Mokṣadharmā, we can cite the following cases: 12. 189 from द्य मनसो in 13^c to ध्यानमुत्पाद्य in 15^a; 204 from हेतुयुक्ता in 12^a to हेतु in 13^b; 207 from त्मानं in 15^d to विद्या in 17^a; 216. 5, from नाधि in 6^c to बलिम् in 6^d; 220. 85^{cd}; 234. 29^b to 235. 1^c; 237 from मरणं in 15^a to नन्देत in 15^b, 25^b-26^a; 239 from श्व in 13^a to बुद्धि in 14^c; 253. 33-37; 255. 6^{ab}, 40^b-41^a; 258. 52-53; 263 from गति in 42^c to राज्ञि in 43^a; 277. 29-34; 292. 13^{ab}; 295. 24^d-25^a; 301. 7^b-8^a, 12^c-13^b; 306. 75^d-76^a; 309. 10^d-12^a; 314. 4^{ab}; 322. 3^{ab}; 329. 49³⁻⁴; and 332. 15.

Turning next to non-haplographical omissions shared by K_4 with certain MSS. with which it is more or less closely related, the most frequent group that we meet is \dot{S}_1 - K_1 - K_2 , or K_1 - K_2 (\dot{S}_1 missing). The instances of the first kind (which all belong to the Mokṣadharmā) are : 12. 183 from the first न in 10^6 to तूक्तं in 10^7 ; 203. 27^{ab} , 35^{ab} ; 218. 8^{cd} ; 224. 16^{ab} ; 308. 77^{ab} ; 309. 17^c - 18^d ; and 329. 13^2 ; while those of the latter kind are : 272. 21^{ab} ; 290. 110^{ab} ; 294. 1^{ab} , 44^{ab} ; 308. 26^2 - 27^c ; 317. 27^d - 28^c ; 322. 37^3 - 38^a ; 326. $42^{a'cd}$; 335. 43-50; 344. 1^a - 8^b and 348. 17^c - 18^b . With the \dot{S}_1 $K_{1,2}$ group are at times found associated certain allied MSS., both in the matter of star-passages, as we saw before, and also in the omitted passages. Thus, D_1 is added to the group in 162. 12^{ab} ; while D_1 is added and K_1 simultaneously omitted in 123. 2^{cd} , and in 139 from नराधिप in 7^b to ब्रूहि in 7^d and in 139. 8.

Of solitary associates of K_4 , K_2 is of most frequent occurrence, the instances being, in the Rājadharmā : 12 7. 1^{ab} and 47. 66*, line 7 [\dot{S}_1 missing in the first case]; 49. 43^{cd} ; and 50. 8^{cd} . In the Āpaddharmā : 12. 155. 4^{ab} ; 160. 46^{ef} ; and 162. 45^{cd} . In the Mokṣadharmā : 12. 173. 2^{cd} ; 174. 18^a - 19^b ; 243. 18^c - 19^b ; 261. 3^a - 4^b ; 262. 8^c - 9^d ; 293. 21^{cd} , 30^{ab} ; 294. 9^{bc} ; 295. 1^{cd} , 30^c - 31^b ; 308. 17^{cd} ; 319. 8^{cd} (\dot{S}_1 reading on marg.); 326. 27^{ab} (second time), 100. The remaining cases include : 56. 9 (with $K_{2,3}$); 77. 11^{ab} (with D_3); 163. 13^b - 14^c (with K_2 D_1); 177. 34^{ab} with K_7 ; 301. 19^{ab} with $K_{2,7}$ and 324. 15^{ef} with D_5 —the list concluding with 12. 55. 12^{cd} with \dot{S}_1 K_{1-3} $D_{4,5}$.

Lastly, we have to consider the shared haplographical omissions arranged, for convenience, according to the sequence of the sharers. Thus, shared with \dot{S}_1 alone we have, in the Āpaddharmā, 160. 13^a - 15^b . Shared with \dot{S}_1 $K_{1,2}$, we have (ignoring cases where \dot{S}_1 is missing), in the Rājadharmā, 98. 17 : and in the Mokṣadharmā, 173. 14^c - 15^d , 33^c - 34^b , from स्वया in 36^c to पूर्णः in 37^c ; 179. 2; 180. 23^c - 24^b ; 196. 21^{cd} ; 221. 33^c - 34^b ; 229. 16^c - 17^b ; 231. 12^c - 13^b , 21^c - 22^b ; 232. 25^{ab} (V_1 reading it on marg.); 243. 13^{cd} , with V_1 added; 247. 11^{ab} (with T_2 superadded); and 320. 14^{cd} . There is a solitary case, 109. 6^{ab} , from the Rājadharmā, where the haplography is shared by \dot{S}_1 K_{1-3} D_1 ; in the allied instance from the Mokṣadharmā, 312. 31-32, $M_{1,7}$ being added to, but K_1 removed from, the list of sharers. To the \dot{S}_1 $K_{1,2}$ group are added as extra sharers $K_{4,7}$ $B_{8,9}$ $D_{a3,a4}$ $D_{4-7,9}$ in 246. 15; K_5 $D_{2,3}$ in 84. 41 (K_1 excepted); K_7 in 177. 13; and in 195. 12^c - 13^b (with D_{s1} superadded); D_1 in 120. 37^c - 38^b ; 139. 68-69; 149. 27; and 155. 9-10; $D_{1,3}$ in 167. 4^c - 5^c ; and $D_{2,4,5}$ in 258. 68.

Other cases where \dot{S}_1 figures as co-sharer of K_4 are : 87. 18 omitted by \dot{S}_1 K_1 D_8 ; 235. 26^{ef} and 171. 6^b - 7^c (\dot{S}_1 reading it *sec. m.* on marg.) as well as 312. 36^b - 37^a om. by \dot{S}_1 K_2 and 84. 41 om. by \dot{S}_1 $K_{2,5}$ $D_{2,3}$; 159. 52^{cd} om. by \dot{S}_1 K_2 B_1 D_1 ; 316. 31^{bc} om. by \dot{S}_1 K_2 B_8 ; 128. 45^{ab} , 157. 17^{cd} , 158. 6^2 - 7^a , and 161. 43^{bc} —all om. by \dot{S}_1 K_2 D_1 ; 187. 34-35 om. by \dot{S}_1 K_2 D_7 ; and 261. 5^d - 6^a om. by \dot{S}_1 K_2 $M_{1,6,7}$.

In the absence of Ś₁, the most frequent sharing group is that of K_{1.2} with or without MS. or MSS. from other versions. Thus, K_{1.2} by themselves share the omissions of K₄ in 261. 55; 267. 8^{ab} (with V₁ supplying the om. on marg.); 270. 19^c–21^b; 272. 21^{ab}; 277. 41; 283. 1^{cd}; 290. 6^c–7^b; 294. 41^{ab}; 298. 22^c–23^b; 300. 7; 301. 1^c–3^b; 306. 18; 308. 43; 314. 30^b–31^a; 326. 31^{abc} (all first time); 326. 102^d–103^c; 331. 29^c–30^b; 335. 6^b–7^a and 353. 3^b–4^a. Along with K₃, we have a solitary case of 15. 39, and with K₃ D_{1.4.7} T₁ G₃ as sharers, 16. 15^b–15^d, both from the Rājadharmā. K₇ figures as an additional sharer in 269. 2; K₇ V₁ T₁ in 305. 3^{ab}; K₇ D_{4.9} T₁ in 280. 5^{cd}, and K₇ D₈ in 271. 46^d–47^c. The sharers from other versions that associate themselves with K_{1.2} are instanced in the following cases: K_{1.2} V₁ B_{0.6-9} Da_{3.24} D_{2.3.6.8} in 280. 20–21^b; K_{1.2} B₀ in 261. 57^{de}; K_{1.2} B₀ Da_{3.24} T₁ in 286. 17^{cd}; K_{1.2} B₆ G₂ in 251. 3^{cd}; K_{1.2} B₉ T₂ G₁ in 298. 24; K_{1.2} Da₃ Dn₁ Ds₁ D₄ G_{1.2} M₆ in 291. 1^{cd}; K_{1.2} Da₄ G₁ (all second time) in 326. 28^{cd}; K_{1.2} Ds₁ M₆ in 293. 14^c–15^b; K_{1.2} D₁ in 10. 11; K_{1.2} D₅ in 272. 25 and 324. 22; K_{1.2} D₇ in 243. 6 (D₃ supplying the om. on marg.); K_{1.2} T₂ G₁ in 284. 4^{cd}; K_{1.2} G₂ in 253. 9–10; K_{1.2} G₃ in 308. 61 and K_{1.2} M_{1.6.7} in 335. 68^a–69^b.

K₁ alone shares omissions with K₄ in 103. 9–11; 125. 16; and in 288 from तद्धि in 38^b to व्याहृतं in 38^d; while K₂ alone does so in 48. 4^{cd}; 55. 4; 58. 7^c–8^b and 86. 19^c–20^d (V₁ reading on marg.) from the Rājadharmā; 136 from द्वायान् in 116^a up to ततस्तस्मा in 118^a; and 159. 40 (Ś₁ supplying the om. on marg.) from the Āpaddharmā; and 169. 23^c–24^c; 173. 2^{cd} (Ś₁ on marg.); 174. 18^a–19^b (first time); 179. 13^{bc} (Ś₁ on marg.); 192. 63^{ab}; 202. 30^{ab} (with Da₄ added); 214. 6^d–7^c (Ś₁ on marg.); 220. 18 (Ś₁ V₁ on marg.); 222. 10^{bc} (Ś₁ on marg.); 226. 12 (Ś₁ on marg.); 238. 16^c–18^b; 261. 30, 32; 263. 44 with the preceding ref. up to the ref. preceding 47; 266. 3^{ab}; 267. 28^b–29^a, 34^{bc}; 271. 43^{cd}, 276 from वीत in 44^b to चरेयु in 45^b; 279. 4^c–6^b, 19–21; 287. 21^d; 289. 18, 44–46; 290. 7^d–8^a, 15^c–16^b, 19^d–21^a; 291. 15^{cd}, 21^{ab}; 294. 15^{ab}; 295. 41^c–42^b; 296. 7^c–8^b; 297. 13^{cd}; 298. 21; 302. 7^{bc}; 315. 44^c–45^b; 322. 43^{ab}; 326. 4^c–5^b, 27^{ab} (second time); 329. 29¹–29², from त्मान in 46^b to गत्वा चा in 46^b, and from संज्ञितेन in 48^b to मुख in 48⁷; 338. 22; and 350. 4–5.

The co-sharers of K₂ in the K₄ haplographical omissions are: K₃ in 167. 13^c–14^b (Ś₁ reading on marg.); K₃ D₁ in 139. 32^c–33^b; 166. 9; K₃ D₅ in 208. 7 (Ś₁ reading on marg.); K₇ in 205. 11^{cd} (Ś₁ reading on marg.); K₇ Da_{3.24} D_{5.9} in 200. 41^c–42^b; K₇ D_{7.9} in 292. 48^{ab}; B₀ in 298. 4^{cd} (V₁ reading on marg.); B_{0.6.9} in 268. 7^{cd}; Da₁ in 84. 34; Dn₃ D_{1-3.8} in 136. 136^{cd}; Ds₁ D_{7.8} G_{1.2} in 303. 4^{ab}; Dn₄ in 335. 76^{ab}; D₁ in 68. 18 (Ś₁ reading on marg.); 110. 11; 119. 17; 144. 10^b–11^a (the last two with Ś₁ on marg.) and 147. 17^c–18^b (V₁ reading on marg.); D_{1.7} in 68. 33 (Ś₁ reading on marg.); D_{1.8} in 68. 15; D_{1.9} in 161. 12^a–13^b (Ś₁ V₁ reading on marg.); D₄ in 212. 29^b–30^a; 224. 52^c–54^b (last two with Ś₁ reading on marg.); D₅ in 292. 46^c–47^b; 329. 35⁴–35⁷; D_{5.7} in 237. 23; D_{5.7} G₂ in 260. 2; D₇ in 292. 7^{cd}; G₂ in 292. 16^{cd}; M_{1.7} in 293. 47^c–49^b and M₅ in 293. 36^{bc} (V₁ reading on marg.).

The remaining sharers of K₄ omissions belong, with sporadic exceptions, to the Northern recension. These, in order, are : K₃ D_{1.7} G₂ M_{1.3} in 136. 101^{cd}; K₆ in 172. 26; K₇ D₉ in 173. 44^{ab}; V₁ in 331. 17^a-18^b; V₁ B_{0.6} D_{2.3} Dn_{1.n4} Ds D_{2.3.8} in 254. 12^{ab}; B₁ in 66. 11-12; B₁ D_{1.4} in 46. 4^{ab}; B₂ Da₁ Dn_{1.n2} D_{1.5.9} T₂ in 148. 23^{ef}; B₆ Dn_{1.n4} Ds₁ D_{2.3.8} in 240. 10^{ef}; B₉ D_{5.7} T G₁₋₃ M_{5.7} in 262. 42^{ab}; Da D_{2.3.5} G₁ in 67. 5^{bc}; Dn₂ in 104. 14^d-15^c; Ds₁ in 303. 7^{ab}; Ds₂ D₈ in 251. 2 and in 301. 5; D₁ in 111. 17; G₁ in 306. 48^a-49^b; 308. 58^a-59^b; and G₂ in 25. 32 and 303. 7^{ab}.

The transpositions in K₄ are, solitary : 12. 66. 22 and 23 from the Rājadharmā, and 12. 237. 13 and 14 from the Mokṣadharmā — Ś₁ missing in the latter case. With the usual Ś₁ K_{1.2} group, we have 312. 17^b and 18^b; and 318. 37 and 38. With the same group, but with Ś₁ missing : 303. 19 and 20; while with the same group, Ś₁ missing, but with cognate additions : 290. 13^{ab} and 13^{cd} as also 34^d and 35^b; and 331. 5^{ab} and 5^{cd} with, respectively, D_{4.9}; V₁ D_{3.5} G₂; and V₁ D₇ T G_{1-3.6} superadded. Other cases are, with Ś₁ K₁ : 199. 32^{ab} and 32^{cd}; with Ś₁ K₂ : 308. 139^{ab} and 139^{cd}; and with Ś₁ K₂ D₁ : 162. 12^{cd} and 13^{ab}. With Ś₁ missing but with K₂ alone : 314. 22^{cd} and 23^{ab} as also 328. 23^{ab} and 23^{cd}; and with K_{1.7} D_{4.7.9} T G_{1-3.6} : 326. 37^{cd} and 37^{ef}. With K_{1.2} : 181. 10^{ab} and 10^{cd}; with K₂ V₁ B_{0.2-5} Da Dn D_{2.3.5.6} : 47. 20 and 21; with K₅ V₁ B_{0.2-5} Da Dn₂ D_{2.3.5.6.8} : 111. 6 and 7; and finally, with B₂ Da Dn D_{6.7} S : 68. 27 and 28.

Lastly, it may be added that K₄ gives the following additional colophons : with Ś₁ K_{1.2}, after 12. 37. 1, after 313. 13, and after 308. 77; with K_{1.2} (Ś₁ missing) after 297. 4 and after 338. 20; with Ś₁ K_{1.2} D₁, after 24. 15 and after 27. 26; with N (except D₇; B₈ not collated; Dn₂ D₆ absent), after 151. 18; with K_{1.2.6} V₁ B_{0.6-9} Da_{3.a4}, after 315. 46; with K_{6.7} Dn_{1.n4} Ds D₂₋₉ T G_{1.3.6} M_{1.5-7}, after 224. 31; and with K₂ alone, after 291. 6. It has to be added, however, that these additional colophons, like several of the added references, may serve to establish relationship between MSS., but have not as a rule much critical value by themselves. That is the reason why the additional colophon given after 117. 21 by K₅ V₁ B Da Dn D₂₋₉ S (G₃ missing); after 150. 18 by Ś₁ K V₁ B D T₂ G₁ M; and after 39. 37 by all MSS. except D₈ had to be ignored.

K₄ gives Appendix I, (No. 4) given by N (except D₇) after 12. 26; Appendix I, (No. 28) given by N (Ś₁ missing; K_{3.5} B₁₋₅ Da_{1.a2} Dn_{2.n3} D₁ absent) after 12. 274; and Appendix I, (No. 32) given by K_{1.2.6} V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} Ds D_{2.3.5.7.8} T G_{1-3.6} after 12. 331. 1.

K₅

Lahore, D. A. V. College Lalchand Library (now transferred to Sadhu Ashram, Hoshiarpur, East Panjab), No. 4557. The MS. is written in Devanāgarī characters,

on paper, with 16 lines to a page and about 46 letters to a line. It contains the Rājadharmā, fol. 1-113 and the Āpaddharmā, fol. 114-153 only; the Mokṣadharmā being absent. The writing is legible and generally correct. The writer's name is मिश्रराधाकृष्ण, who completed the copying of the Rājadharmā in गोपालगढ on चैत्र वदि १० सोमवासरे, and of the Āpaddharmā in गढभरतपुर on फाल्गुनमासे कृष्णपक्षे तिथौ पंचमी चन्द्रवासरे — संवत् १८५१, शके १७१६ (cir. A. D. 1794).

The star-passages found in K_5 alone are five only, all from Rājadharmā : 36*, 55*, 67*, 68* and 131*. The star-passages which K_5 presents because practically the entire Northern Recension has them are : 37*, 237* (D_1 missing), and 297*; also 4*, 10* ($\dot{S}_1 K_1 D_1$ missing in both); 20*, 23* and 24* (all without D_7 , and with \dot{S}_1 missing); 45* (except $K_3 D_{4.7}$ — B_1 om.); 160 (except $B_1 Da D_7$); 249* and 257* (D_7 excepted from both — V_1 reading on marg. in the first case), 270* (except $\dot{S}_1 K_{2.3} Dn D_{1.4.7}$), and 300* (except $K_{1-4} D_{1.4.7}$ — \dot{S}_1 marg. *sec. m.*) — to which may be added 146* (with N except $Da_1 D_7$, plus T_1); and 79* and 121* (both with N , plus $T G_{1.2}$ and $T G$ respectively — $\dot{S}_1 K_1 D_3$ being excepted from N in the latter case). The star-passages which K_5 shares with the majority of both N and S recensions with the exception of some important version or group of allied MSS. are : 33* (except $\dot{S}_1 K_{1.2} D_1$), 39* (except $\dot{S}_1 K_{1.2.4} D_{1.4.8} G_2$), 42* (except $\dot{S}_1 K_{1-4}$), 43* (except $\dot{S}_1 K_{1.4} D_{1.7} T_2 G_4$), 56* (except $\dot{S}_1 K_{1.2}$), 73* (except $G_3 M$), 76* (except $\dot{S}_1 K_{1.3} D_{4.8} G_{3.4} M_{3.4}$), 118* (except $\dot{S}_1 K_{2.4} Dn D_{1.6} T_2 G_1$), 147* (except $\dot{S}_1 K_1 D_1 T_2$), 148* (except $\dot{S}_1 K_1$), 149* (except $\dot{S}_1 K_1 D_1$), 206* (except $\dot{S}_1 K_{1-4} B_1 D_{1.4} G_2$), 211*-212* (both, except $\dot{S}_1 K_{1.2.4}$; $B_1 D_1$ missing), 217* (except $\dot{S}_1 K_{1.2.4} B_{1.3} M_1$; D_1 missing), 220* (except $\dot{S}_1 K_2 M_4$), 221* (except $\dot{S}_1 K_{2-4} G_{2.3} M_4$), 222* (except $\dot{S}_1 K_{2-4} D_6 T_1 G_{2-4}$), 250* (except $\dot{S}_1 K_{1-4} Dn_2 D_{1.4-6.8} M_4$), 256* (except $\dot{S}_1 K_{1-3} D_1$), 258* (except $\dot{S}_1 K_{1.2.4} V_1 D_{1.7} G_1$), 290* and 293* (both except $\dot{S}_1 K_{2.4} D_1$ — $D_{1.4}$ in the case of 293* — G_3 missing). Sporadic associates of K_5 in sharing stray star-passages are : $D_{5.8}$ in 38*; $K_{3.4} D_4$ in 145*; D_3 in 197*; and $Dn D_{2.3.5.6.8}$ in 215*. The remaining fifty-odd cases represent stars which K_5 shares with the V-B-D or the middle group of MSS. with a few occasional exceptions. Compare 7*, 25*, 40*, 46*, 48*-50*, 52*, 57*, 65*-66*, 71*-72*, 75*, 78*, 80*, 86*, 93*, 100*-102*, 105*-108*, 112*-113*, 115*, 130*, 132*-133*, 162*, 183*, 186*, 204*, 213*-214*, 229*, 262*-265*, 271*, 286*-287*, 291*, 295* and 299*.

Turning to Āpaddharmā, our findings as to the affinity of K_5 with the V-B-D or the middle group are abundantly confirmed. K_5 gives in all 51 star-passages, out of which the following four 306*, 371*, 375* and 410* are found, respectively, in the following MSS. from the D group : $Dn_1 n_3 D_{2.8.8}$; $Da_2 Dn_3 D_{2.8.8}$; $Dn_1 n_3 D_{2.8.8}$; and $Da Dn_1 n_3 D_{2.8.8}$. The following four, 377*, 412*, 423* and 429* are shared by the majority of N and S recensions with some important reservations.

Turning next to omissions in K_5 , its solitary non-haplographical omissions in the Rājadharmā are : 12. 39 from 38 (with the preceding reference) up to 49; 47. 67^{ad}; 51. 13^{ab}; 63. 28; 68. 52^{cd}; 93. 7^b–94. 6^b; 99 from क्षत्र in 9^a up to यथाशा in 9^b; 114. 5^a; 115. 3^a; 116. 22^{ab}; 118 from मेधावी in 18^a up to सुदारः in 19^b; 122. 8–9, 30^c–31^d, 33^{cd}; and 126. 14^d–16^a. The solitary non-haplographical omissions in the Āpaddharma are : 12. 141. 19^{cd}; 144. 2; 147 from the reference preceding 10 up to मारुह्य in 11^a; 148. 1, from जातीयान् in 25^b up to ब्रवीत् in 26^d; 149 from थेमं in 26^a up to श्वार्थं in 27^d, 28^c–29^d; 152 from दरयो in 8^c to मात्सर्यं in 10^a, from गाभि in 12^d to क्रामै in 12^d; 159. 6; 161 from धर्मे in 7^a to ह्यर्थं in 8^b, from कामेन in 29^a to युक्ताः in 30^b; 162 from दुःशीलो in 10^a to नृशंसः in 10^b; 163 from पुरुषो in 5^d to देशस in 7^c; 164. 13; and 166. 6^c–7^b. The presence of so many solitary non-haplographical omissions argues several defects and lacunas in the parent copy of K_5 .

The solitary haplographical omissions are also quite considerable, which might argue a carelessness in copying. Thus we have, in the Rājadharmā : 12. 4. 10^c–11^b; 8. 13^d–15^a; 25. 29; 47. 41; 49. 22–23 with the following reference, 44^c–45^b; 54. 18^d–19^c; 55. 6; 68. 15–16, 27; 71. 11^{ab}; 74 from शोक in 27^b up to दुःखं in 28^b; 86. 21^{ab}; 92. 8^{cd}; 102. 8^{cd}; 120. 16; 121. 37^a–38^b; and 125. 12^c–14^d. The solitary haplographical omissions from the Āpaddharma are : 12. 149 from the reference preceding 89 up to ततो in 90^a; 152 from च in 17^a up to विक्रियते in 18^c; and 157. 8^c–9^d.

The shared omissions in K_5 are (i) non-haplographical : 12. 29. 51 with $Dn_2 D_2 M_{1.3}$; 59. 79^c–81^b with K_3 ; 101. 33^{ab} with $V_1 B Da Dn D_{2.3.5.6.8}$; 114. 7^{bc} with D_5 ; and 126. 45^{ab} with $B Da Dn D_{2.3.5.6.8}$ (V_1 reading on marg.) : all from the Rājadharmā. (ii) haplographical : 8. 6^c–8^b with G_3 ; 32. 15–17 and 40. 22 both with D_8 ; 47. 52 with $\dot{S}_1 K_{1.3} D_{4.8}$; 70. 3^{cd} with $K_3 D_1 T_2$; 74. 9 with $D_7 T_1 G_{2.3}$; 84. 41 with $\dot{S}_1 K_{2.4} D_{2.8}$; 92. 44^c–45^b with $D_{2.3.5} G_1$; 111. 19 with G_2 ; 118. 7^d–9^a with D_6 ; and 128. 10^{bc} with $D_{4.5}$ — these from the Rājadharmā; while from the Āpaddharma, we can cite 137 from दारुषु in 40^d up to रिव in 41^d with $D_{2.3}$; 149. 70^{ab} with $K_3 V_1 B_{0-2} Da Dn_{1.3} D_{2.3.5.8} G_1$; 152. 1^b–2^a with K_3 ; and 154. 15–16 with $D_7 G_1$. These omission data are stray and do not permit any generalization.

The transpositions in K_5 are, from the Rājadharmā : 12. 57. 33 and 34 with Dn_1 ; 68. 17 and 18 with $Dn D_{2.3.5.6.8} G_2$; 81. 28^{ab} and 28^{cd} with $V_1 B Da Dn D_{2.3.5.6.8}$; 111. 6 and 7 with $K_4 V_1 B_{0-2-5} Da Dn_2 D_{2.3.5.6.8}$, as also 11 and 12 with $K_1 B_{0-2-5} Dn_2 D_{2.3.5.6.8} T G_{1.4} M_{1.3.4}$; and 126. 50^{ab} and 50^{cd} with $Dn_2 D_{3.5.6}$. From the Āpaddharma, we have 147. 8^{ab} and 8^{cd} with $Dn_{1.3} D_{1-3}$; and 152. 7^{ab} and 7^{cd} with $\dot{S}_1 Dn_{1.3} D_{2.3.8}$. — Finally, Appendix I, (No. 4) is the only passage found in K_5 , in common with the entire N Recension (except D_7).

K_6

Lahore, D. A. V. College Lalchand Library (now transferred to Sadhu Ashram,
Śānti 6*

Hoshiarpur, East Panjab), No. 4556. The MS. is copied on paper in beautiful Devanāgarī characters, generally correct. It gives 173 folios with 16 lines to a page and 45 letters to a line. The scribe's name is Miśra Rādhākṛṣṇa, who finished the copy in गोपालगढ on संवत् १८५२, ज्येष्ठ वदि ६, रविवसरे (cir. A. D. 1795).

There is only one unshared star-passage in K_6 , viz., 862*. The affinity of K_6 with the \dot{S} -K group is shown by the following sixteen cases where it shares the star-passages with \dot{S}_1 $K_{1.2.4}$ plus the middle-group, consisting of V_1 $B_{0.6-9}$ $Da_{3.4}$ $Dn_{1.4}$ Ds D_{2-9} (with occasional exceptions of V_1 B_0 D_4 or D_7), plus, at times, most of the MSS. belonging to the T G versions with, now and then, the addition of M_5 : 490*, 524*, 556*, 559*, 636*, 653*, 788*, 798*; as also 756*, 840*, 860*, 861*, 882*, 892*, 901*, 902* — \dot{S}_1 missing in the last eight cases. In 672*, \dot{S}_1 , though not missing, does not give the star-passage, as also K_1 , though the rest of the critical apparatus, including S, give the passage. In 464*, 477*, 502*, 545*, 569*, 627*, 667*, 673*, 687*, 714*, 717*, 724*, 734*, 803*, and 859*, the stars are found shared with practically the entire apparatus except the main \dot{S}_1 -K group (667* with the exception of $M_{1.6.7}$ and 717* with the exception T $G_{2.3.6}$ also). In the following nine cases, K_6 shares the star with the majority of the D version alone, with sporadic exceptions : 460*, 461*, 479*, 484*, 486*, 498*, 561*, 612*, and 785*; while in 680*, the star is shared with the B version only (except B_0) together with Da , and in 827 with B_9 $Da_{3.4}$ Dn_4 only, whereas 457* is the only case where a star-passage, primarily belonging to S recension (Ds_2 D_7 T $G_{1-3.6}$ $M_{1.5-7}$), is found shared by K_6 ; while in 804*, the star is found in the middle group plus M, but without T G. In the remaining sixty-odd cases, the star-passages are shared by K_6 with the V-B-D or the middle group of MSS., with the occasional addition of K_7 (or K_4) and the omission of V_1 . Thus, with the addition of K_4 : 491*, 520*, 684* and 814*; of K_7 : 469*, 502*, 509*, 511A*, 531*, 532*, 555*, 693*, 716*, 736* and 787*; and of both K_4 and K_7 : 475*. With the omission of V_1 (and sporadically of B_0 also) : 465*, 488*, 503*, 651*, 691*, 755*, 771*, 790*, 795*, 805*, 809*, 810*, 813*, 815*, 833*, 836*, 838*, 846*, 848*, 851* and 866*; and, finally, with the entire middle group : 458*, 496*, 499*, 500*, 511*, 540*, 626*, 631*, 649*, 650*, 654*, 675*, 685*, 689*, 690*, 695*, 701*, 706*, 715*, 717*, 887*, 891*, 904* and 905*.

Turning next to omissions, K_6 records a large number of solitary non-haplographical as well as haplographical omissions. The former are : 12. 175. 29^c-30^b; 180. 16^{b,c}; 188. 15^c-16^b; 214. 15-16; 228. 3^{c,d}; 239. 20; 254. 30; 271. 52^c-61^d; 280. 20; 287. 29; 293. 24; 294. 41^c-42^d; 308. 137; 315. 30^{a,b}; 327. 67^r; 328. 5^{c,d} and 330. 3^{a,b}. The latter are : 12. 171. 54; 172. 31-32; 187. 9^c-10^d; 205. 15^c-16^d; 210. 3^a-4^b; 260. 27^c-29^b; 263. 33^c-34^b; 270. 2^c-3^d (V_1 giving the om. passage on marg.); 273. 11^a-13^b; 274. 23-24; 276. 12^c-13^d; 290. 8^d-9^a, 15^d-16^a; 293 from ऋगु in 36^a up to श्वेव in 36^c; 294.

37; 301. 13; 306. 70^{er}, from चिन्त्य in 100^d to तव्यावि in 101^d; 308. 71, 88^c–89^b, 155^{ab}; 316. 35^{ab}; 326. 65^c–66^b; and 327 from किमर्थ in 12^c to द्विज in 13^b. The shared non-haplographical omissions are : 12. 169. 11^{er} with V₁ B_{0. 6-9} Da_{3. a4} Ds₂ D_{3. 5. 7} G₂ M_{1. 5-7} (all second time), and 12^{er} with the same set of MSS. (all second time); 290. 36^d with B₆ Da₄; and 326. 45^{ab} with B₀ Dn_{1. n4} Ds D_{2. 3. 8}. The shared haplographical omissions are : 12. 172. 26 with K₄; 177. 7 with G₁; 216. 5–6 with T₁; 219. 10^{cd} with K₇ Ds₁; 222. 2 and 228. 13^c–15^b with D₄; 288. 15^{bc} with D₅ and 348. 13^d–14^a with K₂. — These omissions are not of much critical value.

The transpositions in K₆, allowing for occasional presence or absence of an extra MS. or two, are either shared with the middle group of MSS. (e. g., 169. 11^{cd} and 11^{er}, 13 and 14^{abcd}; 220. 100^{cd} and 100^{er}; and 322. 3^{ab} and 3^{cd} [V₁ not sharing in the last case]); or with the middle group and M version, as in 169. 12^{ab} and 12^{cd}; or with the N and S recensions qualified by the omission of an important group of MSS. like K_{4. 6} B_{0. 6} Da₃ Dn_{1. n4} Ds D_{2. 3. 8}; e. g., 254. 12^{ab} and 12^{cd}; — the remaining cases being 242. 14^b and 14^d with V₁ B₆₋₉ Da₄; and 309. 62^c and 62^d with B_{6. 7. 9} Da_{3. a4}. — Amongst Appendix passages, K₆ gives I, no. 28 and 32, shared by the majority of N MSS. It also gives addl. colophons after 171. 54 (shared with B₉ Dn_{1. n4} D₈); after 224. 31 (shared with K_{4. 7} Dn_{1. n4} Ds D₂₋₉ T G_{1-3. 6} M_{1. 5-7}); after 293. 11 (shared with V₁ B_{0. 6-9} Da_{3. a4} Dn_{1. n4} D_{2. 3. 8} Ca. n. p); after 315. 46 (shared with K_{1. 2. 4} V₁ B_{0. 6-9} Da_{3. a4}); and after 337. 57 (shared with B₇₋₉ Da_{3. a4} Dn₄ Cnp. Cp).

K₇

Lahore, D. A. V. College, Lalchand Library (now transferred to Sadhu Ashram, Hoshiarpur, East Panjab), No. 4712. The MS. is written on paper in Devanāgarī characters, and is neat and generally correct, with 9 lines to a page and about 50 letters to a line, the total number of folios being 276 (1–278 with folios numbered 3 and 82 missing). The MS. gives the Mokṣadharma alone. It is old in appearance and gives at the end the following date and information about the scribe : सं. १७१६ मार्गशीर सुदी ५ भौमे मद्नेन लिखितोयं ग्रंथः । जानीत्रिलोचनपठनार्थं परोपकारार्थं । The MS. thus belongs to cir. A. D. 1659†.

Although the solitary star-passages found in K₇ are only three out of a total of over eighty — 765*, 766* (a subst. passage) and 783* (marg.) — there are a number of star-passages that it shares with only two or three MSS., particularly with D_{4. 9}, of which there are no less than fifteen cases : 467*, 560*, 630*, 757*, 758*, 762*, 784*, 791*, 821*, 829*, 855*, 863*, 893*, 899* and 909*. In 511A*, Ds and in 655*, D₉ is the solitary sharer. On the other hand, added to the D_{4. 9} group, we find Ś₁

† This information about the date was not available earlier, but was kindly supplied by the Director of the Institute upon a subsequent reference.

K_{1.2.4} in 793*, D_{as} M_{1.6} in 489*, D_{s2} in 763*, D_{n1.n4} D_s D₆ in 704*, D_{n4} D_s D₆ in 705*, D_{s2} C_s in 797*, D_{s2} D_{5.6} in 679*, D_{s2} D_{5.7} G₂ M_{1.5.7} in 911*, D_{5.6} in 661*, D_{5.7} in 764*, D₆ in 645*, T G_{1-3.6} in 812*, and T G_{2.3.6} in 830*. K₇ shares star-passages with the D version as a whole, barring sporadic additions and exceptions, in the following eleven cases : 461*, 478*, 484*, 486*, 494*, 561*, 693*, 708*, 785*, 898* and 915*. In the following eleven cases, the star-passages are present in most of the other MSS. except the major ŚK group : 469*, 477*, 502*, 532*, 569*, 627*, 667*, 673*, 714*, 734* and 914* ; while in 672* it is absent in the inner Kashmirian group ; in 804*, in that group and T G ; in 828* as well as in 831*, in ŚB ; and in 724* in Ś K M_{1.5.6}. The following five passages belong to the mid-recension which K₇ shares : 475* (also in K_{4.6}), 488* (in K₆ but not in V₁), 716*, 736* and 787* (last three also in K₆). The following two passages, 832* and 852*, are absent only in the B version ; while the next four, 490*, 756*, 880* and 882*, are absent in the S version as a whole — Ś₁ missing in the last two cases. Star-passage 659* is present in the BDS group. There remain, finally, the following seven passages which K₇ shares with all MSS. except the M version : 788*, 798*, 840*, 860*, 861*, 892* and 902*.

Turning next to omissions in K₇, the MS. presents more than twenty solitary non-haplographical omissions and nearly forty solitary haplographical omissions, a few of the former (e. g., 12. 169. 14^c–15^b ; 192. 6^c–8^d ; 308. 50^c–51^b, 127^c–129^d ; 309. 13^d–15^b, 16–34, 47^a–48^b ; 324. 29^c–30^b ; and 330. 60^c–63^b) covering several stanzas in succession, which should imply defects and lacunas in the original from which K₇ seems to have been copied, rather than mere carelessness. The solitary haplographical omissions covering more than 3 or 4 pādas are : 12. 180. 9–10 ; 217. 33^c–34^b ; 220. 28^b–29^c ; 238. 18^{a'cd} ; 279. 14^a–15^b ; 280. 12^c–13^b ; 290. 91^c–92^b ; 301. 8^c–9^b ; 308. 139^c–140^b ; 312. 25^b–26^a ; 320. 27^c–28^d ; 333. 19^c–20^d ; 334. 9^{cdes} ; 335. 37^d–39^a and 337. 60^c–61^b. The rest are casual lapses not of much critical value.

Amongst shared omissions, the most frequent sharer is the pair D_{4.9} which figures in eight instances in non-haplographical omissions (viz. 183. 10⁹ ; 220. 47 ; 235. 1 ; 292. 36^{de} ; 294 from तत्त्वं in 34^d to च प्र in 34^r ; 318, 27^{cd} ; 327. 92^c–93^b ; 336. 17^{ab}) and in twelve instances in haplographical omissions (viz. 181. 18^{ab} ; 190. 10^c–11^b ; 196. 21 ; 198. 7 ; 202. 30–31 ; 207. 8^c–9^b ; 214. 6 ; 219. 2^a–3^b ; 261. 36–37 with the ref. ; 312. 28^c–29^b ; 313. 17^c–18^b ; and 332. 21^{cd}). D₉ alone figures as the sharer twice in non-haplographical omissions (256. 10^{ef} and 299. 1^{ab}) and seven times in haplographical omissions (169. 33^{cd} ; 184. 1^{cd} ; 221. 61^c–62^d ; 277. 21–22 ; 293. 2^{ab} ; 316. 35^{cd} ; and 344. 3^a–4^b). D₄ alone likewise figures twice in haplographical omissions (298. 12 ; 299. 17^{cdes}). The co-sharers of D_{4.9} in non-haplographical omissions are : D_{5.8} in 177. 29^{ab} ; M_{1.6.7} in 177. 37 ; T₁ G_{1-3.6} in 247. 11 ; D₅ in 331. 5^{ab} ; K_{1.2} G₁ in 337. 38^{cd} and 338. 18^{cd}. The same in haplographical omissions are : D₂ in 237. 12 ; K₂ D₇ G₁ in 254. 29^{cd} ; K_{1.2.4} in 280. 5^{cd} ; B₉ D_{as}. a₄ D₂ in 290. 6^{cd} ; V₁ B_{0.3} D_{n4} D_{5.7} T G_{1-3.6} in 297. 9^{cd} ; K₂

D₇ G_{2.3} in 317. 12^{ab}; G₆ in 335. 79^{bc}; and D_{S1} in 348. 8^{cd}. Other instances of the same type worth mention are, in non-haplographical omissions : 177. 34^{ab} with K₄; 232. 11^{cd} with M_{1.6.7}; 271. 17^{ab} with K₂; 301. 19^{ab} with K_{2.4}; and 306. 40^{cd} with K₂ D_{S1} T₁; whereas, in haplographical omissions, they are : 177. 13 and 199. 5^{cd} with \dot{S}_1 K_{1.2.4}; 195. 12^c–13^b with \dot{S}_1 K_{1.2.4} D_{S1}; 200. 41^e–42^b with K_{2.4} Da_{3.a4} D_{5.9}; 203. 16^{ab} with G₁; 205. 11^{ci} with K_{2.4}; 207. 21^{cd} with Da₄; 217. 4 with K_{1.2.6} D_{7.9} G_{1-3.6}; 219. 9 with Da₄ D_{5.7}, 10^{cd} with K₆ D_{S1}; 267. 17^{ef} with D₆; 268. 13 with D_{S1} D₂; 269. 2 with K_{1.2.4}; 271. 46^d–47^c with K_{1.2.4} D₆; 272. 17 with D₉ T₁ G₁; 277. 26 with D_{6.9}; 292. 48^{ab} with K_{2.4} D_{7.9}; 295. 9^{cd} with B₉ Da₄ D₇ T₁ G_{1.6}; 305. 3^{ab} with K_{1.2.4} V₁ T₁ and 10 with G₂; 331. 43^{ab} with K₁ D₅ G₂; and 335. 65 with K₁.

The transpositions in K₇, shared with D_{4.9}, are : 192. 65^{ab} and 65^{cd}; 234. 24^{ab} and 24^{ci}. With D_{4.9} *plus* D₆ : 223. 20 and 21; *plus* D₇ : 273. 8^{ab} and 8^{cd}; *plus* D₅ : 326. 11^{ab} and 11^{cd}; *plus* K_{1.2} : 324. 15^{cd} and 15^{ef}; *plus* K_{1.4} D₇ T G_{1.3.6} : 326. 37^{cd} and 37^{ef}; and *plus* K_{1.2.6} B₇ (both times). 3.9 Da₄ D₅₋₇ T G_{1-3.6} M_{1.5-7} : 254. 12^{ab} and 12^{cd}. With D₉ alone, K₇ transposes 310. 19^b and 19^d. — Finally, K₇ agrees with the N recension in reading Appendix I (no. 28), but it differs in not reading Appendix I (no. 32). It repeats adhy. 12. 187 after Appendix I (no. 28), like most of the Northern and Mid-group MSS.

V₁

Kathmandu, Nepal Durbar Library, No. 738 — the number is wrongly entered as 867 in Bendall's Catalogue of that library (1905, p. 25). The MS. is written on palm leaves (size 18" × about 2") in Maithila characters, and contains the complete Śāntiparvan in the three sub-sections (Rājadharmā, fol. 1^b–168^b, with fol. 1^a blank; Āpaddharmā, fol. 168^b–225^b; and Mokṣadharmā — with a separate pagination — fol. 1^b to 272^b, with fol. 1^a blank), the folios giving 5 lines to a page with about 100 letters in the first and the last line, and about 92 letters in the three middle lines, with a square blank in the centre containing the hole for the string. The MS. is carefully and legibly written with occasional marginal corrections and additions by the original writer. The MS. at present wants 27 folios, all from the Mokṣadharmā : viz., fol. 212 and 213, causing a blank from त्मानं in 12. 313. 29^a up to मुनिः in 314. 30^d, and fol. 220–244, causing a blank from the reference preceding 12. 318. 1^a up to प्रत्याख्यान in 329. 44⁵. Otherwise the MS. is complete. At the end of the Āpaddharmā, the MS. gives the colophon—लसं ४७२ आश्विनकृष्ण-नवम्यां गुरौ कृष्णपक्षीग्रामे परमभागवतमखायीठक्कुराणामाज्ञया श्रीलक्ष्मीधरेण लिखितमिदं राजधर्मपुस्तकमिति । while at the end of the Mokṣadharmā the colophon reads — समाप्तोऽयं मोक्षधर्म इति । लसं ४७२ कार्तिकशुक्लषष्ठ्यां गुरौ ए दिने कृष्णपक्षीग्रामे परमभागवतमर्यादासिन्धुचक्षवग्रामस्थायिमहाशयानामाज्ञया सद्बुद्धा लक्ष्मीधरेण लिखितमिदं मोक्षधर्मपुस्तकमिति । Assuming A. D. 1120 as the beginning of the Lakṣmaṇa samvat, the आश्विनकृष्ण ९ of लसं ४७२ (i. e., A. D. 1592), according to Pillai's Indian Ephemeris, falls on a Thursday; but the following कार्तिकशुक्ल ६, which comes only 12 tithis later, cannot also fall on a Thursday even allowing for one तिथिक्षय — unless we make the further assumption that there was

an intercalary month in that very year instead of in the year 1597, as given by Pillai. Old Indian Calendars often differed in this respect, and one would be inclined to make some such assumption rather than assume that our scribe made a mistake about the day of the week in the space of a fortnight. Such an assumption is also favoured by the circumstance that without the intercalary month the scribe would have only 12 days to finish copying the whole Mokṣadharmā, whereas 40 days would be a more reasonable period. That does not, however, solve all astronomical difficulties. Be the fact as it may, the concluding colophon further tells us that this particular MS., after the completion of its copying, was used, by Mahārājādhirāja Śrī Jayapratāpamalladeva of Nepal, for the customary recitation of the entire Śāntiparvan at the time of his coronation, which the crowned king was required to go through — Pratapamalladeva having begun the formal पारायण in Samvat 767†, पौषशुक्लपञ्चम्यां, and completed the same, we are specifically told, in just one fortnight! (संवत् ७६७ पौषशुक्लपञ्चम्यां तिथौ ए दिने महाराजाधिराजश्रीजयप्रतापमल्लदेवेन राजधर्ममोक्षधर्मपारायणायैतत्कृतः । पञ्चदशदिनान्तरे संपूर्णकृतः ।) One can understand, under the circumstances, why the Nepal Durbar considered the MS. as a sacred heirloom which they would not lend out, and which had therefore to be microfilmed *in situ*, under the supervision of the General Editor, with the help of the services of the foreman and an assistant from the Government Photo Registry Office, so kindly made available by the Bombay State.

Looking to the specific purpose for which V₁ was written, one can understand that it was a normalized and carefully prepared MS., so that it need not be surprising that it has not even one solitary star-passage of its own in all the three sub-parvans. Out of the total number of 299 star-passages in the Rājadharmā, V₁ gives 105, which are shared as follows: (i) with the entire Northern Recension with a few sporadic exceptions: 1*, 4*, 10*, 20*, 23*, 24*, 37*, 45*, 73* (plus T G_{1.2.4}), 79*, 80* (both, plus T G_{1.2}), 121*, 146* (plus T₁), 160*, 237*, 249* (V₁ on marg.), 257*, 296* and 297*; (ii) with the Northern as well as the Southern Recension generally, without the primary K version (allowing a few exceptions either way): 33*, 39*, 42*, 43*, 56*, 70*, 97*, 104*, 117*, 118*, 147*, 148*, 149*, 206*, 211*, 212*, 214*, 217*, 219*, 220*, 221*, 222*, 246* (without the entire K), 250*, 251*, 256*, 290*, 293* and 294*; while (iii) the remaining star-passages belong to what may be called the mid-north group, and these account for half the total number: 25*, 40*, 46* (plus T₂), 48*, 49*, 50*, 51*, 52*, 57*, 65* (plus M₂), 66*, 71*, 72*, 75*, 76*, 89*, 90*, 93*, 100*, 101*, 102*, 105*, 106*, 107*, 108*, 112*, 113*, 114*, 115*, 116*, 119*, (last two minus K), 130*, 132*, 133*, 136* (minus K), 152*, 156* (minus K), 162*, 183*, 204*, 213*, 229*, 262*, 263*, 264*, 265*, 270*, 271*, 286*, 287*, 291*, 299* and 300* (Ś₁ marg. sec. m.).

† This is not called लसं, and may be the current Nepal Samvat beginning A. D. 879, the pārāyaṇa having thus taken place some fifty-four years after the copying of the MS. The sixth line entry giving this information is evidently made by a later hand.

Out of the actual number (allowing for counting accidents) of 137 star-passages, in the *Āpaddharma*, V_1 gives 59, which are shared as follows: (i) with a few sporadic MSS. of the N recension: 317* (with K_3 B Da D_{n1} D_3); 352* (with K_5 B Da D_{n1} n_3 D_2 s); 362* (with K_5 B_{2-4} D_{n1} n_3 D_2 s s); 394* (with $B_{1.4}$ Da D_4) and 420* (with B Da Dn D_5); (ii) with N and S except (α) the M version: 412*, 429*; except (b) the primary $\acute{S}K$ version: 318*, 382*, 395*, 409*, 411*, 423*; and except (c) TG versions: 377*; while (iii) the remaining 45 are shared by the middle-group MSS. as a whole, the first in the list having $G_{1.5}$ as additional sharers: 307 (plus $G_{1.5}$), 309*, 310*, 311*, 312*, 314*, 316*, 319*, 320*, 321*, 322*, 347*, 348*, 349*, 350*, 357*, 358*, 361*, 363*, 364*, 365*, 366*, 368*, 370*, 372*, 373*, 374*, 379*, 380*, 381*, 383*, 385*, 386*, 388*, 396*, 397*, 401*, 402*, 413*, 414*, 422*, 435*, 439*, 440* and 448*.

Finally, from out of the 465 star-passages in the *Mokṣadharmā* (counting the extra 474A* in the total), V_1 offers—barring the solitary 884* shared with $K_{1.2.4}$ only—75 passages which can be grouped as under: (i) passages in common with practically the entire N recension (with the added sharers indicated): 455*, 490*, 524* (plus T $G_{2.3.6}$), 556* (plus T $G_{1.3.6}$), 559*, 636* (plus T $G_{1-3.6}$ M_7), 653* (plus M_5), 756*, 788* (plus T $G_{1.3.6}$), 882*, 892* (plus T $G_{1.3.6}$), 901* and 902* (plus T_1 $G_{1.3.6}$); (ii) passages found in N and S recensions as a whole, minus the primary K version: 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610* (less entire K), 627*, 667*, 672*, 673*, 687*, 717* (also minus T $G_{2.3.6}$), 724* (also minus G_6 $M_{1.5.6}$), 734*, 772* (also minus G_2 $M_{1.5-7}$), to which may be added 889* (minus the entire $\acute{S}KD$ versions); and (iii) the middle-group, which accounts for over forty passages: 458*, 475*, 491*, 496*, 499*, 500*, 509*, 511A*, 520*, 540*, 626*, 631*, 649*, 650*, 654*, 675*, 684*, 685*, 689* (plus M_7), 690*, 693*, 694* (minus entire K), 695*, 701*, 706*, 715*, 716*, 735*, 736* (plus G_2), 743*, 747*, 750*, 753*, 754*, 769*, 775* (plus G_2), 779* (less B, plus T_2 $G_{1.3.6}$), 786*, 787*, 887*, 891*, 904*, and 905*.

Of Appendix passages, V_1 gives I, no. 4 and no. 28 with the Northern Recension, and I, no. 32 with T $G_{1-3.6}$ superadded. — V_1 repeats adhy. 169, not repeated in primary $\acute{S}K$ and TG; and adhy. 174 and 187, not repeated in S (except G_2).

In the *Rājadharmā*, V_1 transposes 12. 29. 39^{abed} and 39^{e'} with \acute{S}_1 $B_{0.3.5}$ Dn D_2 s s —7 T (T₁ om. 39^{bc}) M; 47. 20 and 21 with $K_{2.4}$ B (except B_1) D (except $D_{1.4.7.8}$); 47. 39 and 40 with B D (except $D_{1.4.7.8}$); 68. 15 and 16 with K_1 B D (except D_4) S (except G_3); 81. 28^{ab} and 28^{ed} with K_5 B D (except $D_{4.7}$); 111. 6 and 7 (with $K_{4.5}$ B [B_1 om.] Da D_{n2} D_2 s s s s). — In the *Āpaddharma*, it transposes 12. 157. 3^{ab} and 3^{ed} (with B Da $D_{5.7}$ T $G_{1.2.5}$ $M_{1.3.4}$). — In the *Mokṣadharmā*, it transposes 12. 169. 11^{ed} and 11^{e'} (with K_5 $B_{0.7-9}$ $D_{23.24}$ D_{n1} n_4 D_5 D_2 s s); 12^{ab} and

12^{cd} (with K₆ B_{0. 6-9} Da_{3. a4} Ds₂ D_{3. 5. 7} G₂ M_{1. 5-7}); 13 and 14^{abcd} (with K₆ B_{0. 6-9} Da_{3. a4} Ds₂ D_{3. 5. 7} G₂); 32 and 33 (with G₂ alone). Also 220. 100^{cd} and 100^{cd} (with K₆ B_{0. 6-9} Da_{3. a4} Dn_{1. n4} Ds D_{2-6. 8}); 242. 14^b and 14^d (with K₆ B₆₋₉ Da₄); 290. 34^d and 35^b (with K_{1. 2. 4} D_{3. 5} G₂); 331. 5^{ab} and 5^d (with K_{1. 2. 4} D₇ T G_{1-3. 6}).

V₁ alone gives an addl. colophon after 12. 63. 10 and 65. 12, while that after adhy. 27. 25, V₁ shares (marg.) with Da₁ alone. Other addl. colophons it gives are, in the Rājadharmā, after 39. 37 (with all MSS. except D₈); after 117. 21 (shared with K_{4. 5} B Da Dn D₂₋₈ S [G₃ missing]); after 125. 19 (shared with K₃₋₅ B D [except D₁] T₁ G_{1. 2. 4} M); and after 126. 26 (shared with K₃₋₅ B D_{2-6. 8} T G_{1. 2. 4} M). In the Āpaddharmā, it gives addl. colophon after 142. 20 (shared with K_{3. 5} B Da Dn_{1. n3} D_{2-5. 7. 8} S [G_{3. 4} absent]); 150. 18 (shared with Ś₁ K B D [Dn₂ D₆ absent] T₂ G₁ M); and 151. 18 (with N [except D₇; B₃ not collated; Dn₂ D₆ absent]). In the Mokṣadharmā, the addl. colophon is found after 293. 11 (shared with K₆ B_{0. 6-9} Da_{3. a4} Dn_{1. n4} D_{2. 3. 8}); and after 315. 46 (shared with K_{1. 2. 4. 6} B_{0. 6-9} Da_{3. a4}).

Bo

Paris, Bibliothèque Nationale, No. 20, O and Q. Written on palm leaves in Bangali characters : size about 2½" × 28". The MS. is complete for the Śāntiparvan, and is divided into two parts O and Q, the folios being separately numbered and the parts placed, each in a paper box between two wooden boards. The part designated O gives folios 1-186 (with fol. 162 missing), while Q gives folios 1-242, with folio 135 unnumbered, i. e. 243 folios. Neither the adhyāyas nor the stanzas are numbered. The writing is often faded. The part O is called Rājadharmā, though it contains both the Rājadharmā and the Āpaddharmā, following the practice of several Bangali and other MSS. The MS. is dated Śaka 1599 (cir. A. D. 1677).

Of the Rājadharmā star-passages in Bo, there are two which are peculiar to the B version alone, viz. 138* and 266*, and which are shared by Bo with B_{4. 5} and B_{1. 2. 4. 5} Da respectively; two which belong to the V B D group alone : 136* and 156*; three which belong to N as a whole : 1*, 45*, and 160*; eight which belong to the middle-group (i. e. N minus Ś K primary) : 25*, 72*, 78*, 183*, 186*, 213*, 263* and 287*; eight which belong to the middle group plus S : 204*, 206*, 211*, 212*, 214*, 217*, 219* and 246*; the remaining two being found in all MSS. except Ś₁ K₂ B₁ D_{2. 3} G₆ M₄ in 220*, and Ś₁ K₂₋₄ B₁ G₂₋₃ M₄ in 221* respectively. — In the Āpaddharmā, Bo presents only five stars, viz., one substitute star, 403*, which it shares with B_{3. 5} alone; another, which it shares with K₅ V₁ (m.) B₁₋₅ Da Dn₃ D_{2. 3. 5. 8}; four stars, 310*, 311*, 402* and 420*, belonging to the middle-group MSS.; and one, 423*, belonging to the middle group plus the majority of the S recension. — In the Mokṣadharmā,

the N Recension, with a few exceptions both ways, presents some 6 star-passages, Ś₁ missing in the last 3 cases : 455*, 559*, 653*, 756*, 882*, and 901*. Passages 694* and 720* are present in the N recension minus the ŚK versions ; while 524*, 556*, 788*, 798*, 840*, 892* and 902*, are found in the N recension plus TG versions, Ś₁ missing in the last 3 cases. Stars 636*, 672*, 860* and 861* belong to both the NS recensions (less M version in last two and less D_{4.9} M_{1.5.6} in 636*). Then we have sporadic cases like 713* (shared with B₃ Da₃ Dn_{1.n4} Ds D_{2.3.6}) and 808* (shared with B₃ Dn_{1.n4} Ds D_{2.3.8}). The remaining 60 cases represent the middle-group stars : 458*, 465*, 475*, 488*, 491*, 496*, 499*, 500*, 503*, 509*, 511A*, 520*, 531*, 540*, 626*, 631*, 649*-651*, 654*, 675*, 684*, 685*, 689*-691*, 695*, 701*, 706*, 715*, 716*, 735*, 743*, 747*, 750*, 753*-755*, 769*, 771*, 786*, 787*, 790*, 795*, 805*, 810*, 813*-815*, 833*, 836*, 838*, 846*, 848*, 851*, 866*, 887*, 891*, 904*, and 905* — with another 15 cases belonging to middle group + S recension generally : 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610*, 627*, 673*, 687*, 714*, 734*, 803* and 859*, besides 7 more, in which parts of the S recension are added to the middle group : 724* (with TG M₇), 667* (with TG M₅), 717* (with G₁ M_{1.5-7}), 736* (with G₂), 772* (with T G_{1.3.6}), 775* (with G₂), and 804* (with M_{1.5-7}).

Of Appendix passages, B₀ gives no. 4 (in the Rājadharmā) which is shared by the entire N (except D₇); and no. 28 (in the Mokṣadharmā) also shared by the entire N (Ś₁ missing : K_{3.5} B₁₋₅ Da_{1.2} Dn_{2.n3} D₁ G_{4.5} M₂₋₄ absent); besides no. 32 (in the Mokṣadharmā) likewise shared by the entire N (except K₇ D_{4.9}; Ś₁ D₆ missing : K_{3.5} B₁₋₅ Da_{1.2} Dn_{2.n3} D₁ absent) and by T G (G_{4.5} absent), but not by M.

Coming to omitted passages in B₀, in the Rājadharmā, the following haplographical omissions are peculiar to B₀ : 12. 8. 1^{cd}; 10. 13^{bc}; 27. 3-9; 47. 3 to 65* (line 1); 49. 33^c-36^d; 66. 11^d-12^a; 70. 22^d-23^a; 116. 15-17 and 117. 43^{cd}. The following omissions are non-haplographical and also found only in B₀ : 12. 36. 10^c-12^d; 41. 14^{ab}; 43. 17^{cd}; 59. 66^c-71^b and 118. 8^d-9^a. As to omissions shared by B₀ with other MSS., we have the following cases of haplographical omissions : shared with Ś₁ Dn₂, 12. 99. 4^d-5^a; with V₁ B₁₋₅ Da₂ D_{2.3.6} M_{1.3.4}, 12. 74. 10^{ab}; with B₃, 12. 84. 39-40; with B₅, 12. 96. 8^{bc} and 110. 16^{bc}; with B₅ G₄, 12. 70. 11^{bc}; with D₁, 12. 63. 29^c; and 12. 111. 3 shared with M_{1.3}. Non-haplographical omissions shared by B₀ are : 12. 22. 4^{ab} (shared with B₁); 29. 28^c-29^d (shared with B_{1.5} D_{2.5}); 69. 32^{cd} (shared with V₁ B₁₋₅ Da); 101. 33^{ab} (shared with K₅ V₁ B₁₋₅ Da Dn D_{2.3.5.6.8}) and 126. 45^{ab} (shared with K₅ B₁₋₅ Da Dn D_{2.3.5.6.8}).

In the Āpaddharmā, B₀ alone omits haplographically : 12. 136. 98^{bc}; 139. 64-65 and 167. 5-7. Of shared haplographical omissions, we can mention 12. 135. 11^{ab} (shared with B₅); 136. 89^{cd} (shared with K₃ D_{7.9} S [G_{3.4} absent]); 136. 137^{ab} (shared with V₁ B₁); and 149. 70^{ab} (shared with K_{3.5} V₁ B_{1.2} Da Dn_{1.n3} D_{2.3.5.8} G₁); while

shared non-haplographical omissions are illustrated in 12. 136. 112-114 (with V₁ B_{1. 5} Da) and 140. 7^a (with B_{3. 5}).

In the Mokṣadharmā, the following haplographical omissions are peculiar to B₀ : 12. 186. 25^{cd} ; 228. 4^{de} ; 243. 7^{ab} ; 258. 20^b-22^c ; 261. 57^{de} ; 276. 18-21 ; 284. 21 ; 287. 30-32 ; 293. 49^c-50^b ; 306. 17-19, 42^b-44^c ; 327 from रुद्राणि (in 91^b) up to पतये (in 94^d) ; 335. 24^b-27^a and 336. 60^b-63^a. The following non-haplographical omissions are also likewise peculiar : 12. 177. 33^{cd}, 34^{cd}, 35-37 ; 189. 7^{abcd} ; 234. 20^c-21^b ; 251. 25^{cd} ; 261. 52^c-54^d ; 297. 16^a-17^b, 24^a-25^b ; 308. 121^a-124^b ; 309. 1^d ; 315. 50-52 ; 320. 19^a-22^b ; 321. 30 and 327. 74^{ab}. Of shared non-haplographical omissions in B₀, the following can be mentioned : with K₄ V₁ B₆ Da₃ Dn_{1. n4} Ds D_{2. 3. 8}, 12. 254. 12^{ab} ; with K₆ V₁ B₆₋₉ Da_{3. a4} Ds₂ D_{3. 5. 7} G₂ M_{1. 5-7} (all second time) 12. 169. 11^{ef} and 12^{ef} ; and with B₆₋₉ (first time) Ds₁ D₆, 12. 169. 9^{cd} ; while with G₁ alone, 12. 254. 26. The shared haplographical omissions are : with K₁ Ds₁, 12. 308. 178^c-179^b ; with K_{1. 2. 4} V₁ B₆₋₉ Da_{3. a4} D_{2. 3. 6. 8}, 12. 280. 20^a-21^b ; with K_{1. 2. 4} Da_{3. a4} T₁, 12. 286. 17^{cd} ; with K_{2. 4}, 12. 268. 4^{cd} ; with K_{2. 4} B_{6. 9}, 12. 268. 7^{cd} ; with K₇ V₁ B₈ Dn₄ D_{4. 5. 7. 9} T G_{1-3. 6}, 12. 297. 9^{cd} ; with B₉ Da_{3. a4} Dn_{1. n4} D_{2. 3. 8}, 12. 308. 154^{cd} ; with D₄ (first time). 5. 7 (both second time) G₂ (first and third time) M_{1. 5-7} (the last four second time), 12. 326. 30^{ab} and, with K₆ Dn_{1. n4} Ds D_{2. 3. 8}, 12. 326. 45^{ab}.

The following transpositions occur in B₀ with the sharing MSS. noted, no transposition being peculiar to B₀ alone. In the Rājadharmā : 12. 29. 39^{abcd} and 39^{ef}, with Ś₁ V₁ B_{3. 5} Dn D_{2. 3. 5-7} T (T₁ om. 39^{bc}) M ; 47. 20 and 21 with K_{2. 4} V₁ B₂₋₅ Da Dn D_{2. 3. 5. 6} ; 47. 39 and 40 with V₁ B₁₋₅ Da Dn D_{2. 3. 5. 6} ; 68. 15 and 16 with K₁ V₁ B₁₋₅ Da Dn D_{2. 3. 5-7} T G_{1. 2. 4} M ; 81. 28^{ab} and 28^{cd} with K₅ V₁ B₁₋₅ Da Dn D_{2. 3. 5. 6. 8} ; 111. 6 and 7 with K_{4. 5} V₁ B₃₋₅ D_{2. 3. 5. 6. 8} ; and 111. 11 and 12 with K_{1. 5} B₂₋₅ Dn₂ D_{2. 3. 5. 6. 8} T G_{1. 4} M_{1. 3. 4}. In the Āpaddharmā : 12. 157. 3^{ab} and 3^{cd} with V₁ B₁₋₅ Da D_{5. 7} T G_{1. 2. 5} M_{1. 3. 4}. In the Mokṣadharmā : 12. 169. 11^{cd} and 11^{ef} with K₆ V₁ B₇₋₉ Da_{3. a4} Dn_{1. n4} Ds D_{2. 3. 5} ; 169. 12^{ab} and 12^{cd} with K₆ V₁ B₆₋₉ Da_{3. a4} Ds₂ D_{3. 5. 7} G₂ M_{1. 5-7} ; 169. 13 and 14^{abcd} with K₆ V₁ B₆₋₉ Da_{3. a4} Ds₂ D_{3. 5. 7} G₂ ; 220. 100^{cd} and 100^{ef} with K₆ V₁ B₆₋₉ Da_{3. a4} Dn_{1. n4} Ds D_{2-3. 8} ; 254. 10 and 11 with V₁ B₈ Dn_{1. n4} Ds D_{2. 3. 8} ; and 322. 3^{ab} and 3^{cd} with K₆ B₆₋₉ Da_{3. a4} Dn_{1. n4} Ds D_{2. 3. 8}.

In the Rājadharmā, B₀ gives an addl. colophon after 12. 39. 37, which is found in most MSS. except D₈. Other additional colophons are : after 12. 117. 21, shared with K_{4. 5} V₁ B₁₋₅ Da Dn D₂₋₃ S (G₃ missing) ; 12. 125. 19, shared with K₃₋₅ V₁ B₁₋₅ D (except D₁) T₁ G_{1. 2. 4} M ; and 12. 126. 26, shared with K₃₋₅ V₁ B₁₋₅ D (except D₇ ; D₁ missing) T G_{1. 2. 4} M. In the Āpaddharmā, there is an addl. colophon after 12. 142. 20, shared with K_{3. 5} V₁ B₁₋₅ Da Dn_{1. n3} D_{2-5. 7. 8} S (G_{3. 4} missing) ; after 12. 150. 18, shared with Ś₁ K V₁ B₁₋₅ D (Dn₂ D₆ absent) T₂ G₁ M (M₂ after 26) ; and after 12. 151. 18, shared with N (except D₇ : B₃ not collated ; Dn₂ D₆

absent). In the Mokṣadharmā, we find a colophon after 12. 171. 61, shared with K₁ B₆₋₉ Da_{3. a4} D₃ D_{2-5. 9}; after 12. 293. 11, shared with K₆ V₁ B₆₋₉ Da_{3. a4} Dn_{1. n4} D_{2. 3. 8} Ca. n. p; and after 12. 315. 46, shared with K_{1. 2. 4. 6} V₁ B₆₋₉ Da_{3. a4}.

B₁

Dacca, University Library, No. 4806. Written on country paper, size 17" × 5½", in Bengali characters. The MS. gives only the Rājā- and the Āpad-dharma sections, there being, further, a lacuna from 12. 83. 24^c to 89. 29 owing to missing folios. The total number of existing folios is 167, with about 11-12 lines to a page. The MS. comes from the Barisal District, and was collated at Śāntiniketan. The MS. is undated.

In the Rājadharmā, the star passages found in B₁ alone are 81* and 103*. The shared star-passages are the following : shared by the majority of the N recension (including ŚKD where Ś₁ or some of the K and D MSS. are not missing, but ignoring a few minor and sporadic exceptions) : 4*, 7*, 8*, 10*, 20*, 23*, 24*, 37*, 40*, 46* (plus T₂), 48*-52*, 57*, 65* (with M₂ added), 66*, 71*, 89*, 90*, 93*, 97*, 100*-102*, 105*-108*, 112*-116*, 130*, 132*, 133*, 146* (plus T₁), 152*, 156*, 162*, 229*, 237*, 249*, 257*, 262*, 264*, 265*, 270*, 271*, 286*, 291*, 295*-297*, 299* and 300*. Shared by the N and S recensions generally, but usually absent in the primary ŚK, or otherwise in a section of the T+G or of M version, we have 33*, 39*, 42*, 43*, 56*, 70*, 73*, 76*, 79*, 80*, 104*, 117*, 118*, 121*, 147*-149*, 217*, 219*, 222*, 248*, 250*, 251*, 256*, 258*, 290*, 293* and 294*. Shared by the majority of the B version exclusively : we have 266*. A few peculiar cases are worth special mention. B₁ alone, for instance, does not give the following star-passages found in the rest of the B version with other N MSS. : 25*, 72*, 75*, 78*, 160*, 183*, 186* (the exception being also shared by B₂), 220*, 221*, 234*, 246* and 263*. So likewise, 136* is shared by the majority of the middle group only, excluding ŚKB; while 234* is shared by ŚK, plus Dn D₄ only, from the middle group.

In the Āpaddharma, 408* is the only star-passage found in B₁ exclusively. Most of the other star-passages are shared by B₁ with the majority of the N recension (at times also with portions of the S), Ś₁ appearing amongst the sharers along with the N version in 2 cases only (377* with Ś₁ K₁₋₅ V₁ B_{0. 2-5} Da Dn_{1. n3} D_{1-5. 8} M and 429* with Ś₁ K_{1. 3-5} V₁ B_{0. 2-5} Da Dn_{1. n3} D_{2. 3. 5. 7-9} T G_{1. 2. 5}). Eleven star-passages (viz., 309*, 314*, 316*, 319*-322*, 347*, 361*, 379* and 401*) have identical sharing MSS., namely, K_{3. 5} V₁ B_{0. 2-5} Da Dn_{1. n3} D_{2. 3. 5. 8}; while 11 more (viz., 348*, 349*, 350*, 358*, 363*, 368*, 372*, 422*, 435*, 439* and 440*) have the same sharers minus K₃; 7 more (viz., 364*-366*, 380*, 386*, 388* and 396*), the same sharers plus D₄ in the first four, and minus K₃ and plus D₄ in the last three. Other slight variations with the same sharing MSS. are : 357* with plus K₄ and 397* with plus K₄ D₄; 374*

with minus D_5 ; 312* with minus K_3 and plus D_1 ; 373* with minus K_3 ; 311* with minus K_3 $B_{3.4}$ and plus K_4 (D_5 om.); 413* and 414* with minus K_3 and plus K_4 D_4 ; 352* with minus K_3 $D_{3.8}$; 402* with minus K_3 $B_{3.4}$ D_5 and plus D_4 ; 381* with plus D_4 and minus D_8 ; 383* with minus K_3 D_5 and plus K_4 D_4 ; 448* with minus K_3 $D_{2.3.8}$; 385* with minus K_3 and plus K_4 $D_{2.4}$ and, finally, 317* with minus K_5 $D_{2.3.8}$. There are 4 cases of star-passages in B_1 shared by both the NS recensions, viz., 382*, 395*, 411* and 423*, the non-sharers being \dot{S}_1 K (except K_3) and a few D and S MSS. in the case of the first and third, \dot{S}_1 D_n and several K and D MSS. in the case of the second, and M MSS. in the case of the fourth. There are three more star-passages (viz., 318*, 409* and 429*) lacking \dot{S}_1 and a number of K and D MSS. in the first, \dot{S}_1 K (except K_5) in the second, and K_2 $D_{1.4}$ and M in the last case. Finally, 394* is shared by V_1 B_4 Da D_4 and 420* by V_1 $B_{0.2-5}$ Da D_{n1} D_5 .

Turning to solitary cases of haplographical omissions, in the Rājadharmā, B_1 presents the following : 12. 11. 9-10; 15. 27-29; 18. 5^b-6^c , 20^a-21^d ; 19. 1^b-2^a , 13; 21. 14; 25. 25, from महात्मा (in 31^b) up to तर्पयित्वा (in 32^b); 29. 35-45 (one of the षोडशराजकीय stories omitted through eye-wandering), 53^b-54^c ; 44. 11^a-13^a ; 59. 84^{cd} ; 67. 3^b-5^a ; 68. 23, 27-28; 72. 17^d-18^a ; 73. 19^{cd} ; 78. 19-23; 81. 18-24; 91. 29^{cd} ; 92. 31; 102. 16^d up to विन्ता (in 17^b); 109. 6^{cd} ; 111. 6-8, 16-17, 26^{ab} ; 112. 30^{cd} ; 113. 19^{ab} ; 125. 21^{ab} . Solitary non-haplographical omissions in B_1 , in the Rājadharmā, are : 12. 7. 4-6; 8. 11^b-12^a ; 12. 30^{cd} ; 13. 1^{cd} ; 24. 19^a-20^b ; 27. 23^c-24^b ; 28. 5^d-7^a , 15^{cd} ; 31. 2-3; 33. 9^c-10^d ; 47. 18^c-19^d , 21; 55. 2^c-4^d ; 58. 29; 60. 41; 63. 3^{ab} ; 64. 29^{cd} ; 68. 34^{cd} ; 69. 15^{cd} , 64^{ab} ; 73. 16^{ab} ; 74 from घृताचि (in 26^a) to 27^a ; 82. 27^{ab} ; 90. 12; 92. 29^d-30^c ; 97. 14^{cd} ; 104 from बाल (in 7^c) to बलम (in 8^a); 108. 18-19, from तसत्तम (in 22^d) up to पार्थिव (in 23^d); 115. 4^{ab} ; 124. 23^d-26^b ; and 125. 1^{ab} . So many solitary omissions, both haplographical and non-haplographical, argue carelessness on the part of the scribe and ill-preserved manuscript tradition. There is a lacuna in the MS. from 12. 105. 45 up to 106. 3. — The shared omissions in B_1 , in the same sub-parvan, are : haplographical : with \dot{S}_1 K_1 , 12. 48. 11^c-12^b ; 50. 10^c-11^b (with D_1 superadded) and 67. 11^{cd} (with $D_{1.2}$ superadded); with K_3 $D_{2.3.5}$, 12. 76. 16^{ab} ; with K_4 , 66. 11-12 and with K_4 $D_{1.4}$, 46. 4^{ab} ; with Da_1 , 73. 23^{cd} and 95. 1^{cd} ; with D_1 , 95. 1^{cd} ; D_2 , 17. 19^c-20^b ; D_5 , 54. 18^c-19^d and 65. 17^c-18^b ; D_6 , 18. 9^a-10^b , 28^a-29^b ; D_7 , 36. 12; D_7 T_1 G , 10. 22^{ab} ; D_8 , 68. 4^{ab} and 69. 39^d-40^a ; with B_0 , 22. 4^{ab} ; with G_1 , 29. 50-51; with G_4 , 55. 9-10; and, finally, with V_1 $B_{0.2-5}$ Da_2 $D_{2.3.6}$ $M_{1.3.4}$, 74. 10^{ab} . The same, non-haplographical, are : with K_5 V_1 $B_{0.2-5}$ Da D_n $D_{2.3.5.6.8}$, 12. 101. 33^{ab} and 126. 45^{ab} (V_1 not sharing in the latter case); with V_1 alone, 60. 39^a ; with V_1 $B_{0.2-5}$ Da , 69. 32^{cd} ; with $B_{0.5}$ $D_{1.6}$, 29. 28^c-29^d . In the Āpaddharma, they are : solitary haplographical : 12. 136 from विष्णु (in 34^d) up to कीयं च (in 36^b); 137. 32-33 (with ref.), 97; 140. 5^a-7^b ; 144 from प्रिय (in 4^d) up to त्वया (in 5^b); 154. 26^d-29^c and 162. 21^c-23^d . Solitary non-haplographical : 12. 136. 3^c-5^d , from नं (in 10^a) up to कृत्यं (in 10^b); 137. 2^c-3^d ; 139. 20^b-23^a ; 152 from धर्म (in 27^b) up to न (in 28^c); 153. 1; 158. 2^{cd} ; 159 from परदारेषु

(in 58°) up to संवत्स (in 61°), 71°-72°; 165. 31^{cd} and 166. 1^a-2^b (with ref.). The shared haplographical omissions are : 12. 136. 137^{ab} (with V₁ B₀); 138. 5^a-6^b (with G₁); 140. 14^d-15^a (with D₁); 149. 70^{ab} (with K_{3.5} V₁ B_{0.2} Da Dn_{1.3} D_{2.3.5.8} G₁); 158. 1^{bc} (with D₄ G₁ M₃) and 159. 52^{cd} (with Ś₁ K_{2.4} D₁). Shared non-haplographical omissions are : 12. 136. 112-114 (with V₁ B_{0.5} Da) and 149. 12^c-13^a and 154. 9^d (both with Da).

The transpositions in B₁: In the Rājadharmā, only 3 cases of transposition occur : 12. 47. 39 and 40 (shared with V₁ B_{0.2-5} Da Dn D_{2.3.5.8}); 68. 15 and 16 (with K₁ V₁ B_{0.2-5} Da Dn D_{2.3.5-7} T G_{1.2.4} M); and 81. 28^{ab} and 28^{cd} (with K₅ V₁ B_{0.2-5} Da Dn D_{2.3.5.8}). In the Āpaddharmā, the solitary case of transposition is 12. 157. 3^{ab} and 3^{cd}, shared with V₁ B_{0.2-5} Da D_{5.7} T G_{1.2.5} M_{1.3.4}.

The additional colophons inserted in B₁ are, in the Rājadharmā : after 12. 39. 37, shared with all MSS. except D₈; after 117. 21, with K_{4.5} V₁ B_{0.2-5} Da Dn D₂₋₈ S (G₃ missing); after 125. 19, with K₃₋₅ V₁ B_{0.2-5} D (except D₁) T₁ G_{1.2.4} M; and after 126. 26, with K₃₋₅ V₁ B_{0.2-5} D (except D₇: D₁ missing) T₁ G_{1.2.4} M. In the Āpaddharmā, they are inserted after 142. 20 (shared with K_{3.5} V₁ B_{0.2-5} Da Dn_{1.3} D_{2-5.7.8} S [G_{3.4} absent]); after 150. 18 (with Ś₁ K V₁ B_{0.2-5} D [Dn₂ D₈ absent] T₂ G₁ M) and after 151. 18 (with all N MSS. [except D₇: B₃ not collated; Dn₂ D₈ absent]).

The only Appendix passage given by B₁ is Appendix 1, no. 4 in the Rājadharmā, which it shares with the whole N (except D₇), there being no Appendix passage in the Āpaddharmā.

B₂

Śāntiniketan, Viśvabhāratī Library, No. 6. Written on palm-leaves in Bengali characters. Size 2'-4" × 2", with five lines to a page. Side-margins of 2" and 1½" width, with two blank spaces in the middle of the page of 1" width. The MS. is old in appearance and worm-eaten in places. Gives only the Rājadharmā and the Āpaddharmā sections, paged continuously, with date Śāka 1609 (cir. A. D. 1687) given at the end of the Āpaddharmā. The name of the owner of the MS. is Manohararāya, while the scribe's name is Shri Rāmeśvara Sharma.

In the Rājadharmā, there is no star-passage found in B₂ alone, while in the Āpaddharmā there is only one case, 447*, of the kind.

Barring a few sporadic cases (viz. 34*, with Da; 162*, with K₅ V₁ B₁ Da₂ Dn₁ D₈; 266*, with B_{0.1.4.5} Da; 284*, with B₃ Da D₈ T₂ G₂ M₂ Ca; and 285*, with B₃ Da D₈ Ca), the majority of the shared star-passages in B₂ have, in the Rājadharmā,

the following MSS. as the normal basic group of co-sharers† : viz., $K_{4.8}$ V_1 $B_{0.1.3-5}$ Da Dn $D_{2.3.5.6.8}$, the instances being, 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. The following minor variations in the group do nevertheless occur : 4* (plus $K_{2.3}$, minus $D_{4.7}$); 7*, 10* (both with plus $K_{2.3}$ D_4); 8* (plus K_2 $D_{4.7}$, minus K_5); 20*, 23*, 24* (all with plus K_{1-3} $D_{1.4}$); 25* (plus K_3 D_1 , minus B_1); 37*, 296*, 297* (all with plus \acute{S}_1 K_{1-3} $D_{1.4.7}$); 40*, 52* (both with plus D_1); 45* (plus \acute{S}_1 $K_{1.2}$ D_1 , B_1 om.); 46* (plus D_1 T_2 , minus K_4 Da); 49* (plus D_1 , minus K_4); 51* (plus D_1 , minus K_5); 65* (plus K_2 D_7 M_2); 66* (plus K_2); 71* (plus K_2 D_1 , minus D_8); 72* (plus K_2 D_2 , minus B_1 D_8); 75* (plus D_1 , minus $B_{0.1.3}$ $D_{5.8}$); 78* (plus K_2 D_1 , minus $D_{2.8}$); 89* (plus K_2 , minus K_5); 90* (plus K_2 D_1 , minus K_5 D_8); 93* (plus K_2 D_1 , minus Da D_8); 100*, 112*-115* (all with minus K_4 D_8); 101*, 116* (both with minus D_4); 105*, 106*, 108* (with plus $D_{1.4}$, minus K_4); 107* (plus D_4 , minus D_8); 130* (plus D_1 , minus D_8); 132* (plus D_1 , minus D_5); 133* (plus $K_{2.3}$, minus D_8); 146* (plus \acute{S}_1 K_{1-3} $D_{1.4}$ T_1 , minus B_1 Da_1); 152*, 262*, 265*, 295* (all with minus K_4); 160* (plus \acute{S}_1 K_{1-3} $D_{1.4}$, minus B_1 Da); 183* (plus K_1 , minus K_4 B_1 D_8); 204* (plus K_3 $D_{4.7}$ [B_1 D_1 missing]); 213* (minus K_4 D_8 [B_1 missing]); 237* (plus \acute{S}_1 K_{1-3} $D_{4.7}$ [D_1 missing]); 249*, 257* (both with plus \acute{S}_1 K_{1-3} $D_{1.4}$); 263* (minus K_4 B_1); 270* (plus K_1 , minus Dn); 287* (minus B_1) and 300* (plus \acute{S}_1 , minus K_4). — All these are cases of stars confined in the main to the Northern Recension. Next, the star-passages common to both the Northern and Southern Recensions are 33*, 39*, 42*, 56*, 70*, 97*, 206*, 217* and 222*, with \acute{S}_1 $K_{1.2}$ and a couple of other non-sharers; while 70*, 73*, 76*, 79*, 80* and 121* have the M version with a few other MSS. as non-sharers — 43* having \acute{S}_1 K and a couple of MSS. from the G and M versions as the main non-sharers.

Turning to the \bar{A} paddharma, for the majority of the star-passages in B_2 , we have also a group of basic sharers — namely, $K_{3.5}$ V_1 $B_{0.1.3-5}$ Da $Dn_{1.n3}$ $D_{2.3.5.8}$ — as illustrated in 314*, 316*, 319*-322*, 347*, 361*, 379*, and 401*. Next we have 348*-350*, 358*, 363* and 435*, with the same sharers as above minus K_3 ; and 364*-366*, with the same sharers plus D_4 ; 309*, 357*, both with plus K_4 ; 396* with minus K_3 and plus D_4 ; 370* with plus K_4 , minus K_3 ; 372* with minus K_3 Dn_3 ; 383* with minus K_3 , plus K_4 D_4 ; 422* with minus K_3 Dn_1 and 439*-440* with minus K_3 (Da_2 om.). Other solitary variations from the sharing group are : 373* with minus D_6 and 385* with plus D_6 . The following six stars have two divergences each : 310* with minus K_3 D_6 ; 312* with minus K_3 plus D_1 ; 381* with plus D_4 minus D_8 ; 382* and 386* with minus K_5 plus D_4 and 388* with minus K_3 plus D_6 ; the following have three divergences each : 307* with plus K_4 $G_{1.5}$; 352* with minus K_3 $D_{3.6}$; 413* and 414* both with minus K_3 plus K_4 D_4 ; 448* has four divergences : viz., minus K_3 $D_{2.3.8}$; while 317* and 402*, five : K_5 Dn_3 $D_{2.3.8}$ and minus K_3 $B_{3.4}$ D_6 plus D_4 . There are

† \acute{S}_1 K_1 D_1 missing in 4*, 7*, 8*, 10*; \acute{S}_1 in 20*, 23*, 24*, 25*.

other more divergent cases such as 311* (plus K₄, minus K₃ B_{3.4} D_{5.6}); 318* (minus Da D_{2.6.8}, plus D_{7.9} T G_{1.2.5}); 362* (minus K₃ B_{0.1.3.5} Da D₅); 377* (plus Ś₁ K_{1.2.4} D_{1.4}) and 420* (minus K_{3.5} Dn₃ D_{2.3.8}); but they do not vitiate the inference that the star-passages in B₂, in the Rājadharmā as well as in the Āpaddharmā, are derived from a more or less restricted manuscript tradition. — It remains to mention that B₂ offers in the Āpaddharmā (as was also the case in the Rājadharmā) a couple of cases of star-passages (viz., 395*, 409*) found in both the Northern and Southern Recensions, but absent in Ś₁ K_{1.2}; as also another case, 411*, where the star is absent in Ś K and yet another, 429* where the star-passage is present in almost all the versions except the Malayālam.

Turning our attention next to the omissions in B₂, in the Rājadharmā, the following solitary haplographical omissions are met with : 29. 71^{bc}, 98^a–99^a; 67. 5^{ab}; 70. 27^{ab}; 94. 28^c–29^b; 112 from 45^b up to prior half of 262* following 47^d; and 125. 3^b–4^a. The following are solitary and non-haplographical : 12. 10. 13^{cd}; 47. 72^c and 88. 6^{cd}. The following are shared haplographies : 12. 66. 8 (with K₃ V₁ T₂); 74. 10^{ab} (with V₁ B_{0.1.3-5} Dn D_{2.3.6} M_{1.3.4}); 88 from संप्रेक्ष्य (in 14^a) up to कर्म च (in 14^c) (with Da) and 103. 12–13 (with B₁). The following are shared non-haplographies : 12. 69. 32^{cd} (with V₁ B_{0.1.3-5} Da) and 126. 45^{ab} (with K₅ B_{0.1.3-5} Da Dn D_{2.3.5.6.8}). — In the Āpaddharmā, we have, in B₂, one case of solitary non-haplographical omission in 12. 160 from अस्म (in 52^a) up to ऋदा (in 55^b); two shared haplographical omissions : 12. 148. 23^{ef} (with K₄ Da₁ Dn_{1.3} D_{1.5.9} T₂) and 149. 70^{ab} (with K_{3.5} V₁ B_{0.1} Da Dn_{1.3} D_{2.3.5.8} G₁); one shared non-haplographical omission in 12. 157. 2^{cd} (with B_{0.1.3-5} Da D₅ M); and one lacuna covering the text from शलौ (in 12. 161. 20^a) up to मोक्ष (in 43^d).

All the transpositions in B₂ in the Rājadharmā are shared : two by a small group of MSS. (viz., 12. 21. 7^{cd} and 8^{ab} with Da D₄ and 35. 5^{ab} and 5^{cd} with Da); three by the majority of the N Recension (viz., 47. 20 and 21 with K_{2.4} V₁ B_{0.3-5} Da Dn D_{2.3.5.6}; 81. 28^{ab} and 28^{cd} with K₄ B_{0.1.3-5} Da Dn D_{2.3.5.6.8}; and 111. 6 and 7 with K_{4.5} V₁ B_{0.3-5} Da Dn₂ D_{2.3.5.6.8}); and two by both N and S excepting the primary Ś K version (viz., 68. 27 and 28 with K₄ Da Dn D_{5.7} S and 111. 11 and 12 with K_{1.5} B_{0.3-5} Dn₂ D_{2.3.5.6.8} T G_{1.4} M_{1.3.4}). — In the Āpaddharmā, there is only one case of transposition in B₂, viz., 12. 157. 3^{ab} and 3^{cd}, shared with V₁ B_{0.1.3-5} Da D_{5.7} T G_{1.2.5} M_{1.3.4}.

As to Appendix passages, B₂ shares No. 4 of the Rājadharmā with the N Recension. There is no App. passage in the Āpaddharmā. — Lastly, the following addl. colophons are met with in B₂ in the Rājadharmā : after 12. 39. 37; 117. 21; 125. 19 and 126. 26 — all of them being found in both the Recensions with sporadic exceptions. In the Āpaddharmā, there is one case of addl. colophon, after 12. 151. 18, which is found

in the N Recension and two cases : viz., after 12. 142. 20 and 150. 18 — being both of them present in the majority of the N S Recensions with a few exceptions.

B₃

Dacca : University Library, No. 507. It is a palm-leaf MS., $26\frac{1}{2}'' \times 2\frac{1}{4}''$ in size, containing 258 folios with four lines to a page. The MS. is in a good state of preservation and was found in the Bogra town. On the protecting wooden board, however, the find-place is said to have been Bardhanakota, a village in the district of Bengal. It contains only the Rāja- and the Āpad-dharmas, written continuously with one pagination, the date of writing as given at the end of the Āpaddharma being शकाब्दाः 1660 (A. D. 1741). The MS. was collated at Śāntiniketan.

In the Rājadharmā, B₃ gives (on marg.) only one star-passage, viz. 28*, not found in any other MS. The majority of the other star-passages are shared by B₃ with a group of some fifteen to twenty MSS., mostly belonging to the middle group. Thus we have stars 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299* shared by B₃ along with K_{4.5} V₁ B_{0.1.2.4.5} Da Dn D_{2.3.5.6.8}. Next, we meet with the same sharers plus K₁ in 270; plus K₂ in 66*; minus K₄, in 152*, 262*, 265* and 295*; and plus D₁ in 40*, 52* (D₇ om. in the last). Similarly, with plus Ś₁ minus K₄ in 300*; with plus K₁ and minus K₄ in 271*; with minus K_{4.5} B₂ in 156*; with minus K₄ D₈ in 100*, 112*-115*, 213* (B₁ missing in the last); with minus D₈ in 101*, 102* and 116*; with minus K₄ B₁ in 263*; with minus K₄ and plus D₁ in 49*; minus K₅ and plus D₁ in 51*; plus K₂ D₇ M₂ in 65*; plus K₂ and minus K₅ (D₁ om.) in 89*; minus B₁ in 287*, plus D₄ minus D₈ in 107* and minus Da plus D₁ in 132*. Slightly more divergent cases are 7* (with plus K_{2.3} D₄); 8* (with plus K₂ D_{4.7} minus K₅ V₁); 10* (with plus K_{2.3} D_{4.7}); 20*, 23*, 24* (all with plus K₁₋₃ D_{1.4}); 25* (with plus K₃ D₁ and minus B₁); 46* (with minus K₄ Da and plus D₁ T₂); 65* (with plus K₂ D₇ M₂); 71* (with plus K₂ D₁ and minus D₈); 72*, 78* (both with plus K₂ D₁ and minus B₁ D₈); 90* (with plus K₂ D₁ and minus K₄ D₈); 93* (with plus K₂ D₁ and minus K₅ D₈); 119* (with plus D₇ and minus K_{4.5} B_{0.1.2} D₈); 160* (with plus Ś₁ K₁₋₃ D_{1.4} and minus B₁ Da); 186* (with minus B_{1.2} Da D₈); 204* (with plus K₃ D_{4.7} [B₁ D₁ missing]); 146*, 237*, 249* and 257* (with N minus Da₁ D₇ and plus T₁ in the first, D₁ missing in 237*, and minus D₇ in the last two) and 73*, 79*, 80* (with N plus some T G MSS.). Cases where the stars given in B₃ are shared with both the N and S Recensions, but are lacking in Ś₁ and the more important MSS. of the K group, with occasional variations, are the following: 33*, 39*, 42*, 43*, 56*, 70*, 73* and 79* (last two absent in M), 97*, 104*, 117*, 118*, 121* (absent in M), 147*-149*, 206*, 211*, 212*, 214* (absent in M except M₂), 219*-222*, 246* (lacking in the whole K), 250*, 251*, 256*, 258*, 290*, 293* and 294*. The details of these cases are much too divergent and are hence omitted.

Turning next to the Āpaddharma, the only solitary star found in B₃ is 376* ; while 403* is found in B₃ with B_{0.5} only ; and 420* with V₁ B_{0-2.4.5} Da Dn₁ D₅. The other cases, like those in the Rājadharmā, are shared by a limited group, viz., K_{3.5} V₁ B_{0.1.2.4.5} Da Dn_{1.n3} D_{2.3.5.8}, the instances being 309*, 314*, 316*, 319*-322*, 347*, 361*, 379* and 401*. The following slight departures from the sharing group are met with : 348*-350*, 358*, 363*, 373*, 435* and 439* (all with minus K₃) ; 374* (with minus D₅) ; 364*-366*, 380* (all with plus D₄) ; 370* (with minus K₃ plus K₄) ; 440* (with minus K₃ Da₂) ; 422* (with minus K₃ Dn₁) ; 372* (with minus K₃ Dn₃) ; 386*, 388*, 396* (all with minus K₃ plus D₄) ; 368* (with minus D₃ plus D₄) ; 397* (with plus K₄ D₄) ; 385*, 413*, 414* (all with minus K₃ plus K₄ D₄) ; 310* (with minus K₃ B₁ D₅) ; 312* (with minus K₃ Dn₃ plus D₁) ; 352* (with minus K₃ D_{3.8}) ; 381* (with minus Dn₃ D₃ plus D₄) ; 383* (with minus K₃ D₅ plus K₄ D₄) ; 371* (with minus K₃ Da₁ Dn₁ D₅) ; 448* (with minus K₃ D_{2.3.8}) ; 317* (with minus K₅ Dn₃ D_{2.3.8}) and 402* (with minus K₃ B_{3.4} D₅ plus D₄). The remaining cases show, besides occasional variations from the sharing group, contacts with the S Recension as follows : 307* with the following additions to the sharing group : plus K₄ G_{1.5} ; 318* with minus K₃ Da D_{3.5.8} plus K₄ D₉ S ; 377* with N except D₇ plus M ; 382* with minus K₅ plus D_{4.7.9} T G_{1.2.5} M_{2.4} ; 395* with minus K₅ Dn_{1.n3} D_{2.3.8} plus K₁ D_{4.9} S ; 409* with minus K₃ plus D_{4.7} T G_{1.2.5} M ; 411* with minus K_{3.5} Dn₃ D_{2.3.5.8} plus D_{7.9} T₂ G_{1.2} M ; 423* with plus K₃ D_{4.7.9} T G_{1.2.5} M_{2.4} ; and 429* with plus Ś₁ K_{1.4} D_{7.9} T G_{1.2.5}.

As to Appendix passages, B₃ gives in the Rājadharmā No. 4 along with the N Recension, there being no Appendix passages present in the Āpaddharma.

Turning to omissions in the Rājadharmā, we find in B₃ the following solitary omissions by haplography : 12. 8. 2^{ab} ; 99. 12. 14 with ref. ; 111. 26^{cd} and 116. 4^{ab} ; while 12. 121. 7^e-9^z is the only case of solitary non-haplographical omission. The following are cases of shared haplographical omissions : 12. 68. 28 with K₃ ; 84. 39-40 with B₀ ; 91. 9^{ab} with D₇ ; 73. 12^{cd} with Dn D₆ ; 74. 10^{ab} with V₁ B_{0.1.2.4.5} Da₂ D_{2.3.6} M_{1.3.4} ; to which we can add the hapl. omissions of lines 7-8 of 79*, shared by B₃ with V₁ B_{0.1.4.5} Da D_{2.3.5-7} T₂. The following are shared cases of non-haplographical omissions : 12. 69. 32^{cd} with V₁ B_{0.1.2.4.5} Da and 101. 33 with K₅ V₁ B_{0.1.2.4.5} Da Dn D_{2.3.5.6.8}. — Next, in the Āpaddharma, the solitary haplographical omissions in B₃ are : 12. 154. 16^{cd} ; 159. 45-46 ; 161. 22^{ab} and 164. 18^e-20^d. The solitary non-haplographical omissions in B₃ are 12. 139. 53^e-55^d ; 149. 22^{cd} ; and 156 from राकारो (in 18^e) up to रागत्वं (in 18^d) ; while the shared non-haplographical omissions are 12. 140. 7^a with B_{0.5} ; 149. 85^{ab} with D₅ ; and 157. 2^{cd} with B_{0.1.2.4.5} Da D₅ M. Finally we may add that B₃, along with Ś₁ K_{2.3} V₁ B_{0.1.2.4.5} D₁, repeats 12. 140. 13^{ab} after 14^{ab}.

The transpositions found in B₃ are, in the Rājadharmā, 12. 29. 39^{ab} and 39^c, also common to Ś₁ V₁ B_{0.5} Dn D_{2.3.5.7} T (T₁ om. 39^b) M; 47. 20 and 21, common to K_{2.4} V₁ B_{0.2.5} Da Dn D_{2.3.5.6}; 68. 15 and 16, common to K₁ V₁ B_{0.1.2.4.5} Da Dn D_{2.3.5-7} T G_{1.2.4} M; 81. 28^{ab} and 28^{cd}, common to K₅ V₁ B_{0.1.2.4.5} Da Dn D_{2.3.5.6.8}; 111. 6 and 7, common to K_{4.5} V₁ B_{0.2.4.5} Da Dn₂ D_{2.3.5.6.8}, as also 11 and 12, common to K_{1.5} B_{0.2.4.5} Dn₂ D_{2.3.5.6.8} T G_{1.4} M_{1.3.4} and, finally, 126. 50^{ab} and 50^{cd}, common to K₅ Dn₂ D_{3.5.6}. It will be noted that these transpositions, like the stars and the omissions, group themselves round the same set of MSS. from the middle group except where they belong to the majority of both the N and S Recensions. — In the Āpaddharma, 12. 157. 3^{ab} and 3^{cd} is the only transposition shared by B₃ with V₁ B_{0.1.2.4.5} Da D_{5.7} T G_{1.2.5} M_{1.3.4}.

There are four additional colophons found in the Rājadharmā : after 12. 39. 37 given by almost all the MSS. with a view to give a special importance to the words of Vāsudeva at the end of the chapter; and after 117. 21; 125. 19; and 126. 26 — all likewise found in both the NS Recensions with the exception of the primary ŚK group. — In the Āpaddharma, two additional colophons occur that are found in B₃ along with the majority of the NS Recensions, viz., after 12. 142. 20 and 150. 18 (both not shared by the primary ŚK version). The addl. colophon after 151. 18 belongs to the N Recension.

B₄

Śāntiniketan, Viśvabhāratī Library, No. 281. The MS. is written in Bengali characters on palm leaves, 29½" × 2" in size. Total number of folios 224, with 5 lines to a page, and about 100 letters to a line. The MS. gives the Rāja- and the Āpad-dharma sections only, and is undated. It is said to have been written by one Jayakrishna-sharman, the owner's name being given as Shri Ramānātharāya, and also, a little later, as Vidyāvāgiśa Dharmadāsa-sharman, who presumably became the next owner.

B₄ offers, in the Rājadharmā, 140* as the only solitary star-passage, while 138* it shares with B_{0.5}, and 266* with B_{0-2.5} Da. The majority of the star-passages are, however, shared by B₄ in a group consisting of K_{4.5} V₁ B_{0-3.5} Da Dn D_{2.3.5.6.8}, the instances being 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. The following slight variations in the group are also met with: plus K₁ in 270*; plus K₂ in 66*; minus K₄ in 152*, 262*, 265* and 295*; minus B₁ in 287*; plus D₁ in 40* and 52* (D₁ om. in the latter case), and minus D₃ in 101*, 102* (D_{1.7} om.) and 116*. So also, plus Ś₁ minus K₄ in 300*; plus K₁ minus K₄ in 271*; plus K₂ minus D₃ in 89*; plus K₃ D₁ minus B₁ in 25*; minus K₄ D₃ in 100*, 112*-115*; minus K₄ B₁ in 263*; minus K₄ plus D₁ in 49*; minus K₄ D₃ (B₁ missing) in 213*; minus K₅ plus D₁ in 51*; minus K₅ D₃ plus T G₁₋₄ in 97*; plus D₁ minus D₃ in 132*; and

plus D_4 minus D_3 in 107*. Likewise, plus $K_{2.3}$ minus D_3 in 133*; plus $K_2 D_{4.7}$ minus $K_5 V_1$ in 8*; plus $K_2 D_1$ minus $V_1 B_1 D_{2.3}$ in 78*; plus $K_2 D_1$ minus D_3 in 71*, 93*; plus $K_2 D_7 M_2$ in 65*; plus $K_3 D_{4.7}$ ($B_1 D_1$ missing) in 204*; minus $K_{4.5} B_2$ in 156*; minus $K_4 D_3$ plus $D_{1.4}$ in 105*, 106*; and minus $Da D_3$ plus D_1 in 130*. Furthermore, plus $\acute{S}_1 K_{1.2} D_1$ (B_1 om.) in 45*; plus K_1 minus $K_4 B_1 D_3$ in 183*; plus $K_{2.3} D_4$ minus V_1 in 7*; plus $K_2 D_1$ minus $B_1 D_3$ in 72*; minus $K_4 Da$ plus $D_1 T_2$ in 46*; minus $K_4 D_3$ plus $D_{1.4}$ in 108*; and minus $V_1 B_{1.2} Da D_3$ in 186*. Finally, we have cases like minus $K_{4.5} B_{0.1.2} D_3$ plus D_7 in 119* and minus $B_{0.1.3} Da D_3$ plus D_1 in 75* —falling somewhat wide of the ambit. Stars 4*, 10*, 20*, 23*, 24*, 37*, 160*, 237*, 249*, 257* and 296* as also stars 79*, 80*, 146* and 297* are regular N Recension stars, showing, except in the case of the first eleven, occasional contact with S Recension; while 33*, 39*, 42*, 43*, 56*, 70*, 76*, 104*, 117*, 118*, 121*, 147*–149*, 206*, 211*, 212*, 214*, 217*, 219*, 220*–222*, 246*, 250*, 251*, 256*, 258*, 290*, 293* and 294* belong to both the Recensions with the exception of the \acute{S} and the primary K version, and a few sporadic lapses from S.

In the \bar{A} paddharma, the sharing group for the star-passages in B_4 is the same as for the Rājadharmā (but with K_3 taking the place of K_4 and Da_3 that of Da_2 , as the latter is absent for the \bar{A} paddharma). The following star-passages are shared by the group: 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401*. K_3 alone is omitted from the group in 348*–350*, 358*, 363*, 373* and 435*; while K_4 alone is added to it in 357*. Other single departures from the group are: addition of D_4 in each of 364*–366*, 380*. Two departures from the group are evidenced in 368* (minus D_3 plus D_4), 370* (minus K_3 plus K_4), 372* (minus $K_3 D_{n3}$), 386*, 388* and 396* (minus K_3 plus D_4), 422* (minus $K_3 D_{n1}$) and 439* and 440* (both with minus $K_3 Da_2$); while three departures are found in 385*, 413*, 414* (all with minus K_3 plus $K_4 D_4$), 310* (minus $K_3 B_1 D_5$), 312* (minus $K_3 D_{n1}$ plus D_1), 352* (minus $K_3 D_{3.3}$), 381* (minus $D_{n3} D_3$ plus D_4); and, beyond three, in 383* (minus $K_3 D_5$ plus $K_4 D_4$), 448* (minus $K_3 D_{2.3.3}$) and 317* (minus $K_5 D_{n3} D_{2.3.3}$). In addition we can mention 394* (shared with $V_1 B_1 Da D_4$); 420* (shared with $V_1 B_{0-3.5} Da D_{n1} D_5$); 353* (shared with $K_5 D_{n1.n3} D_{2.3.3} T_2$); 362* (shared with $B_{0.1.3.5} Da D_{5.5}$) and 377* (shared with N recension [except $D_{6.7}$] and M). The remaining cases include 318*, 382*, 395*, 409*, 411* (shared by NS recensions except primary $\acute{S}K$); 429* (by NS minus M); and 307* (by NS minus primary $\acute{S}K$ and TM).

Turning to omissions in B_4 , the solitary omissions in the Rājadharmā are 12. 29. 39^{cc}; 87. 29^a–31^b; 104. 31^{cd} and 111. 18 —the last two being haplographical. Stanza 12. 25. 21 is om. by B_4 along with K_3 . Other cases — there are only six of them in the Rājadharmā — are mostly sporadic: 12. 69. 32^{cd} (non-hapl. with $V_1 B_{0-3.5} Da$); 70. 32^{ab} (hapl. with $K_3 G_1$); 16. 14^{cd} (hapl. with $K_3 D_{n3} D_4 G_2$); 74. 10^{ab} (with V_1

B_{0-3.5} Da₂ D_{2.3.5.6} M_{1.3.4}); 101. 33^{ab} (with K₅ V₁ B_{0-3.5} Da Dn D_{2.3.5.6.8}); and lines 7-8 of 79* omitted (hapl.) with V₁ B_{0.1.3.5} Da D_{2.3.5-7} T₂. The omissions in the Āpaddharma are only four, three of them being solitary and non-haplographical: 12. 139. 49^{cd}; 149. 83^a and 167 from श्राव (in 7^a) up to ह्वा (in 7^b). The remaining omission is 12. 157. 2^{cd} shared with B_{0-3.5} Da D₅ M. — It may be mentioned also that B₄ repeats 140. 13^{ab} after 14^{ab} along with Ś₁ K_{2.3} V₁ B_{0-3.5} D₁.

There are six transpositions in the Rājadharmā, four of them shared with the usual group with minor additions and omissions: 12. 47. 20 and 21 with K_{2.4} V₁ B_{0.2.3.5} Da Dn D_{2.3.5.6}; 39 and 40 with V₁ B_{0-3.5} Da Dn D_{2.3.5.6}; 81. 28^{ab} and 28^{cd} with K₅ V₁ B_{0-3.5} Da Dn D_{2.3.5.6.8} and 111. 6 and 7 with K_{4.5} V₁ B_{0.2.3.5} Da Dn₂ D_{2.3.5.6.8} — besides two more possessing sharers also from the S recension: viz., 12. 68. 15 and 16 with K₁ V₁ B_{0-3.5} Da Dn D_{2.3.5-7.9} T G_{1.2.4} M, and 111. 11 and 12 with K_{1.5} B_{0.2.3.5} Dn₂ D_{2.3.5.6.8} T G_{1.4} M_{1.3.4}. — In the Āpaddharma there is only one transposition: 12. 157. 3^{ab} and 3^{cd} with V₁ B_{0-3.5} Da D_{5.7} T G_{1.2.5} M_{1.3.4}.

B₄ alone offers, in the Rājadharmā, an addl. colophon after 12. 76. 17, besides four more shared with a large majority of MSS. from both the recensions: after 12. 39. 37 with all MSS. except D₈; after 117. 21 with K_{4.5} V₁ B_{0-3.5} Da Dn D₂₋₈ T₁ G_{1.2.4} M; after 125. 19 with K₃₋₅ V₁ B_{0-3.5} Da Dn D₂₋₈ T₁ G_{1.2.4} M; and after 126. 26 with K₃₋₅ V₁ B_{0-3.5} Da Dn D_{2-8.8} T G_{1.2.4} M. — In the Āpaddharma, B₄ shares three additional colophons: one with the majority of the N Recension and two with the majority of both the Recensions. These occur after 12. 151. 18 (with Ś₁ K V₁ B_{0-3.5} Da Dn_{1.n3} D_{1-5.7-9}); after 142. 20 (with K_{3.5} V₁ B_{0-3.5} Da Dn_{1.n3} D_{2-5.7.8} S) and after 150. 18 (with Ś₁ K V₁ B_{0-3.5} Da Dn_{1.n3} D_{1-5.7-9} T₂ G₁ M).

B₅

Dacca, University Library, No. 579. Written on palm leaves in Bengali characters. Size 23" × 2³/₄", with five lines to a page. Total number of folios 245. Contains only the Rājadharmā and the Āpaddharma sections. The Āpaddharma section is, however, regarded as forming part of the Rājadharmā, as is clear from the statement at the end of the Āpaddharma: समाप्तश्चायं राजधर्म इति. The MS. bears the date Śaka 1663 (cir. A. D. 1741). The owner who seems to be also the copyist of the MS. is Shri Ramānāth Deva Sharmā. The find-place is Rangpur town, although the covering wooden board has the name Sāmboāliya. The MS., from the entry at the end, seems to have been mortgaged by the owner to his sister for a sum of Rs. 3-8-0. Fairly well preserved. The MS. was collated at Śāntiniketan.

Of the more than a hundred star-passages found in B₅ in the Rājadharmā, only two seem to be not current beyond the Bengali version: viz., 138* shared by B_{0.4} and

266* shared by $B_{0-2.4}$. Quite a number of stars found in B_5 are either common to the N Recension as a whole with occasional addition of a MS. or two from S (e. g., 4*, 10*, 20*, 23*, 24*, 37*, 45*, 80*, 146*, 160*, 204*, 237*, 249*, 257*, 296*, 297* and 300*)—ignoring a few cases from them where \acute{S}_1 or the primary $\acute{S} K$ is missing or non-sharing—or common to the entire N S Recensions except at times the primary $\acute{S} K$ or the M or both (e. g., 33*, 39*, 42*, 43*, 56*, 70*, 73*, 76*, 79*, 97*, 117*, 118*, 121*, 147*, 148*, 206*, 211*, 212*, 214*, 217*, 219*, 221*, 222*, 246*, 250*, 251*, 256*, 258*, 290*, 293* and 294*). The remaining stars are shared by B_5 in a group consisting of $K_{4.5}$ V_1 B_{0-4} Da Dn $D_{2.3.5.6.8}$, the instances being 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. The departures from the group are: plus K_1 in 270*; plus K_2 in 66*; minus K_4 in 152*, 262*, 265*, 295*; minus B_1 in 287*; plus D_1 in 40*, 52*; and minus D_3 in 101*, 102*, 116*. So also, plus K_1 minus K_4 in 271*; minus $K_{4.5}$ in 136* (B_2 missing); minus K_4 B_1 in 263*; minus K_4 plus D_1 in 49*; minus K_4 D_3 in 100*, 112*-115*, 213*; minus K_5 plus D_1 in 51*; minus Da plus D_1 in 132* and plus D_4 minus D_3 in 107*. Likewise, plus $K_{2.3}$ minus D_3 in 133*; plus K_2 minus K_5 D_3 in 89*; plus K_2 D_1 minus D_3 in 71*, 93*; plus K_2 D_7 M_2 in 65*; plus K_3 D_1 minus B_1 in 25*; minus $K_{4.5}$ B_2 in 156*; minus K_5 D_3 plus D_7 in 104*; and plus D_1 minus Da D_3 in 130*. Furthermore, plus K_1 minus K_4 B_1 D_3 in 183*; plus $K_{2.3}$ D_4 minus V_1 in 7*; plus K_2 D_1 minus B_1 D_3 in 72*; minus K_4 D_3 plus $D_{1.4}$ in 105*, 106*, 108*; and minus $B_{1.2}$ Da D_3 in 186*. Still more divergent from the group are 8*, 75*, 78* and 119*.

In the \bar{A} paddharma, 403* is shared by B_5 along with $B_{0.3}$ only. The majority of the stars are shared by the group consisting of $K_{3.5}$ V_1 B_{0-4} Da $Dn_{1.n3}$ $D_{2.3.5.8}$, the instances being 309*, 314*, 316*, 319*-322*, 347*, 361*, 379* and 401*. The following slight variations from the group occur: minus K_3 in 348*-350*, 358*, 363*, 373* and 435*; plus K_4 in 357*; plus D_4 in 364*, 365*, 366*, 380*; minus D_3 in 374*. Likewise, minus K_3 plus K_4 in 370*; minus K_3 Da_2 in 439*, 440*; minus K_3 Dn_1 in 422*; minus K_3 Dn_3 in 372*; minus K_3 plus D_1 in 312*; minus K_3 plus D_4 in 386*, 388*, 396*; plus K_4 D_4 in 397* and plus D_4 minus D_3 in 368*. So also, minus K_3 plus K_4 D_3 in 385*, 413*, 414*; minus K_3 B_1 D_5 in 310* and minus Dn_3 D_3 plus D_4 in 381*. Furthermore, plus K_4 D_4 minus K_3 D_5 in 383*; minus K_3 $B_{3.4}$ D_5 in 311* and minus K_3 $B_{3.4}$ D_5 plus D_4 in 402*; minus K_5 Dn_3 $D_{2.3.8}$ in 317*; and finally, minus $K_{3.5}$ Dn_3 $D_{2.3.8}$ in 420*. Stars shared by N and S Recensions minus the primary $\acute{S} K$ are exemplified in 318*, 382*, 395*, 409*, 411* and 423*; by N minus D_7 in 377* and by N S minus M in 429*.

While B_5 presents no solitary omission in the Rājadharmā, its omissions are mostly common to a very limited group of MSS., namely, B_0 (12. 96. 8^b, and 110. 16^b [both hapl.]); K_1 G_2 (84. 40 [hapl.]); B_0 G_4 (70. 11^b); Da_1 D_3 (39. 40^d-41^e [hapl.]); $B_{0.1}$ $D_{1.6}$ (29. 28^e-29^d [hapl.]) and V_1 B_{0-4} Da (69. 32^{cd}). There are two omissions common to the middle group (101. 33^{ab} and 126. 45^{ab}), while a third (74. 10^{ab} [hapl.]) is shared

by V_1 B_{0-4} Da $D_{2.3.6}$ $M_{1.3.4}$, besides an omission of two lines (7-8) in 79* shared by V_1 $B_{0.1.3.4}$ Da $D_{2.3.5-7}$ T_2 . — The Āpaddharma has three solitary non-haplographical omissions (12. 136. 205^{ab}; 155. 12^{ab} and 160. 36^{ab}) and three more, limited to parts of the B version (12. 135. 11^{ab} [hapl.]; 140. 7^a; and 136. 112-114 [with V_1 and Da as additional sharers]); while 148. 24^{e'} [hapl.] is shared by Dn_3 alone and 157. 2^{cd} by B_{0-4} Da D_5 M .

There are seven cases of transposition in the Rājadharmā in B_5 , four of which are common to the middle group: namely, 12. 47. 20 and 21, and 39 and 40; 81. 28^{ab} and 28^{cd}, and 111. 6 and 7. Of the remaining three: 12. 29. 39^{abcd} and 39^{e'} is found in N S except K $B_{1.2.4}$ Da D_4 G ; while 68. 15 and 16 is found in \dot{S}_1 V_1 $B_{1.3}$ Dn $D_{2.3.5-7}$ T M ; and 111. 6 and 7 in $K_{4.5}$ V_1 $B_{0.2-4}$ Da Dn_2 $D_{2.3.5.6.8.}$. — In the Āpaddharma there is found in B_5 only one case of transposition, 12. 157. 3^{ab} and 3^{cd}, not found in $\dot{S}K$ Dn and several D MSS.

Except the colophon at the end of 12. 39. 37 which is found in all MSS. except D_3 , the three remaining cases of additional colophons found in the Rājadharmā — viz., after 12. 117. 21; 125. 19 and 126. 26 — are shared by B_5 with the NS Recensions as a whole, excepting the primary $\dot{S}K$ version.

In the Āpaddharma B_5 offers three cases of addl. colophons, the first (following 12. 151. 18) being peculiar to the N, while the second (following 142. 20) being present in NS (except the primary $\dot{S}K$ version) and the majority of the G version; while the third (following 150. 18) is found in N and T_2 G_1 M .

B_6

Śāntiniketan, Viśvabhāratī Library No. 7. Written on palm-leaves in Bengali characters. Size $30\frac{1}{2}'' \times 2''$, with 3 to 5 lines to a page, and 105 letters per line. The concluding part of the MS. is smaller in width and written in a different hand. B_6 contains only the Mokṣadharmā sub-section. Dated Śaka 1631 (cir. A. D. 1709), the date being written on a piece of paper pasted on the upper wooden board. The MS. is badly damaged and has several lacunas.

B_6 contains only the third or the Mokṣadharmā sub-section, of the Śāntiparvan, and, like other MSS. of this version that do not possess the first two sub-sections, it exhibits, particularly in the matter of extra or star passages, certain features that are peculiar also to other MSS. of this category, viz., $B_{7.8.9}$. B_6 gives one solitary star-passage, 859*, while two more star-passages, 680* (shared with K_6 B_{7-9} $Da_{3.a_4}$) and 858* (shared with B_7), are practically limited to the B version. Star-passages shared by B_6 with the S Recension in all its versions are generally found absent in the primary

ŠK group, as for example, 469*, 477*, 502*, 532*, 545*, 555*, 569*, 610* (last one lacking the entire K), 627*, 659*, 667*, 672*, 673*, 687*, 714*, 724* (lacking M_{1. s. s.}), 734*, 803*, 859* and 889* (the last lacking practically the entire ŠKD versions). Per contra, star-passages found in the primary ŠK group are either not shared by the entire S Recension (e. g., 490*, 559*, 653* (with M_s), 756*, 882* and 901* (the last three with Š₁ missing); or, as an alternative, are shared by T G, but not by M (e. g., 524*, 556*, 636* (with M₇), 788*, 798*, 840*, 860*, 861*, 892* and 902* [Š₁ missing in the last five]). The remaining star-passages are shared by the following group of MSS.: K₆ V₁ B_{0. 7-9} D_{a3. a4} D_{n1. n4} D_s D_{2. s. s. s.}, the instances being 649*, 651*, 786*, 805*, 810*, 813*, 836*, 848*, 851*, 866* (V₁ missing in the last seven), 887*, 891*, 904* and 905*. Solitary departures from the group are: plus K₄ in 634*, 814* (V₁ missing); plus K₇ (D₂ om.) in 787*; minus B₀ in 809* (V₁ missing); minus D_s in 743*, 754*, 815*, 838* (V₁ missing in the last two); plus D₆ in 654*, 675*; plus D₇ in 685*, 747*, 750*, 753*, 769*, 795*, 833* (last two with V₁ missing); and plus D₉ in 650*. Two departures: plus K₄ minus D₂, in 520*; plus K₇ D_s in 511A*; minus V₁ D_s in 771*; minus V₁ plus D_s in 503*; minus V₁ plus D₇ in 691*, 755* and 790*; minus D_s plus D₆ in 496*, 499*, 735*; plus D_{6. 7} in 500*, 540*, 626*, 631*, 690*, 695*, 701*, 706*; besides 689* where we meet minus D_s plus M₇. There are just four cases of three departures from the group: plus K₄ D_{6. 7} in 491*, minus V₁ D_s plus D₆ in 465*, minus K_s plus D_{6. 7} in 694*, and plus D_{6. 7} minus D_s in 715*. Of more than three departures there are several cases like 488*, 509*, 531*, 716*, 720* and 736*, the details of which are not of much consequence, except in the case of 804* where, besides three departures from the group, the passage is evidenced in M_{1. s-7}.

Turning to omissions in B₆, there are five cases of solitary omissions, all by haplography: viz., 12. 206. 10^{ef}, 208. 12^{ab}, 212. 47^b, 238. 9^b, and 292. 46^{cd} — besides one case of non-haplographical omission, 308. 149^{ab}. As adhy. 12. 169 is repeated in the B version along with K_s V₁ D_{a3. a4} D_{s2} D_{3. s. 7} G₂ M_{1. s. 7}, the common omissions in that adhyāya, viz., st. 9^{cd}, 11^{ef}, and 12^{ef}, need not be regarded as particularly significant, being all of them non-haplographical. In the common haplographical omission of 194. 10^{ef}, the relation of the B group is likewise in evidence with M_{1. s-7}; and in 251. 3^{cd}, with G₂. The participants in the following omissions, adhy. 240. 10^{ef}, 254. 12^{ab} and 280. 20^a-21^b, belong to the same group with which B₆ shares its star-passages as well as transpositions. The two or three remaining cases of omission, shared as they are by a few sporadic MSS. (viz., 268. 7^{cd} [hapl.] with K_{2. 4} B_{0. 9}; 290. 36^d with K_s D_{a4}; and 306. 68^{cd} [hapl.] with B_{7. 9} D_{a3. a4} G₃) may be passed over as of no particular significance.

More than half the transpositions in B₆, it shares with the usual group, with a sporadic departure or two: namely, 12. 169. 12^{ab} and 12^{cd}, 13 and 14^{abc}, 220. 100^{cd} and 100^{ef}, and 322. 3^{ab} and 3^{cd}. The remaining cases, viz., 242. 14^b and 14^d, 309. 62^c and

62[†] and 326. 28^{ed} and 29^{ab}, are practically limited to a small section of the B group, the last being shared by Da₃ alone.

It is curious to note that as many as seven additional colophons are given by B₆ alone : viz., after 12. 271. 58, 273. 9, 274. 17, 289. 9, 306. 55, and 313. 19, besides the one given after 750* ; while four are shared with B₃ alone : after 278. 20, 290. 51, 294. 26 (marg.) and 327. 79 ; yet another, placed after 185. 6, with B₇ & Da₃. a₄ ; and one more (viz., after 289. 41) shared with K₄ alone. Two of the colophons are shared with the majority of the sharing group : viz., after 171. 61 and 293. 11. The sharers of the colophon placed after 315. 46 are the MSS. of the primary Ś K group, namely, K₁. 2. 4. & V₁ B₀. 7-9 Da₃. a₄ and Ś₁ K₁. 2. 7—the remaining case being the colophon placed after 326. 101 and shared with K₇ B₃ D₄. 9.

Of the 19 Appendix passages (App. I. no. 14-32) given at the end of the Mokṣadharmā, B₆ gives only two, namely, No. 28 which is found in the entire N Recension, and No. 32 which is found in the N Recension and the T G versions.

B₇

Dacca, University Library, No. 503. Written on old palm leaves in Bengali characters. Size 28" × 21", with 3 to 5 lines to a page. Total number of folios 292. The name of the scribe is given as Shivaprasad Sharma. The MS. was found in Bogra town and is damaged in several places. It is dated Śaka 1659 (cir. A. D. 1737). It contains the Mokṣadharmā alone and was collated at Śāntiniketan.

B₇ contains only one solitary star-passage in the Mokṣadharmā, 780*, and gives besides the following six stars limited to the B group, namely, 613* (with Da₃. a₄), 652* (with B₃), 680* (with K₃ B₆. s. 9 Da₃. a₄), 858* (with B₆) and 916* (with B₃. 9 Da₃. a₄ D₅. 7). Stars shared by B₇ with the S Recension in all its versions are found absent in the Ś and the primary K group, as for example, 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610* (the entire K om.) 627*, 659*, 667*, 672* (absent in Ś₁ K₁ alone) † 673*, 687*, 714*, 724*, 734*, 803* and 859* ; while, per contra, stars present in the N Recension including the primary Ś K group are either not given by the S Recension, as for example, 455*, 490*, 559*, 653* (with M₅ as additional sharer), 756*, 882*, 901* (last three with Ś₁ missing) ; or, given by NS without the M version, viz., 524*, 556*, 788*, 798*, 840*, 860*, 861*, 892* and 902* (last five with Ś₁ missing). Quite a large number of the star-passages are, however, shared by B₇ with the group of MSS. consisting of K₆ V₁ B₀. 6. s. 9 Da₃. a₄ Dn₁. n₄ Ds D₂. 3. 5. 8, the instances being 649*, 786*, 809*, 810*, 813*, 836*, 848*, 851*, 866* (V₁ missing in last 7),

† Quoted, however, in Śaṅkara's Vedāntasūtrabhāṣya I. iii. 30.

887*, 891*, 904* and 905*. Single departures from the group are exemplified in 684* and 814* (both, plus K₄), 846* (minus B₆; V₁ missing), 743*, 754*, 815* and 838* (all, minus D₆, V₁ missing in last two), 654* and 675* (both, plus D₆), 685*, 747*, 750*, 753*, 769*, 795* and 833* (all, plus D₇), 650* (plus D₉), and 775* (plus G₂). Two departures, namely, plus K₄ minus D₂, are exemplified in 520*; plus K₇ minus D₂, in 787*; minus V₁ D₅, in 771*; plus K₇ D₆, in 511A*; minus V₁ plus D₆, in 503*; minus V₁ plus D₇, in 691*, 755* and 790*; minus D₆ plus D₆, in 496*, 499* and 735*; plus D_{6.7}, in 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706*. Three departures, namely, plus K₄ D_{6.7}, are exemplified in 491*; minus K₆ plus D_{6.7} in 694*; and plus D_{6.7} minus D₈ in 715*. The details of further departures from the group — as exemplified in 475*, 488*, 494*, 509*, 511*, 531*, 693*, 716*, 717*, 720*, 736*, 772* and 804* — are not likely to shed much light on the relation of B₇ with other MSS.

Turning to omissions, B₇ presents 9 cases of solitary omissions, only four of which are due to haplography. These are : 12. 168. 20^{ab}, 197 from प्रसूतैः (in 9^a) up to मनः (in 10^a), 205. 27^{ab}, 261. 56^{bc} (hapl.), 292. 28^{ab} (hapl.), 309. 42^d–45^a (hapl.), 318. 44^{cd} (hapl.), 336. 29^d–34^b, and 336. 35^c. Omissions shared by B₇ with one or more of the B group MSS. are the following five : 12. 293. 34^{cd} (hapl.; with Da₄), 187. 60^{ab} (with B₆ D_{S1}), 350. 4^{ab} (with B_{6.9} Da_{3. a4}), 306. 68^{cd} (hapl.; with B_{6.9} Da_{3. a4} G₃), and 169. 9^{cd} (with B_{0. 6. 8. 9} D_{S1} D₆), — to which we might add 194. 10^{ef} (hapl.; shared with B_{6.9} M_{1. 5-7}), and 261. 56^{ef} (with D₂). Of the remaining cases, one (280. 20^a–21^b) is a purely N recension omission by hapl., while the other two, 169. 11^{ef} and 12^{ef}, are both shared by K₆ V₁ B_{0. 6. 8. 9} Da_{3. a4} D_{S2} D_{3. 5. 7} G₂ M_{1. 5. 7}, i. e., by the majority of the NS Recensions minus T and the primary ŚK groups.

Of the transpositions in B₇, five are common to the B₇ group with sporadic additions and omissions : namely, 12. 169. 11^{cd} and 11^{ef}, 12^{ab} and 12^{cd}, 13 and 14^{abcd}; 220. 100^{cd} and 100^{ef}; and 322. 3^{ab} and 3^{cd}. Two cases of transposition — 242. 14^b and 14^d, and 309. 62^c and 62^d — are mainly restricted to the B group with the addition of K₆ V₁ in the first, and K₆ alone in the second case. The last case, 254. 12^{ab} and 12^{cd}, is shared with the S and the primary ŚK group (Ś₁ missing), but without the major part of the middle group.

Of the five additional colophons presented by B₇, two belong mainly to the B group, viz., the colophons found after 12. 185. 6 and 337. 57, while the one placed after 293. 11 belongs to the normal B₇ sharing group, to which also can be assigned the extra colophon coming after 171. 61. The second colophon at the end of adhy. 171, coming after the extra passage 475*, is the legitimate colophon of the adhy. found in both the Recensions.

The two Appendix passages (No. 28 and 32) given by B₇ belong respectively to the N Recension (Ś₁ missing), and to the N Recension plus T G. B₇ presents no other Appendix passage in the Mokṣadharmā.

B₃

Dacca University Library, No. 587. Written on country-made paper. Size $23\frac{1}{4}'' \times 3\frac{1}{2}''$, with 6 lines to a page. Total number of folios 284. Written in Bengali characters by a scribe named Ramānātha Sharma. The MS. contains only the Mokṣadharmā and bears the date (शकाब्दाः १६६६ सौरवैशाखस्य ऊनत्रिंशतिदिवसे श्रीरमानाथशर्मणा ग्रन्थोऽयमलेखितः) Śaka 1666 (cir. A. D. 1747). The MS. is in good condition and was found in Rangapur Town. It was collated at Śāntiniketan.

B₃ gives only one solitary star-passage, 718*, and contains others which are restricted to a narrow section of the B group, viz., 652* (shared with B₇), 774* (with B₉), 916* (with B₇. 9 Da₃. a₄ D₅. 7), 680* (with K₆ B₆. 7. 9 Da₃. a₄), 713* (with B₀ Da₃ Dn₁. n₄ D₈ D₂. 3. 6), and 808* (with B₀ Dn₁. n₄ D₈ D₂. 3. 3). As in other MSS. of the group, stars shared by B₃ with both the NS Recensions lack the primary ŚK group, as in 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610* (entire ŚK absent), 627*, 659*, 667*, 672*, 673*, 687*, 734*, 803* and 859*; while those shared by the N Recension including the primary ŚK group are present in TG, but not in M. The examples are : 524*, 556*, 559*, 788*, 798*, 840*, 860*, 861*, 892* and 902* (last five with Ś₁ missing). Stars 490*, 559*, 653* (with M₅), 756*, 882*, and 901*, shared by B₃, are entirely N Recension stars, Ś₁ missing in the case of the last three. B₃ shares — like B₇ — a large majority of the remaining stars with a group consisting of K₆ V₁ B₀. 6. 7. 9 Da₃. a₄ Dn₁. n₄ D₈ D₂. 3. 5. 3; the instances being : 649*, 786*, 805*, 810*, 813*, 836*, 848*, 851*, 866*, 887*, 891*, 904* and 905*. Single departures from the group are exemplified in 684* and 814* (both, plus K₄); 651* (minus V₁); 809* (minus B₀); 846* (minus B₆); 743*, 754*, 815* and 838* (all, minus D₅); 654* and 675* (both, plus D₆); 685*, 747*, 750*, 753*, 769*, 795* and 833* (all, plus D₇); 650* (plus D₉); and 775* (plus G₂). Two departures from the group are illustrated in 520* (plus K₄ minus D₂); 787* (plus K₇ minus D₂); 511A* (plus K₇ D₆); 771* (minus V₁ D₅), 503* (minus V₁ plus D₆); 691*, 755*, 790* (all, minus V₁ plus D₇); 496*, 499* and 735* (all, minus D₅ plus D₆); 689* (minus D₅ plus M₇); and 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706* (all, plus D₆. 7). Three departures from the group are illustrated in 491* (plus K₄ D₆. 7); 694* (minus K₆ plus D₆. 7); 465* (minus V₁ D₈ plus D₆); 458* (minus B₆. 7 plus D₆); and 715* (plus D₆. 7 minus D₈). More than three departures are illustrated in 475*, 488*, 509*, 511*, 531*, 693*, 716*, 717*, 736* and 772*, the details of which are not worth specifying.

Turning to omissions in B₃, the MS. offers no less than eight solitary non-haplographical omissions (viz., 12. 169. 28^{cd}, 303. 17, 322. 12^c, 324. 23^{cd} and 29^{cd}, 330. 53^{ab}, 335. 7^{cd} and 83^{cd}); while solitary haplographical omissions are four (viz., 12. 217. 43^{bc}, 254. 25, 327. 62^{cd} and 71^{cd}). The omissions of 243. 9^c (shared with V₁) and 306. 99^{cd} (shared with D₂ G₂) are sporadic in nature, while the following three omissions

are practically limited to the B version, viz., 169. 9^{cd} (with B_{0. 6. 7. 9} D₅₁ D₆), 171. 47^{ab} (with B₉) and 350. 4^{ab} (with B_{7. 9} D_{23. a4}). The two omissions in adhy. 169 (11^{ef} and 12^{ef}) are characteristic of the NS minus primary ŚK group, while 246. 13^{cd} and 280. 20^a--21^b (both hapl.) belong to the major part of the N Recension, Ś₁ missing in the latter case. The omission of 316. 31^{bc} (hapl.), B₈ shares with Ś₁ K_{2.4} only ; while 297. 9^{cd} is a characteristic of the middle group plus TG.

Of transpositions, while that of 12. 290. 7^{cd} and 8^{ab} is peculiar to B₈, it shares the following five (viz., 169. 11^{cd} and 11^{ef} as well as 12^{ab} and 12^{cd}, 169. 13 and 14^{abcd}, 220. 100^{cd} and 100^{ef}, and 322. 3^{ab} and 3^{cd}) with the same group of MSS. which was in evidence in the case of the star-passages, while that of 242. 14^b and 14^d as also of 254. 12^{ab} and 12^{cd} is common to S and the primary ŚK, with several lapses from the middle group.

Two addl. colophons inserted by B₈ are peculiar to it, viz. those after 12. 329. 47 and 330. 49 ; while five of them (viz., after 278. 20, 290. 51, 294. 26, 327. 79 and 329. 41) it shares with B₉, besides that after 185. 6, peculiar to B_{6.7} D_{23. a4}, and the one after 326. 101, peculiar to K₇ B₈ D_{4. 9}. The addl. colophons after 293. 11 and 337. 57 are characteristic of the sharing group (with stray exceptions), while those after 171. 61 and 315. 46 are respectively peculiar to N Recension and to N Recension minus D.

B₈ gives App. I, No. 28, which belongs to the N Recension (Ś₁ missing), and App. I, No. 32, which is given by N plus TG (Ś₁ missing).

B₉

Calcutta, University Library, No. 1386. Written in Bengali characters on yellow country-made paper, 19" × 4½" in size. Total number of folios 308. Contains the Mokṣadharma sub-section only. Dated Śaka 1702 (cir. A. D. 1780). Written by one Ramākānta for some local king. The MS. was obtained from Puṭiyā, District Rajshahi. The MS. was collated at Śāntiniketan.

B₉ offers two cases of solitary star-passages, 666* and 826*, and has besides the following stars, shared — except in the last three instances — with a few MSS. of the B version : viz., 774* (with B₈), 916* (with B_{7. 8} D_{23. a4} D_{5. 7}), 680* (with K₆ B₈₋₈ D_{23. a4}) and 827* (with K₈ D_{23. a4} D_{n4}). As usual, there are cases of star-passages common to the S Recension and the N Recension except the primary ŚK group, namely, 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610* (lacking the entire K), 627*, 659*, 667* (lacking M_{1. 6. 7}), 672*, 673*, 687*, 714*, 717* (lacking TG), 724* (lacking M_{1. 5. 6}), 734*, 803*, 804* (lacking TG) and 859*. So also, there are cases of passages shared by the entire N Recension plus TG : namely, 524*, 556*, 636* (also with M₇), 788*,

798*, 840*, 860*, 861*, 892*, 902* (Ś₁ missing in the last 6 cases). There are also stars common to the N Recension as a whole (barring a few sporadic exceptions) which B₉ shares : namely, 490*, 559*, 653* (plus M₅), 756*, 882* and 901* (Ś₁ missing in the last three cases). Out of the remaining cases of star-passages shared by B₉, a large number is shared by a group of MSS. consisting of K₆ V₁ B_{0.6-8} Da_{3.24} Dn_{1.24} D₈ D_{2.3.5.8}, exemplified in 649*, 786*, 805*, 810*, 813*, 836*, 848*, 851*, 866* (with V₁ missing in the last seven) 887*, 891*, 904* and 905*. Single departures from the group are exemplified in 684* and 814* (both, plus K₄); 651* (minus V₁); 809* (minus B₀); 846* (minus B₆); 743*, 754*, 815*, 838* (all, minus D₅); 654*, 675*, 685* (all, plus D₆); 747*, 750*, 753*, 769*, 795* and 833* (all, plus D₇); 650* (plus D₉); and 775* (plus G₂). Two departures are the following : 520* (plus K₄ minus D₂); 503* (minus V₁ plus D₆); 787* (plus K₇ minus D₂); 511A* (plus K₇ D₆); 771* (minus V₁ D₅); 691*, 755*, 790* (all, minus V₁ plus D₇); 496*, 499*, 735* (all, minus D₅ plus D₆); 689* (minus D₅ plus M₇); 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706* (all, plus D_{6.7}). Three departure are : 458* (minus B₆ 7 plus D₆); 465* (minus V₁ D₈ plus D₆); 491* (plus K₄ D_{6.7}); 715* (plus D_{6.7} minus D₈); 694* (minus K₆ plus D_{6.7}); while more than three : 475*, 488*, 509*, 511*, 531*, 693*, 716*, 736* and 772*—the details of which need not be specified, except in the last case which has K₄ V₁ B_{0.7.8} D_{5.7} T G_{1.3.6} as the co-sharers.

No less than twenty-four cases of omission in B₉ are solitary and non-haplographical, and another sixteen, solitary and haplographical. The instances of the former are : 12. 168. 49^c-52^d, 171. 47^{ab}, 187. 47^{ab}, 194. 11^{cd}, 197. 19^{cd}, 212. 34^{cd}, 221 from विष्णु (in 40^a) up to हतस्व (in 40^c) and from नेकै (in 43^a) up to नैवाका (in 44^a), 223. 17^{ab}, 233. 3-5, 254. 1-3 and 30^{ab}, 255. 40^{ab}, 256. 19^{abcd}, 261. 47^a-50^b, 283. 2^{ef}, 293. 24^{cd}, 296 from मस्तु (in 37^a) up to तेजसं (in 39^c), 303. 5^{ab}, 308. 76^d-77^a, 321. 32^{cd}, 322. 50^{cd}, 327. 7^{cd} and 21^{ab}. The instances of the latter are : 12. 199. 4^{cd}, 207. 18^{cd}, 214. 5^{cd}, 221. 1^c-2^d, 227. 26^c-30^b, 233. 20^{bc}, 247. 10^a-11^b, 254. 10, 273 from पितामहः (in 2^b) up to व्यपोहत (in 26^d), 265. 20^{bc}, 284. 39^{cd}, 286. 20^{ef}, 290. 40^{ab}, 308. 45-50 and 105'-106^a, and 326. 108^{cd}. So many cases of solitary omissions should argue carelessness on the part of the scribe, or a very defective original. Out of eighteen shared omissions, four are limited to the B group (12. 276. 58^{ab} with Da₄, 289. 7^{cd} with Da_{3.24} D₈, 306. 68^{cd} with B_{6.7} Da_{3.24} G₃, and 350. 4^{ab} with B_{7.8} Da_{3.24}—the last alone being non-haplographical). The others are haplographical (all except one), out of which the following are of some significance : 246. 13^{cd} (with Ś₁ K_{1.2.4.7} B₈ Da_{3.24} D_{4.7.9}); 298. 24 (with K_{1.2.4} T₂ G₁); 262. 42^{ab} (with K₄ D_{5.7} T G₁₋₃ M_{5.7}); and 265. 5^{cd} (with K₇ Da_{3.24} D_{7.9} T₁ G₂).

Of the eight shared transpositions, five belong to the usual sharing group (with slight variations), viz. 12. 169. 11^{cd} and 11^{ef}, 12^{ab} and 12^{cd}, as also 13 and 14^{abcd}; 200. 100^{cd} and 100^{ef} and 322. 3^{ab} and 3^{cd}. Noteworthy is 254. 12^{ab} and 12^{cd} shared with

K_{1.2.6.7} B_{7.8} Da₄ D_{4-7.9} T G_{1-3.6} M_{1.5-7}. The same is also the case with the six additional colophons, four of which : namely, the colophons placed after 12. 171. 61, 293. 11, 315. 46 and 337. 57, are mainly shared with the usual sharing group.

App. I. No. 28 and No. 32 are the only extra passages given by B₉, the first being shared with the N Recension and the second with NTG.

Da₁

Poona, Bombay Government Collection of MSS. (deposited at the Bhandarkar Oriental Research Institute, being part of the old Vishram Bag Collection, I. 499). Written on country paper in clear and legible hand. Margins ruled in triple red lines and the colophons and उवाच references marked off by double daṇḍas on either side. Stanza and adhyāya numbers supplied. Size 15.4" × 6.4", with 10 or 11 lines to a page and about 48 letters to a line. The text is written in the centre and the commentary of Arjunamiśra written above and below the text. Total number of folios 179. The MS. gives the Rājadharmā and the Āpaddharma sub-sections only, and is undated. MS. Da₂, giving the Āpaddharma and numbered Vishram Bag I. 500, seems to be a continuation of the present MS.

Da₁ has, in the Rājadharmā, only one star peculiar to it, 161*, while it shares 12* with Da₂ alone. Stars shared by Da₁ with MSS. more or less limited to the B group (or, besides, to a small sporadic group) are : 34* (with B₂ Da₂), 266* (with B_{0-2.4.5} Da₂), 284* (with B_{2.3} Da₂ T₂ G₂ M₂) and 285* (with B_{2.3} Da₂ D₈). The following stars Da₁ shares with the N Recension : 4*, 7*, 8* and 10* (all with Ś₁ K₁ D₁ missing ; 7* and 10*, except D₇) ; 20*, 23* and 24* (all, except D₇ ; Ś₁ missing) ; 37*, 45* (except K₃ D_{4.7} ; B₁ om.) ; 204* (except Ś₁ K_{1.2} ; B₁ D₁ missing) ; 237* (D₁ missing) ; 249*, 257* (both, except D₇) ; 296* and 297*. The following, with N minus ŚK (with a few sporadic exceptions) : 65* (with M₂), 119*, 136*, 156* ; the following, with NS minus primary ŚK : 33*, 39*, 42*, 43*, 56*, 70*, 76*, 97*, 104*, 117*, 118*, 147*-149*, 206*, 211*, 212*, 214*, 217*, 219*-221*, 250*, 251*, 256*, 258*, 290*, 293* and 294* ; and the following, with NS minus primary ŚK and M : 121* ; while 73*, 79*, 80* all, with NS minus M, and 222* with NS minus primary ŚK and TG. The remaining stars are shared by Da₁ with the following group of MSS. — K_{4.5} V₁ B Da₂ D_n D_{2.3.5.6.8}, the instances being : 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. Solitary departures from the group are illustrated by : 270* (plus K₁) ; 66* (plus K₂) ; 152*, 262*, 265*, 295* (all, minus K₄) ; 287* (minus B₁) ; 40*, 52* (both, plus D₁) ; and 101*, 102*, 116* (all, minus D₈). Two departures are illustrated in 300* (plus Ś₁ minus K₄) ; 271* (plus K₁ minus K₄) ; 263* (minus K₄ B₁) ; 49* (minus K₄ plus D₁) ; 100*, 112*-115* (all, minus K₄ D₈) ; 51* (minus K₅ plus D₁) ; and 107* (plus D₄ minus D₈). Three departures in 133* (plus K_{2.3} minus

D_8); 89* (plus K_2 minus K_5 D_8); 71*, 93* (both, plus K_2 D_1 minus D_8); 25* (plus K_3 D_1 minus B_1); and 213* (minus K_4 B_1 D_8). Four departures in 183* (plus K_1 minus K_4 B_1 D_8); 90* (plus K_2 D_1 minus K_5 D_8); 72* (plus K_2 D_1 minus B_1 D_8); and 105*, 106*, 108* (all, with minus K_4 D_8 plus $D_{1.4}$). More than four departures only in 78*, the details of which need not be specified.

In the Āpaddharma, Da_1 presents no solitary star-passage; but stars 317* (with K_3 V_1 B Da_2 Dn_1 D_5), 394* (with V_1 $B_{1.4}$ Da_2 D_8), 407* (with B_2 Da_2 Dn_1), and 420* (with V_1 B Da_2 Dn_1 D_5) are more or less confined to the B group; while in 391* and 393* (with K_5 Da_2 $Dn_{1.n_3}$ $D_{2-4.8}$ — the latter also with plus M_2), and 410* (with K_5 Da_2 $Dn_{1.n_3}$ $D_{2.3.8}$), the B group is entirely absent. Star-passage 377* is shared with NS minus TG , 412* and 429* with NS minus M (the former with B absent) 409* and 423* with NS minus primary $\acute{S}K$, and 411* with NS minus $\acute{S}K$ and a few D MSS . The remaining star-passages are shared by Da_1 with a group consisting of $K_{3.5}$ V_1 B Da_2 $Dn_{1.n_3}$ $D_{2.3.5.8}$, as illustrated in 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401*. Solitary departures from the group are illustrated in 348*–350*, 358*, 363*, 373*, and 435*, — all, with minus K_3 ; 357* (with plus K_4); 364*–366* and 380*, all, with plus D_4 ; and 374* with minus D_5 . Two departures from the group are illustrated in 370* (with minus K_3 plus K_4); 439*, 440* (both, with minus K_3 Da_2); 422* (minus K_3 Dn_1); 372* (minus K_3 Dn_3); 386*, 388*, 396* (all, with minus K_3 plus D_4); 397* (plus K_4 D_4); and 368* (minus D_3 plus D_4). Three departures in 312* (minus K_3 Dn_3 plus D_1), 381* (plus D_4 minus Dn_3 D_8); 385*, 413*, 414* (all, with minus K_3 plus K_4 D_4); 310* (with minus K_3 B_1 D_5); and 352* (with minus K_3 $D_{3.8}$). The rest are: 311*, 382*, 383*, 402* and 448*, which do not call for further specification.

Turning to omissions in Da_1 , in the Rājadharmā, the solitary haplographical ones are: 12. 36. 5; 47. 70*, lines 4–5; 68. 34; 74. 7^c–8^b and 9^a–10^b; 84. 33^{bc}; 86. 18^{ab}; 87. 11; 103. 35^{cd}; 109 from धर्माणि (in 1^c) up to घ (in 2^a); and 112. 35^b–36^a; while the solitary non-haplographical ones are: 12. 1. 25^{ab}; 8 from ङ (in 22^a) up to धर्मे (in 23^c); 28. 9^{cd}; 39. 43^{cd}; 70. 5^{ab}; 115. 13^{cd}; 121. 26^{cd} and 124. 38^{cd}. The haplographical omissions shared by Da_1 with Da_2 alone are three only: 15. 5^{bc}, 83 from परि (in 48^d) up to भवता (in 49^d), and 109. 6; while the non-haplographical ones shared with Da_2 alone are no less than 20: viz., 2. 7^{cd}, 9. 26^{ab}, 12. 5^{ab}, 24. 29^{cd}, 29. 106^c–109^d, 39. 28^d–29^a and 35^{cd}, 42. 3^{cd}, 46. 34^d, 56. 32^{ab}, 79. 30^{cd}, 83. 20^{cd}, 99. 29^{cd}, 107. 4^c–7^d, 110. 24^{cd}, 112. 55^{cd}, 114. 14^{ab}, 124. 54^{cd}, 125. 32^{ab} and 126. 48^{ab}. Other limited sharings, mostly haplographical, are: 28. 37^{ab} (with K_2); 39. 40^d–41^c (with B_5 D_8); 68. 19 (with G_2); 69. 32^{cd} (with V_1 B Da_2); 70. 17^{ab} (with Da_2 G_1) and 26^{cd} (with K_3 D_7); 73. 23^{cd} and 95. 1^{cd} (both, with B_1); 84. 34 (with $K_{2.4}$); 88 from संप्रेक्ष्य (in 14^a) up to कर्म च (in 14^c) (with Da_2 D_2); 94. 10^{ab} (with Da_2 D_7); and 128. 35^c–36^b (with \acute{S}_1 D_1). The few remaining cases are: 47. 79*, lines 7–8 (with V_1 B_0 .

1. 3-5 Da₂ D₂. 3. 5-7 T₂); 67. 5^{bc} (with K₄ Da₂ D₂. 3. 5 G₁); 101. 33^{ab} (with K₅ V₁ B Da₂ D_n D₂. 3. 5. 6. 8); and 126. 45^{ab} (with K₅ B Da₂ D_n D₂. 3. 5. 6. 8).

The solitary haplographical omission in Da₁, in the \bar{A} paddharma, is 12. 129 from शुः (in 4^a) up to गी (in 5^a); while non-haplographical there are : 136. 186^{cd}; 137. 13^a-14^b; 150. 22^c-23^d, and from विकृतो (in 30^d) up to केवलं (in 32^d); and 163 from दपै (in 8^d) up to वदना (in 9^c). The omissions shared with Da₂ alone are : 130. 20^{cd} (hapl.); 138. 59^a-60^b; 157. 8^{cd}; and 159. 42^{cd}. The short-group omissions are : 149. 12^c-13^a and 154. 9^d (both with B₁ Da₂). The remaining cases of shared omissions are just two, both haplographical; 148. 23^{ef} (with K₄ B₂ D_{n1. n3} D_{1. 5. 9} T₂) and 149. 70^{ab} (with K_{3. 5} V₁ B₀₋₂ Da₂ D_{n1. n3} D_{2. 3. 5. 8} G₁), the majority of the sharers belonging to the group.

Da₁ transposes, in the Rājadharmā, passages like 12. 9. 9^{ab} and 9^{cd}; 15. 40 and 41, and 44^{ab} and 44^{cd}; 21. 7^{cd} and 8^{ab}; and 35. 5^{ab} and 5^{cd}, which are limited to the Da proper, with the addition of B₂ D₄ in the last but one instance, and of B₂ alone in the last. The transposition of 47. 39 and 40 is limited to N minus ŚK, while those of 68. 15 and 16, as also of 27 and 28, to NS minus the primary ŚK group. The remaining cases of transposition (namely, 47. 20 and 21; 81. 28^{ab} and 28^{cd}; and 111. 6 and 7) are more or less limited to the star-sharing group mentioned before. — In the \bar{A} paddharma, 157. 3^{ab} and 3^{cd} is the only case of transposition in Da₁, shared by V₁ B Da₂ D_{5. 7} T G_{1. 2. 5} M_{1. 3. 4}.

Appendix I, No. 4, is the only appendix passage in the Rājadharmā given by Da₁ in association with Ś₁ K V₁ B Da₂ D_n D_{1-6. 8}; while there is no appendix passage in the \bar{A} paddharma.

Amongst additional colophons found in Da₁, that after 12. 27. 25 in the Rājadharmā is shared with V₁ alone, while that in 12. 142. 12^{ab} in the \bar{A} paddharma is exclusive to Da₁. Of the other additional colophons, the following three in the Rājadharmā (after 117. 21; 125. 19 and 126. 26) and one more in the \bar{A} paddharma (after 12. 142. 20) belong to the entire NS Recensions minus the primary ŚK group. In the \bar{A} paddharma, the colophon coming after 150. 18 is absent in the majority of the TG group, while the one after 151. 18 is limited to the N Recension.

Da₂

Poona, Bombay Government Collection of MSS. (deposited at the Bhandarkar Oriental Research Institute, being part of the old Vishram Bag Collection, I. 500). Written on country paper in good legible hand with the text in the centre and the commentary of Arjunamiśra above and below the text. Folios 176; size 16"×7", with 10

lines to a page and 40-42 letters to a line. References and colophons are marked off by double daṇḍas, but there is no numbering of adhyāyas, although the ślokas are generally numbered. The MS. contains only the Rājadharmā and the Āpaddharmā sub-sections, the Mokṣadharmā sub-section being absent. The MS. is undated.

The detailed description of Da₂ agrees for the most part with that of Da₁. It would therefore be enough if only the specific differences between Da₁ and Da₂ are here mentioned. As regards star-passages : in the Rājadharmā, 151* is the solitary addl. passage in Da₂, while 146* is shared by Da₂ with Ś₁ K V₁ B Dn D_{1-6.8} T₁, and 162* with K₅ V₁ B_{1.2} Dn₁ D₆. — In the Āpaddharmā, 355* is a solitary star-passage in Da₂, while 371* it shares with K₅ Dn₃ D_{2.3.8}.

As regards omissions, Da₂ has, in the Rājadharmā, as many as 18 solitary omissions, the following 4 of them being by haplography : 12. 15. 16^{cd} ; 36. 42^a-43^a ; 66. 16 ; and 68. 11^a-12^b ; while the following 14 without haplography : 12. 4 from स (in 13^a) up to द्रोण (in 13^b) ; 17. 4^a-5^b ; 19. 22^c-23^d ; 27. 1^b-2^d ; 37. 28^{cd} ; 38 from 30^a up to राष्ट्रं पु (in 30^c) ; 60. 1 ; 64 from दिक्ता (in 23^c) up to नादि (in 23^d) ; 105. 34^c-35^b ; 109. 13^a-14^c ; 111. 17^{bc} ; 118. 16 ; 124. 25^d-26^a and 47^{ab}. Besides the above, Da₂ shares (hapl.) the omission of 26. 23^c-24^d with D₄ ; of 121. 49^a-50^b with D₅ ; of 70. 26^c-27^d with D₈ ; and of 36. 22 with G₂. — In the Āpaddharmā, there are ten solitary omissions in Da₂, of which the following four are by haplography : 12. 146. 3^{ab} ; 149 from वचः (in 97^d) up to जम्बूक (in 98^a) ; 149. 100^a ; and 160 from दानवा (in 57^a) up to अपरे (in 58^c) ; while the following six are without haplography : 12. 133 from नैषादिः (in 3^c) up to जातीनां (in 4^c) ; 139 from विशेषेण (in 59^a) up to वेत् (in 59^c) ; 154. 33^c-34^b ; 161 from शलौ (in 20^a) up to मोक्षं (in 43^d) ; 165. 1^a-24^b ; and 166. 14^d. Da₂ shares the omission of 158. 2^a-3^b with K₃ G₂. — The only addl. colophon found in Da₂, in the Āpaddharmā, is the one placed after 12. 142. 368*, which it shares with K₅ Da_{1. a3} D_{2. 3. 3}. In all other matters Da₂ goes with Da₁.

Da₃

Poona, Bombay Government Collection (deposited at the Bhandarkar Oriental Research Institute, being No. 476 of the old Vishram Bag Collection I). The MS. has 433 folios, size 15.5" × 6.5", with 3 to 5 lines to a page and between 40 to 45 letters to a line. The MS. contains only the Mokṣadharmā sub-section, the text being written in the centre and the comm. of Arjunamiśra above and below the text. It is written on country paper in a neat, careful and legible hand, with references and colophons marked off by red daṇḍas. There is, however, no numbering of the ślokas or of the adhyāyas. The MS. is undated.

As regards the star-passages, while there are no solitary passages in Da₃, those sporadically shared are : 489* with K₇ D₄ • M_{1.6} ; 680* with K₆ B₆₋₉ Da₄ ; 827*

with K_6 B_9 Da_4 Dn_4 ; and 916* with B_{7-9} Da_4 $D_{6.7}$. Passages shared by NS Recensions minus the primary $\dot{S}K$ group, with an occasional exception either way, are : 464*, 469*, 477*, 502*, 532*, 555*, 569*, 627*, 667*, 672*, 673*, 687*, 724*, 734*, 736* and 803*. Those shared by NS minus M are : 524*, 556*, 636*, 788*, 798*, 840*, 892* and 902*. Those shared by NS minus V_1 B and a few D MSS. (\dot{S}_1 V_1 missing) are : 828*, 831*, 832* and 914*. Those shared by NS minus primary $\dot{S}K$ and TG are : 717*, 804*; while those shared by N generally are : 490*, 559*, 653* (plus M_5), 716*, 756*, 882*, 901* (\dot{S}_1 D_6 missing in the last three cases). Finally, we have stars 694*, 713* and 720*, shared with N minus $\dot{S}K$ (minus $\dot{S}K$ V_1 and a few others in the last two). The large majority of the remaining star-passages in Da_3 are shared by a group consisting of K_6 V_1 $B_{0.6-9}$ Da_4 $Dn_{1.4}$ D_8 $D_{2.3.5.8}$, as exemplified in 649*, 805*, 809*, 810*, 813*, 836*, 848*, 851*, 866* (V_1 missing in the last 9), 887*, 891*, 904* and 905*. Solitary departures from the group are found in 684*, 814* (both, plus K_4); 787* (plus K_7 , D_2 om.); 651* (minus V_1); 786* (minus B_0); 846* (minus B_6); 743*, 754*, 815*, 838* (all, minus D_5); 654*, 675* (both, plus D_6); 685*, 747*, 750*, 769*, 795*, 833* (all, plus D_7); 650* (plus D_9); and 775* (plus G_2). Two departures are illustrated in 520* (plus K_4 minus D_2); 511A* (plus K_7 D_6); 771* (minus V_1 D_5); 503* (minus V_1 plus D_6); 691*, 755*, 790* (all, minus V_1 plus D_7); 753* (minus D_8 plus D_7); 496*, 499*, 735* (all, minus D_5 plus D_6); 689* (minus D_5 plus M_7); and 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706* (all, plus $D_{6.7}$). Three departures from the group are illustrated in 465* (minus V_1 D_8 plus D_6), 491* (plus K_4 $D_{6.7}$); 458* (minus $B_{6.7}$ plus D_6); and 715* (plus $D_{6.7}$ minus D_8). The rest are : 475*, 484* (without any B group sharer), 488*, 509*, 511*, 531*, 612*, the details of which can be safely ignored.

The solitary omissions in Da_3 are, haplographical : 12. 284 from फलम् (in 21^d) up to तपसा (in 23^a), 326. 28^c-29^d and 341. 5^{bc} . The solitary non-haplographical are : 12. 172 from क्ष्य (in 33^b) up to सुखदु (in 34^b), 192 from दानं (in 61^a) up to तथा (in 61^c), 215. 29^a , 224. 68^d-69^c , 259. 2^{cd} , 290 from गम (in 99^b) up to मन (in 99^d), 292. 28^{cd} and 42^c-48^d , 293 from सप्रतिबुद्धत्वात् (in 3^c) up to ह्यबुद्धिमान् (in 3^d), 299. 17, 303. 9^{ab} , 306 from तेस्त्यन्त (in 53^a) up to तस्य (in 54^c), 309. 80^{bc} , 324 from मानना (in 21^a) up to फलितव्यं (in 21^d) and 336. 67^{ab} . Quite a large number of omissions are shared with Da_4 alone, viz., : by haplography — 189. 4^{ab} , 198. 5^{cd} , 222. 13^a-15^d , 258. 36^{cd} and 64^{ab} , 286. 10^{cd} , 290. 13^{cd} , 298. 24^c-25^b , 308. 139^{ab} , 309. 36^{ab} , 314. 36^{cd} , and 332. 17^{de} ; while without haplography we have — 168. 17^{ab} , 173. 50^{cd} , 174. 18^d-19^a , 181. 14^{cd} , 187. 56^{cd} , 206. 21^{ab} , 217. 53^{ab} , 218. 13^{ab} , 237. 28^{ab} , 255. 14^{ef} , 261. 27^{cd} , 271. 49^{ab} , 273. 8^c-9^a and 26^{ab} , 289. 16^{ab} and 50^{cd} , 299. 11^{ef} , 300. 12^{cd} , 301. 26^{ab} , 305. 4-5, 306. 105^{ab} , 308. 95^{ab} , 321. 26^{cd} , 322. 9^c-10^b , and 327. 21^{cd} . Solitary or stray additions to Da_4 as sharer are found in 186. 27^{cd} (hapl., with Da_4 Dn_1), 274. 39^{cd} (hapl., with Da_4 D_4), 284. 29^{cd} (hapl., with Da_4 D_7), 289. 7^{cd} (hapl., with B_9 Da_4 D_8), 296. 48^{ab} , 316. 40^{cd} (both, hapl. with Da_4 D_{31}), and 350. 4^{ab} (with B_{7-9} Da_4). — The remaining cases of

omission are : 12. 169. 11^{ef} and 12^{ef} (both [second time] with K₆ V₁ B_{0. 6-9} Da₄ Ds₂ D_{3. 5. 7} G₂ M_{1. 5-7}); 200. 41^c-42^b (hapl. with K_{2. 4. 7} Da₄ D_{5. 9}); 246. 13^{cd} (hapl. with Ś₁ K_{1. 2. 4. 7} B_{8. 9} Da₄ D_{4-7. 9}); 254. 12^{ab} (with K₄ V₁ B_{0. 6} Dn_{1. n4} Ds D_{2. 3. 8}); 265. 5^{cd} (hapl. with K₇ B₉ Da₄ D_{7. 9} T₁ G₂); 280. 20^a-21^b (with K_{1. 2. 4} V₁ B_{0. 6-9} Da₄ D_{2. 3. 6. 8}); 290. 6^{cd} (hapl. with K₇ B₈ Da₄ D_{2. 4. 9}); 291. 1^{ed} (hapl. with K_{1. 2. 4} Dn₁ Ds₁ D₄ G_{1. 2} M₆); 306. 68^{cd} (hapl. with B_{6. 7. 9} Da₄ G₃); and 308. 154^{cd} (hapl. with B_{0. 9} Da₄ Dn_{1. n4} D_{2. 3. 8}).

As to transpositions in Da₃, the following three cases have limited sharers : 261. 56^{cd} and 56^{ef} (with Dn_{1. n4}); 309. 62^c and 62^d (with K₆ B_{6. 7. 9} Da₄) and 326. 28^{cd} and 29^{ab} (with B₆). The remaining five cases are the following : 169. 11^{cd} and 11^{ef} ([first time] with K₆ V₁ B_{0. 7-9} Da₄ Dn_{1. n4} Ds D_{2. 3. 5}); 169. 12^{ab} and 12^{cd} (with K₆ V₁ B_{0. 6-9} Da₄ Ds₂ D_{3. 5. 7} G₂ M_{1. 5-7}); 169. 13 and 14^{abcd} (with K₆ V₁ B_{0. 6-9} Da₄ Ds₂ D_{3. 5. 7} G₂); 220. 100^{cd} and 100^{ef} (with K₆ V₁ B_{0. 6-9} Da₄ Dn_{1. n4} Ds D_{2-6. 8}) and 322. 3^{ab} and 3^{cd} (with K₆ B_{0. 6-9} Da₄ Dn_{1. n4} Ds D_{2. 3. 8}).

The Appendix passages in Da₃ are two only, No. 28, shared with K_{1. 2. 4. 6. 7} B_{0. 6-9} Da₄ Dn_{1. n4} Ds D₂₋₉; and No. 32 shared with K_{1. 2. 4. 6} V₁ B_{0. 6-9} Da₄ Dn_{1. n4} Ds D_{2. 3. 5. 7. 8} T G_{1-3. 6} — Ś₁ missing in both.

Of the additional colophons in Da₃, that placed after 12. 185. 6 is shared with B₆₋₈ Da₄ only; and that after 337. 57, with K₆ B₇₋₉ Da₄ D₄. Of the remaining 3 cases the colophon placed after 315. 46 is common to N without any D sharer except Da₄. The two remaining cases (after 171. 61 and 293. 11) belong to the star-sharing group with a few exceptions.

Da₄

Poona, Bombay Government Collection of MSS. (deposited at the Bhandarkar Oriental Research Institute) No. 38 of A 1879-1880. Written on country paper in neat and legible Devanāgarī characters. Size 15.5" × 6.7". Total number of folios 433. The MS. contains only the Mokṣadharma sub-section of the Śāntiparvan with the commentary of Arjunamīśra written above and below the text. The MS. bears no date.

After the detailed description of Da₃, it would be sufficient if the individual characteristics of the MS. alone are here briefly noted.

The star-passages peculiar to Da₄ and absent in Da₃ are six in all, of which 841* is shared with Ds D₇ alone of the N Recension and T₁ G_{3. 6} of the S Recension. Stars 860* and 861* are both shared with K_{1. 2. 4. 6. 7} B_{0. 6-9} Dn_{1. n4} Ds D_{2-5. 7-9} T G_{1-3. 6}. Star 659* is shared by S plus K₇ B₆₋₉ D_{4. 6. 7. 9} and 859* by S plus K₆ B_{0. 6-9} Dn_{1. n4} Ds₂ D_{2. 3. 5. 7. 8}. Star 461* is shared by N minus the primary ŚK, and the B version.

As regards omissions, Da₄ contains no less than 28 solitary cases, all by haplography : namely — 12. 168. 14^{ed}, 173. 31^{ab}, 185. 26^b–27^a, 190. 9^{ed}, 201 from सहस्रं (in 11^e) up to शत (in 12^a), 217. 4^{ed}, 220. 45^{ed} and 57^d–58^a, 230. 7^{ed}, 233 from न (in 11^d) up to गत्वा (in 12^b), 250 from मन्तकाले (in 36^e) up to प्राणिनां (in 37^e), 266. 11^{ed}, 290. 11^{be} and 96^{ed}, 306 from यच्च (in 99^d) up to गृह्णाति (in 99^r), 308 from गुणः (in 111^a) up to एते (in 111^d), 148, 313. 5^r–6^a and 11^{ed}, 316. 22^{ed} and 51^{ab}, 317. 6^{ab}, 326. 48^{ed}, 327. 92^{ab}, 328. 50^{ed}, 331. 25^{ab}, 335. 43^r and 345 from न्यायं (in 2^e) up to यथा (in 3^a). The non-haplographical solitary cases are as many as 30, namely : 176 from कथं (in 5^a) up to the ref. in 6, 177. 7^a–8^b, 185 from युक्तः (in 6^b) up to द्वि (in 6^d), 199. 19^{ab} and 24^{ed}, 200. 10^{ab} and 24^{ed}, 201. 26^e–27^b, 208. 10^{ab}, 220. 93^{ed}, 227. 24, 239. 21^{ab}, 250. 2^{ed}, 258 from महर्षि (in 56^b) up to ततो (in 57^e), 267. 8^{ed}, 274. 18^d–19^e, 290. 90^{ed}, 296. 36^e–37^b and 40^e, 306. 42–43, 309. 2^{ab}, 315. 38^{ed}, 316. 54^e–55^d, 326. 32^e–33^b, 89^b and 110^d, 330. 47^{er}, 331. 50^e–51^b, 332. 8, and 336. 54^e–55^b. So many omissions of this type argue a carelessness in copying or a defective original. The shared omissions are all due to haplography, the sharing MSS. being K₁. 2. 4 (326. 28^{ed} and 342. 12^e–13^b — the first with G₁ also), K₁ D₈ (291. 19), K₂. 4 (202. 30^{ab}), K₆ B₆ (290. 36^d), K₇ (207. 21^{ed}), K₇ B₉ D₇ T₁ G₁. 6 (295. 9^{ed}), K₇ D₈. 7 (219. 9), B₇ (293. 34^{ed}), B₉ (276. 58^{ab}), D₂ (275. 8^b–9^a), D₇ (305. 14), G₁ (183. 5 [non-hapl.] and 187. 6^{ed}), G₁ M₁. 7 (223. 6), and M₁. 5–7 (306. 4^{ed}).

As regards the other items, it is not necessary to go into further details, as there are not any significant individual peculiarities of the MS. deserving special notice, except that it transposes 242. 14^b and 14^d with K₆ V₁ B₆–9, and 254. 12^{ab} and 12^{ed} with K₁. 2. 6. 7 B₇–9 D₄–7. 9 T G₁–3. 6 M₁. 5–7.

Dn₁

Bhor, State Library, Nos. 80, 81 and 82, the three numbers giving respectively the Rājadharmā, the Āpaddharma and the Mokṣadharmā sub-sections of the Śāntiparvan. Folios, respectively, 186, 60, and 450. Size 16½" × 6¾". Written on country paper in Devanāgarī characters, with legible and careful hand. There are, on an average, 12 lines to a page with 48 letters to a line. The text is written in the centre and the comm. of Nilakanṭha above and below the text. On fol. 186^b of the Rājadharmā we read — विरोधि-हायने शाके कुनिध्यर्वनी (१६९१) मिते । पुस्तकं राजधर्माणां बालकृष्णो लिलेख ह । षष्ठे मास्यपरे पक्षे तृतीयायां तिथौ शुभे ॥ This gives the date as Śaka 1691 (cir. A. D. 1769). There is no similar entry at the end of the Āpaddharma. At the end of the Mokṣadharmā, we read : शके १६९१ विरोधिवर्षेऽन्त्ये मासि बहुले पक्षके तिथौ पञ्चम्यां भार्गवे वारे लिखितं पुस्तकं । बालकृष्णेनेति शेषः ।

In the Rājadharmā, Dn₁ gives 82* as the only solitary star-passage, while Dn₂ is added as the only sharer in 235*, 269* and 292*, whereas K₄ is added to Dn₂ in 94*, G₁ in 233*, and K₆ V₁ B₁. 2 Da₂ D₆ in 162*. In the following five cases — 9* (with

K_{2-4} Dn_2 $D_{4.3}$), 54^* (with Dn_2 $D_{2.3.6}$ T G), 207^* (with Dn_2 $D_{2.3.6.7}$ S), 215^* (with K_5 Dn_2 $D_{2.3.5.6.8}$) and 216^* (with K_3 Dn_2 D_4) — the B group is absent from the sharers. The following stars are shared with N generally : 4^* and 10^* (both, with \acute{S}_1 K_1 D_1 missing), 20^* , 23^* , 24^* (all three, except D_7 , with \acute{S}_1 missing), 37^* , 45^* , 146^* , 160^* , 237^* (D_1 missing), 249^* , 257^* , 296^* and 297^* ; while the following are shared with N minus $\acute{S}K$: 119^* , 136^* and 156^* . The following stars are shared with NS minus primary $\acute{S}K$: 33^* , 39^* , 42^* , 43^* , 56^* , 70^* , 97^* , 104^* , 117^* , 147^* , 149^* , 206^* , 211^* , 212^* , 214^* , 217^* , 219^* – 221^* , 250^* , 251^* , 256^* , 258^* , 290^* , 293^* and 294^* ; whereas, in the following cases, the sharers are N generally, and S minus M group with part of the G group at times absent : 73^* , 76^* , 79^* , 80^* , 121^* and 248^* . In 222^* we have as sharers NS minus T_2 G_{2-5} . The remaining stars in Dn_1 are shared by a group consisting of $K_{4.5}$ V_1 B Da Dn_2 $D_{2.3.5.6.8}$, as instanced in 48^* , 50^* , 57^* , 229^* , 264^* , 286^* , 291^* and 292^* . Solitary departures from the group are illustrated in 270^* (plus K_1); 66^* (plus K_2); 152^* , 262^* , 265^* , 295^* (all, minus K_4); 287^* (minus B_1); 40^* , 132^* (both, plus D_1); and 101^* , 102^* , 116^* (all, minus D_8). Two departures are illustrated in 300^* (plus \acute{S}_1 minus K_4); 271^* (plus K_1 minus K_4); 263^* (minus K_4 B_1); 49^* (minus K_4 plus D_1); 100^* , 112^* – 115^* (all, minus K_4 D_8); 51^* (minus K_5 plus D_1); 130^* (plus D_1 minus D_8); and 107^* (plus D_4 minus D_8). Three departures are illustrated in 25^* (plus K_3 D_1 minus B_1), 133^* (plus $K_{2.3}$ minus D_8); 89^* (plus K_2 minus $K_{4.5}$); 71^* and 93^* (both, plus K_2 D_1 minus D_8); 204^* (plus K_3 $D_{4.7}$, B_1 D_1 missing); 213^* (minus K_4 B_1 D_8); and 108^* (minus K_4 D_8 plus D_4). The rest are 7^* , 8^* , 72^* , 75^* , 78^* , 90^* , 105^* , 106^* , 183^* , 186^* , which do not call for further specification, except 234^* , which is shared by \acute{S}_1 K_{1-4} B_1 Dn_2 D_4 only.

In the Āpaddharma, amongst the stars presented by Dn_1 , the following are noteworthy for the reasons specified : 306^* , 375^* (both, with K_5 Dn_3 $D_{2.3.8}$), 323^* (with \acute{S}_1 K Dn_3 $D_{2.3.5.8}$), 391^* (with K_5 Da Dn_3 $D_{2.4.8}$), 393^* (with K_5 Da Dn_3 $D_{2-4.8}$ M_2), 410^* (with K_5 Da Dn_3 $D_{2.3.8}$) and 425^* (with K_5 Dn_3 $D_{2.4.8}$) have no sharers from the B group; 407^* is shared with B_2 Da only; while 420^* (with V_1 B Da D_5) and 317^* (with K_3 V_1 B Da D_5) have only a few limited sharers outside the B group, besides 411^* (shared with V_1 B Da $D_{7.9}$ T_2 $G_{1.2}$ M). Most of the other sharers belong to the N Recension, except the following few : namely, 377^* (with NS minus TG), 318^* , 409^* and 423^* (all, with NS minus primary $\acute{S}K$), 412^* (with NS minus MG [except G_5]), and 429^* (with NS minus M). The normal sharing group for Dn_1 consists of $K_{3.5}$ V_1 B Da Dn_3 $D_{2.3.5.8}$ — it being noted that D_6 does not figure in this sub-section, while Dn_3 takes the place of Dn_2 as sharer, as the latter is absent. The instances are : 309^* , 314^* , 316^* , 319^* – 322^* , 347^* , 361^* , 379^* and 401^* . Solitary departures from the group are : 348^* – 350^* , 358^* , 363^* , 373^* , 435^* (all, with minus K_3); 357^* (with plus K_4); 364^* – 366^* , 368^* , 380^* (all, with plus D_4); and 374^* (with minus D_6). Two departures are found in 370^* (minus K_3 plus K_4); 439^* , 440^*

(both, with minus K_3 Da_2); 372* (with minus K_3 Dn_3); 386*, 388*, 396* (all, with minus K_3 plus D_4); 397* (with plus K_4 D_4). Three departures in 385*, 413*, 414* (all, with minus K_3 plus K_4 D_4); 310* (with minus K_3 B_1 D_5); 312* (with minus K_3 Dn_3 plus D_1); 352* (with minus K_3 $D_{3.8}$); 381* (with minus Dn_3 D_8 plus D_4); and 307* (with plus K_4 $G_{1.5}$). The rest are : 311*, 353*, 362*, 382*, 383* and 402*, which need not be further specified.

Finally, turning to the Mokṣadharmā sub-section, Dn_1 , in a number of cases, omits the B group from its sharers, as in 460*, 461*, 478*, 479*, 484*, 486*, 498*, 561*, 612* (with B_9), 693* (with B_8), 704*, 708*, 785*, 876*, 898*, 914*, 915*, as well as 722*, 751*, there being also no ŚK sharers in the last two cases. Then we have stars shared by N Recension as a whole (with sporadic exceptions) as illustrated in 490*, 559*, 653* (plus M_5), 756*, 882* and 901* — \dot{S}_1 D_6 missing in the last three cases — as also by N minus primary ŚK (716*, 736*); N minus ŚK (694*, 713* and 720*). Stars shared with NS minus primary ŚK are found in 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610* (without ŚK), 627*, 667*, 672*, 673*, 687*, 734*, 803* and 859*; and with NS minus M in 524*, 556*, 636*, 724* (last two, except M_7), 788*, 798*, 840*, 860*, 861*, 892* and 902*; as also with NS minus primary ŚK T G — as in 717* and 804* — the first with plus G_1 . The remaining stars are shared by Dn_1 with a group consisting of K_6 V_1 $B_{0.6-9}$ $Da_{3.24}$ Dn_4 D_8 $D_{2.3.5.8}$, the instances being 649*, 805*, 809*, 810*, 813*, 836*, 848*, 851*, 866* (last eight with V_1 missing), 887*, 891*, 904* and 905*. Solitary departures from the group are : 684*, 814* (both, plus K_4); 651* (minus V_1); 786* (minus B_0); 846* (minus B_6); 743*, 754*, 815*, 838 (all, minus D_6); 654*, 675* (both, plus D_6); 685*, 747*, 750*, 769*, 795* and 833* (all, plus D_7); 650* (plus D_9); and 775* (plus G_2). Two departures from the group are illustrated in 520* (plus K_4 minus D_2); 511A* (plus K_6 D_6); 787* (plus K_7 minus D_2); 771* (minus V_1 D_6); 503* (minus V_1 plus D_6); 691*, 755*, 790* (all, minus V_1 plus D_7); 753* (minus D_8 plus D_7); 496*, 499*, 735* (all, minus D_6 plus D_6); 689* (minus D_6 plus M_7); 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706* (all, plus $D_{6.7}$). Three departures in 491* (plus K_4 $D_{6.7}$); 465* (minus V_1 D_8 plus D_6); 458* (minus $B_{6.7}$ plus D_6) and 715* (plus $D_{6.7}$ minus D_8). The rest are : 475*, 484*, 488*, 494*, 509*, 511*, 531*, 545* and 808*, with details that need not be specified.

Turning to omissions in Dn_1 , in the Rājadharmā, it presents the following solitary non-haplographical omissions : 12. 39. 21^c-22^d, 51. 8^{ab}, 64. 14^{cd} and 82. 25^{cd}. Of the remaining three cases, the omission of 73. 12^{cd} (hapl.) is shared with B_3 Dn_2 D_6 and of 101. 33^{ab} as well as of 126. 45^{ab}, with K_6 V_1 B Da Dn_2 $D_{2.3.5.8}$ — V_1 om. in the latter. — In the Āpaddharmā, the solitary omissions are 12. 154 from भारत (in 3^b) up to शाखस्य (in 4^b) and 162. 9^c-10^d — the first of them by haplography. The omission of 160. 61 is shared with Dn_3 D_8 alone, and of 143. 2^a-3^b with $D_{3.5.7.8}$ T_1 $G_{2.5}$. The remaining two cases — 148. 23^{ef} (with K_4 B_2 Da_1 Dn_3 $D_{1.5.9}$ T_2) and 149. 70^{ab} (with

$K_3, s \ V_1 \ B_0 : Da \ D_{n3} \ D_2, s, s, s$) — are by haplography and call for no special remark. — In the Mokṣadharma, D_{n1} presents five solitary omissions of which two are by haplography : 12. 222. 3^{cd} (hapl.), 288. 41^t , 308. 95^b-96^c (hapl.), 321 from महाराज (in 9^a) up to बदर्याश्र (in 10^e), and 326. 96^c-97^d . Sporadic sharings are four, only one of which is non-haplographical : 12. 309. 40 (with K_1); 262. 21^a-22^b (with $D_s \ D_2, s, s$); 305. 19^{ct} (non-hapl., with $D_{n4} \ D_2, s$); and 312. 25^b-26^c (with D_{n4}). In the omission of 291. 1^{ct} (hapl.; with $K_1, 2, 4 \ Da_3 \ D_{s1} \ D_4 \ G_1, 2 \ M_3$) and of 303. 9^c-10^b (hapl.; with $D_{n4} \ D_s \ D_2, s, s$), there is no B group sharer; while in that of 308. 154^{cd} , the B group predominates. The other cases (240. 10^{ef} , 254. 12^{ab} and 326. 45^{ab}) do not call for special remark.

As to transpositions, in the Rājadharmā, D_{n1} transposes 12. 57. 33 and 34 with K_5 alone, whereas the transpositions of 47. 20 and 21 and of 81. 28^{ab} and 28^{cd} follow the normal sharing group, as also of 68. 17 and 18 (which, however, has no B group participant). The transposition of 29. 39^{abcd} and 39^{ef} is shared by NS minus G; of 47. 39 and 40 by N minus ŚK. The remaining two cases (68. 15 and 16, 27 and 28) do not call for any special remark. — In the Āpaddharma, in both the available transpositions (147. 8^{ab} and 8^{cd} , 152. 7^{ab} and 7^{cd}), the B group does not figure amongst the sharers. — In the Mokṣadharma, there are three transpositions common to the sharing group (viz., 169. 11^{cd} and 11^{ef} ; 220. 100^{cd} and 100^{ef} ; and 322. 3^{ab} and 3^{cd}). Two show a limited sharing : 216. 5 and 6 (with $D_{n4} \ D_2, s \ G_2$) and 261. 56^{cd} and 56^{ef} (with $Da_3 \ D_{n4}$); while the remaining case, 254. 10 and 11, has as sharers $V_1 \ B_0, s \ D_{n4} \ D_s \ D_2, s, s$.

Besides Appendix I, No. 4 in the Rājadharmā, which is shared by N (except D_7), D_{n1} has, in the Mokṣadharma, two Appendix passages : No. 28 shared with $K_1, 2, 4, 6, 7 \ V_1 \ B_0, 6-9 \ Da_3, a_4 \ D_{n4} \ D_s \ D_2-9$, and No. 32 shared with the same MSS. except $D_4, 6$, but with T $G_1-3, 6$ super-added. The additional colophons after adhy. 39. 37, 117. 21, 125. 19 and 126. 26 in the Rājadharmā are common to the majority of the NS Recensions. In the Āpaddharma, the colophon after 142. 368* is shared by $K_5 \ Da \ D_{n3} \ D_2, s, s$ — the B group being absent. Those after 142. 20 and 150. 18 are common to NS, and the one after 151. 18, to N only. In the Mokṣadharma, the Colophon after 171. 54 is shared with $K_6 \ B_9 \ D_{n4} \ D_3$; and that after 293. 11, with the normal sharing group.

D_{n2}

Poona, Vishalgad Collection of the B. O. R. Institute, No. 245. The MS. was presented to the Institute by the Vishalgad State. It is now numbered 245, and contains the Rājadharmā only. Written on country paper in Devanāgarī characters in a good and legible hand, with 12-13 lines to a page, and 40-50 letters to a line. Size $15.5'' \times 6.8''$, giving text in the centre and the comm. of Nīlakaṇṭha above and below the text. Ślokas numbered, the numbering of the adhyāyas being given in words and figures.

It ends with : शके १७०४ शुभकृतसंवत्सरे पौषमासि शुक्रपक्षे दशम्यां रविवसरे । राजधर्मस्येदं पुस्तकम् ॥ It is dated cir. A. D. 1782.

As to star-passages, Dn₂ differs from Dn₁ in not giving two extra passages : 162* and 250*, in the Rājadharmā, which sub-section is the only one that Dn₂ contains.

As to omissions, Dn₂ differs from Dn₁ in omitting without haplography the following passages : 12. 6. 10^{ef} ; 79. 33^{cd} (with D₃) ; 83. 65-66 ; 94. 38^{cd} ; 106. 4^{cd} and 19^{ab} ; 109. 9^{ab} ; 120. 14^{ab} and 17^{ef}. Haplographically, Dn₂ alone omits 12. 9. 21 ; 55. 121* lines 1-2 ; 91. 10^{ab} ; 101. 6^{cd} and 22^{ab} ; 110. 256* from post. half of line 1 up to st. 20^c. It also differs from Dn₁ in omitting, haplographically, 16. 14^{cd} (with K₃ B₄ D₄ G₂) ; 29. 51 (with K₅ D₂ M_{1.3}) ; 99. 4^d-5^a (with Ś₁ B₀) ; 104. 14^d-15^c (with K₄) ; and 128. 39^{ab} (with D₅).

As to transpositions, Dn₂ alone transposes 12. 56. 1 and 2, 70. 9 and 10, 72. 14 and 15, 78. 22 and 23, and 101. 26^{ab} and 26^{cd} ; while it gives the following three transpositions where Dn₁ does not go with it : namely, 111. 6 and 7 (with K_{4.5} V₁ B_{0.2-5} Da D_{2.3.5.6.8}), as also 11 and 12 (with K_{1.5} B_{0.2-5} D_{2.3.5.6.8} T G_{1.4} M_{1.3.4}) ; and 126. 50^{ab} and 50^{cd} (with K₅ B₃ D_{3.5.6}).

Lastly, Dn₂ is alone in omitting the Colophon after adhy. 3. In other respects it practically concurs with Dn₁.

Dn₃

Poona, Bombay Government Collection (deposited at the Bhandarkar Oriental Research Institute) No. 241 of 1895-1902. Written on country paper in Devanāgarī characters. Size 14" × 5.6" with 10 lines to a page and about 50 letters to a line. The stanza numbering is given, but not the adhyāya numbers. The text is written in the centre and the comm. of Nilakaṇṭha above and below the text. Legible but somewhat carelessly written ; in tolerable condition. The MS. contains the Āpaddharma as well as the Mokṣadharmā, but the latter sub-section is not used in the present Edition. The MS. gives no date either at the end of the Āpaddharma or of the Mokṣadharmā.

Dn₃ gives two star-passages not found in Dn₁, namely, 371* shared with K₅ Da₂ D_{2.3.8}, and 422* shared with K₅ V₁ B Da D_{2.3.5.8}. As to omissions, it has no less than 14 solitary omissions, four of which are by haplography : 12. 131. 15^e-16^d ; 132. 5^{ab} (hapl.) ; 136. 145^c-146^d and 152^a-153^b ; 137. 23^{cd} (hapl.) and 29-30 ; 138. 12 (hapl.) ; 141. 23^{cd} ; 142. 12^{cd} and 28^{cd} ; 150. 7^c-8^d ; 162. 42 ; 164 from यथार्थ (in 13^d) up to व्यसि (in 14^d) (hapl.) ; and 166. 8^d-10^a. The shared omissions are sporadic, and all by haplography : viz., 136. 136^{cd} (with K_{2.4} D_{1-3.8}) ; 139. 7^d-8^a (with D_{2.3.5}) ; 148. 22^{ef} (with D₇) and 24^{ef} (with D₅) ; and 152. 3^a-4^b (with G₁). In other respects the MS. agrees with Dn₁.

Dn₄

Poona, Bombay Government Collection of MSS. (deposited at the Bhandarkar Oriental Research Institute), No. 29° of A 1879-80. Written on country paper in Devanāgarī characters. Size 11·6" × 8·1", with 17-18 lines to a page and about 40 letters to a line. Margins ruled, and adhy. and śloka numbers supplied. The text is written in the centre and the comm. of Nilakaṇṭha above and below the text. At the end of the Mokṣadharmā we read : शके १६८० बहुधान्यनामसंवत्सरे आषाढशुद्धे षष्ठी चन्द्रवासरे लेखकभगवानभट्टेन लिखितोयं पुस्तकम् ॥ Besides the Mokṣadharmā sub-section used for the Crit. Ed., the MS. contains the Rājadharmā sub-section (written by the same भगवानभट्ट in Śaka 1678, Caitra ; not used in the Śāntiparvan edition), as well as the Dānadharmā sub-section of the Anuśāsanaparvan, copied in Śaka 1675, Śrāvaṇa, by a scribe named राजेश्वर (— in the MS., the Dānadharmā is said to belong to the Śāntiparvan itself); the Aśvamedhaparvan (undated); the Āśramavāsikaparvan (written Śaka 1677, Mārgaśīrṣa); the Mausala-parvan (Śaka 1677, Mārgaśīrṣa); the Mahāprasthānikaparvan (Śaka 1677, Pauṣa) and the Svargārohaṇaparvan (Śaka 1677, Mārgaśīrṣa). The hand-writing of the concluding Books differs from that of the Rāja- and Mokṣa- sub-sections, as well as from that of the Dānadharmā sub-section. It seems, therefore, to be a patch-work MS., not perhaps very reliable. The MS. is dated cir. A. D. 1758.

It should be enough if only the differences of Dn₄ from the corresponding sub-section of Dn₁ are here noted down.

Dn₄ gives the following star-passages, absent in Dn₁, and shared as indicated : 471* (with D₂. 5. 8); 705* (with K₇ D₈ D₄. 6. 9); and 827* (with K₆ B₉ Da₃. a₄). Dn₄ also offers solitary omissions of no less than 17 passages (only 3 of which are by haplography) : namely, 12. 189. 8 ; 200 from जन्मानः (in 39^a) up to कीर्तयि (in 40^b); 205. 8 ; 208. 13^{cd} ; 210. 4^a-11^d ; 221 from गुरु (in 41^d) up to श्रन्ति सु (in 43^a); 221. 58^e-59^b (hapl.); 226. 33 ; 263. 31 ; 274 from तपोधनाः (in 12^b) up to पिशाचाश्च (in 13^d); 295 from ष (in 36^e) up to निर्मे (in 36^f); 327. 28 ; 327. 75^{cd} (hapl.); 328. 31^d-32^e ; 330. 46^b-47^e (hapl.); 330. 65 ; and 338 from पुरुषो (in 22^d) up to बहवः (in 24^a). Dn₄ also gives four other omissions, not common to Dn₁, but shared — all haplographically — as under : 290. 73^{cd} (with K₂ D₅. 7); 297. 9^{cd} (with K₇ V₁ B₉. 8 D₄. 5. 7. 9 T G₁₋₃. 6); 327. 34^e-35^b (with D₇); and 335. 76^{ab} (with K₂. 4).

There is a solitary transposition found in Dn₄ alone : viz., 172. 26 and 27 . There is also an additional Colophon after 337. 57, which is found in K₆ B₇₋₉ Da₃. a₄ alone.

Ds₁

Poona, Bombay Government Collection of MSS. (deposited at the Bhandarkar Oriental Research Institute), No. 39 of A 1879-80. Written on yellowish country

paper in Devanāgarī characters with the text of the Mokṣadharmā in the centre, and the commentary of Vidyāsāgara on the same, named the Vyākhyānaratnāvalī, above and below the text. Folios 681, with about 10 lines to a page and about 36 letters to a line. Margins ruled and ślokaś and adhyāyaś numbered. Undated.

While there are no star-passages exclusively limited to Ds_1 , the following have very limited sharers : 482* (with $Ds_2 D_2$); 497* (with $Ds_2 D_5$); 870* (with $Ds_2 D_8$); 713* and 808* (both, with $Bo. 8 Da_3 Dn_{1. n_4} Ds_2 D_{2. 3. 6}$; 808* without Da_3 and substituting D_8 for D_6); and 841* (with $Da_4 Ds_2 D_7 T_1 G_{3. 6}$). Then we have the usual (i) NS minus primary ŚK and (ii) NS minus M group of sharers, illustrated, respectively, in 464*, 469*, 477*, 502*, 532*, 545*, 555*, 569*, 627*, 672*, 673*, 687*, 714*, 716*, 734*, 736*, 803* ; and in 524*, 556*, 636* (plus M_7), 788*, 798*, 840*, 860*, 861*, 892* and 902* — the following two containing NS minus both primary ŚK and M : 667* (plus M_5), and 724* (plus M_7). There follow also two instances of NS minus TG (viz., 717* [plus G_1], 804*), as also instances of NS minus ŚK (viz., 610*, 694*, 720*). Star-passages shared by the N Recension as a whole (with sporadic exceptions) are : 490*, 559*, 653*, 756*, 882* and 901*. In the following cases, amongst the several N Recension sharers, practically the whole B group is conspicuous by its absence : 461* (with $K_{6. 7} Da_4 Dn_{1. n_4} Ds_2 D_{2-6. 8. 9}$), 479* (with $K_6 Dn_{1. n_4} Ds_2 D_{2-6. 8}$), 484* (with $K_{6. 7} Da_3 Dn_{1. n_4} Ds_2 D_{2-6. 8. 9}$), 486* (with $K_{6. 7} Dn_{1. n_4} Ds_2 D_{2-6. 8. 9}$); 494* (with $K_{6. 7} B_7 Dn_{1. n_4} Ds_2 D_{2-5. 8. 9}$), 561* (with $K_{6. 7} Dn_{1. n_4} Ds_2 D_{2-4. 6. 8. 9}$); 708* (with $K_{4. 7} Dn_{1. n_4} Ds_2 D_{3-7. 9}$), 612* (with $K_6 B_9 Da_{3. a_4} Dn_{1. n_4} Ds_2 D_{2. 6}$); 693* (with $K_{6. 7} V_1 B_8 Dn_{1. n_4} Ds_2 D_{2-9}$); 704* and 705* (both, with $K_7 Dn_{1. n_4} Ds_2 D_{4. 6. 9}$: 705*, however, without Dn_1); 722* (with $Dn_{1. n_4} Ds_2 D_{2. 3. 7. 8}$), 785* (with $K_{6. 7} Dn_{1. n_4} Ds_2 D_{2-5. 8. 9}$), 876* (with $K_{6. 7} V_1 Dn_{1. n_4} Ds_2 D_{2-5. 7-9}$), 898*, 914* (both, with $K_{4. 7} Da_{3. a_4} Dn_{1. n_4} Ds_2 D_{2-5. 7-9} T_1 G_{2. 3. 6} M_{1. 5. 7}$), and 915* (with $K_7 Dn_{1. n_4} Ds_2 D_{2-5. 8. 9}$). The remaining star-passages are shared by the group consisting of $K_6 V_1 Bo. 6-9 Da_{3. a_4} Dn_{1. n_4} Ds_2 D_{2. 3. 5. 8}$, as illustrated by 649*, 805*, 810*, 813*, 836*, 846*, 848*, 851*, 866*, 887*, 891*, 904* and 905*. Solitary departures from the group are illustrated in 684*, 814* (both, with plus K_4); 651* (with minus V_1); 786*, 809* (both, with minus Bo); 743*, 754*, 815* 838* (all, with minus D_5); 654*, 675* (both, with plus D_6); 685*, 691*, 747*, 750*, 769*, 833* (all, with plus D_7); 650* (with plus D_9); and 775* (with plus G_2). Two departures : 520* (with plus K_4 minus D_2); 511A* (plus $K_6 D_6$); 787* (plus K_7 minus D_2); 771* (minus $V_1 D_5$); 503* (minus $V_1 D_8$); 755*, 790*, 795* (all, minus V_1 plus D_7); 689* (minus D_5 plus M_7); 496*, 499*, 735* (all, minus D_5 plus D_6); 500*, 540*, 626*, 631*, 690*, 695*, 701*, 706* (all, plus $D_{6. 7}$). Three departures : 491* (plus $K_4 D_{6. 7}$); 465* (minus $V_1 D_8$ plus D_6); 458* (minus $B_{6. 7}$ plus D_6) and 715* (plus $D_{6. 7}$, minus D_8). The rest are : 509*, 511*, 531* and 693*, the details of which need not be specified.

Coming to omissions, Ds₁ presents as many as twenty-two solitary omissions, only five of which are by haplography. These are : 12. 187. 1, 35^{cd} ; 192. 52-53 ; 202 from अन्तर्भूमि (in 14^e) up to निवस (in 14^d) ; 205 from मृशे (in 26^b) up to प्रभो (in 26^d) ; 220. 36 ; 222. 16^a-17^b ; 230. 3^{ab} ; 284 from निश्चयम् (in 38^b) up to भ्रमिणः (in 39^e) ; 288. 43^e-44^d (hapl.) ; 290. 12^{ab} ; 290. 93^{ab} (hapl.) ; 292. 9^{cd} ; 295. 19^{ab} ; 295. 45^{bc} (hapl.) ; 296. 21^{abcd} (hapl.) ; 300. 7^{cd} (hapl.) ; 301. 12^d ; 309. 29^e-30^b ; 327. 24, 81^a-82^a, 83. Solitary sharers in the Ds₁ omissions are : K₄ in 303. 7^{ab} (hapl.) ; V₁ in 242. 9^{ab} ; Ds₂ in 267. 4^b-5^a (hapl.) ; D₈ in 302. 7^e-8^d ; 305. 4^{cd} and 317. 10 (both, by hapl.) ; G₁ in 263. 23^d-24^e and G₂ in 169. 18-20 (both, by hapl.). Primary ŚK sharers, viz., Ś₁ K_{1.2}. 4. 7, in 195. 12^e-13^b (hapl.) ; K_{1.2.4} Da₃ Dn₁ D₄ G_{1.2} M₆ in 291. 1^{cd} (hapl.) ; and K_{1.2.4} M₆ in 293. 14^e-15^b (hapl.). B group sharers, viz., B_{0.6-9} D₆, in 169. 9^{cd} ; B_{7.9} in 187. 60^{ab} ; and Da₃. a₄ in 296. 48^{ab} (hapl.). D group sharers, viz., Dn₁. n₄ Ds₂ D_{2.3.8} in 303. 9^e-10^b (hapl.) ; Dn₁ Ds₂ D_{2.3.8} in 262. 21^a-22^b (hapl.) ; D_{2.5.8} G₂ in 266. 7^{ab} (hapl.) ; and D_{5.7.8} in 289. 7^d-8^a (hapl.). Star-group sharers, viz., K₄ B₆ Dn₁. n₄ D_{2.3.8} in 240. 10^{ef} (hapl.) ; K₄ V₁ B_{0.6} Da₃ Dn₁. n₄ Ds₂ D_{2.3.8} in 254. 12^{ab} ; K₆ B₀ Dn₁. n₄ Ds₂ D_{2.3.8} in 326. 45^{ab}. Finally, other sporadic sharers are : 308. 178^e-179^b (K₁ B₀, hapl.) ; 219. 10^{cd} (K_{6.7}, hapl.) ; 251. 2 (K₄ D₈, hapl.) ; 268. 13 (K₇ D₂, hapl.) ; 297. 8^{cd} (D₈ G₂, hapl.) ; 303. 4^{ab} (K_{2.4} Ds₂ D_{7.8} G_{1.2}, hapl.) ; 306. 40^{cd} (K_{2.7} T₁) ; and 348. 8^{cd} (K₇ D_{4.9}, hapl.).

Turning to transpositions, there is only one solitary case belonging to Ds₁, viz., 12. 170. 6 and 7. One more, 259. 21 and 22, seems mainly a southern characteristic, being shared by Ds₁ with Ds₂ T G₁₋₃ M₅. The transposition of 254. 10 and 11 is shared by V₁ B_{0.8} Dn₁. n₄ Ds₂ D_{2.3.8} ; while the remaining three cases belong mainly to the star-group : namely, 169. 11^{cd} and 11^{ef} (with K₆ V₁ B_{0.7-9} Da₃. a₄ Dn₁. n₄ Ds₂ D_{2.3.5}) ; 220. 100^{cd} and 100^{ef} (with K₆ V₁ B_{0.6-9} Da₃. a₄ Dn₁. n₄ Ds₂ D_{2-6.8}) ; and 322. 3^{ab} and 3^{cd} (with K₆ B_{0.6-9} Da₃. a₄ Dn₁. n₄ Ds₂ D_{2.3.8}).

Ds₁ gives two Mokṣadharmā Appendix passages : Nos. 28 and 32, the first shared with K_{1.2.4.6.7} V₁ B_{0.6-9} Da₃. a₄ Dn₁. n₄ Ds₂ D₂₋₉, i. e., the N Recension as a whole, and the second with K_{1.2.4.6} V₁ B_{0.6-9} Da₃. a₄ Dn₁. n₄ Ds₂ D_{2.3.5.7.8} T G_{1-3.6}, i. e., the NS Recensions minus the M version.

Of additional Colophons, Ds₁ alone has one after 12. 331. 18 ; while that after 336. 61, it shares with Ds₂ alone. The Colophon placed after 171. 61 is shared by K₁ B_{0.6-8} Da₃. a₄ Ds₂ D_{2-5.9} ; while that following 171. 475* is the regular Colophon of the adhy. The Colophon placed after 224. 31 (shared with K_{4.6.7} Dn₁. n₄ Ds₂ D₂₋₉ T G_{1.3.6} M_{1.5-7}) is absent in the primary ŚK, V and B groups, and that following 322. 12 is shared with Ds₂ T G_{1-3.6} M_{1.5-7}, and is obviously a characteristic of the S Recension ; while the one placed after 326. 71^{cd} is shared with Ds₂ D₇ T G_{1-3.6}, i. e., with the S minus M group.

Ds₂

Tanjore, Saraswathi Mahal Library, No. 1141. Written on country paper in Devanāgarī characters. Size $16\frac{1}{2}'' \times 6\frac{1}{2}''$; total number of folios 413, with text in the centre and the commentary of Vidyāsāgara called the Vyākhyānaratnāvalī above and below the text. Margins ruled in double red lines, and the adhy. numbers and Colophons written in red ink. Has occasional marginal corrections and even additional शोध-पत्राणि or correction-folios. It ends with — इति श्रीपरमहंसपरिव्राजकाचार्य अभयानन्दपूज्यपादशिष्येण आनन्द-पूर्णमुनीन्द्रेण विद्यासागरापरनामधेयेन विरचितायां व्याख्यानरत्नावल्यां मोक्षधर्मटिप्पणिकायां समाप्तो मोक्षधर्मः ॥ The MS. was collated at Tanjore, and is undated.

As full details of Ds₁ have been already given above, only the special characteristics of Ds₂ are noted below.

As regards star-passages, the text underlying Ds₂ gives the following 13 additional passages absent in Ds₁, in 10 of which there is no B version sharer. One of the 3, namely 469*, is shared by NS minus primary ŚK, another — 524* — by NS minus M, and the third, 859*, by NS minus primary ŚK and V₁. Another set of 3 — viz., 679*, 763*, 797* — is shared by K₇ D_{4.9} (D_{5.6} being the added sharers in the first). Star-passage 457* is shared by K₆ D₇ T G_{1-3.6} M_{1.5-7}, and 835* by D₇ T G_{1-3.6}; while 460* and 498* are shared, both, by K₆ Dn_{1.n4} D_{2.3.6.8}; and 478* by K₇ Dn_{1.n4} D_{2.4.6.9}. Finally, 779* is shared by K_{1.4} V₁ D_{4.7.9} T₂ G_{1.3.6}, and 911* by K₇ D_{4.5.7.9} G₂ M_{1.5.7} — both without any B group sharer.

As to omissions, Ds₂ gives three solitary omissions by haplography — namely, 12. 292. 35^a–36^a; 309. 58^c–59^b and 336. 47^{cd} — as also, two without haplography — namely, 190. 7^e–8^d, and 334. 6^{ab}. For the omission of 252. 6^{cd}, Ds₂ has D₄ as the solitary sharer; for 301. 5, K₄; and for 306. 6, only D₇; while for 290. 19^{cd}, we have D₅ G₂ — these four omissions being by hapl. The remaining two cases of omission — 169. 11^{ef} and 12^{ef} — are shared by Ds₂ with K₆ V₁ B_{0.6-9} Da_{3.a4} D_{3.5.7} G₂ M_{1.5-7}.

In the following two transpositions, 169. 12^{ab} and 12^{cd} (second time), as well as in 169. 13 and 14^{abcd}, Ds₂ has as sharers K₆ V₁ B_{0.6-9} Da_{3.a4} D_{3.5-7} G₂ (M_{1.5-7} being added sharers in the first case). For details, see Ds₁.

D₁

Poona : MSS. Collection of the Bhandarkar Oriental Research Institute, No. 237. The MS. was received as a kind present from the Vice-Principal of the Raghunath Temple Pāṭhaśālā, Kashmir. It is, however, written in Devanāgarī characters on old country paper, somewhat damaged. Margins ruled in red. Colophons, adhy. numbers and daṇḍas also supplied in red, but only for the first few folios. Total number of folios 173 for Rājadharmā, plus 66 for the Āpaddharmā, the Mokṣadharmā being

absent. The initial and the concluding folios are damaged. The MS. has a lacuna covering the text from 79. 28^d up to 108. 5^a, and consequently, the star nos. 196* to 247*. There is a coloured drawing on the concluding folio. Size of folios 12" x 6", with 12 lines to a page, and 34 letters to a line. The MS. begins from 12. 10. 1, and is undated.

In the Rājadharmā, D₁ presents only one solitary star-passage, 120*, and two more with a very limited sharing, namely, 11* (with K_{1.2.4}; Ś₁ missing), and 288* (with Ś₁ K_{1.2}). The following star-passages are common to the N Recension with the few exceptions noted : 20*, 23*, 24*, 249*, 257*, 146*, 45*, 160* (the first five, except D₇; Ś₁ missing in the first three; the sixth, except Da₁ D₇, plus T₁; the next, except K₃ D_{4.7} (B₁ om.); and the last, except B₁ Da D₇). Star nos. 42*, 56*, 70*, 117* and 148* are shared by NS minus primary ŚK; 73*, 79*, 80*, 121*, 248* by NS minus M; 86* by Ś₁ K D_{4.7.8} T G_{1.2}; and 261* by Ś₁ K₁₋₄ D_{4.7} T G_{1.2.4} (i. e., without BM and a few others). The remaining stars in D₁ are shared by a group consisting of K_{4.5} V₁ B Da Dn D_{2.3.5.6.8}, as illustrated in 40* and 52* only. Solitary departures from the group are: 49* (with minus K₄), 51* (with minus K₅), and 132* (with minus Da). Two departures are illustrated in 71* (plus K₂ minus D₈) and 130* (minus Da D₈). Three departures are illustrated in 90* (with plus K₂ minus K₅ D₈), 72* (with plus K₂ minus B₁ D₈); 105*, 106*, 108* (all, with minus K₄ D₈ plus D₄); and 46* (with minus K₄ Da plus T₂). The rest are : 25*, 75*, 76*, 78* and 93*.

In the Āpaddharma, there are three cases of N minus B : viz., 301* (the maṅgalācaraṇa stanza), 324* (with Ś₁ K_{1.2.4} D_{4.9}) and 412* (with Ś₁ K V₁ Da Dn_{1.3} D_{2-4.7-9} T G₅). Star no. 377* is shared by N (except D₇) M, while 312* belongs to the group with two departures : minus K₄ Dn₃. These are all the Āpaddharma stars in D₁.

Turning to omissions in D₁, in the Rājadharmā, it presents no less than 39 solitary omissions, 22 of which are by haplography and 17 without haplography. The instances of the former are : 12. 15. 12^a-13^b, 26. 10^a-11^b and 22^b-23^c, 29. 28^d-30^a, 37. 12^{bcd}e, 38. 27-28 and 36^c-37^d, 47. 2^c-3^d and 35^c-36^b and 52^c-53^b, 47. 80*, lines 5-6, 49. 74^{ab}, 54. 29-30, 66. 22, 77. 5-6, 78. 31^a, 79 from स्येव (in 15^d) up to क्षीयमाण (in 16^a), 109. 1^{cd}, 111. 26, 124 from मस्म्यसु (in 51^e) up to तस्मि (in 52^a), 116. 19^b-21^a, and 128. 5^c-6^b. The instances of the latter are : 28 from 52^c up to नृपते (in 53^d), 35. 9^d, 36. 5^{cd}, 37. 1, 45. 14^a-15^e and 16^c-17^d, 47. 79* line 10, 49. 23^c-24^d and 27^{cd}, 58 from दहति (in 17^c) up to रहस्यं (in 19^a), 69. 54^a-55^b and 59^a-60^b and 61^a-62^b, 74. 21, 120. 53^c-54^b, 121 from धर्मपालो (in 20^c) up to नारायणः (in 22^b), and 124. 43. So many solitary omissions, haplographical and non-haplographical, unless there is something in the matter thus omitted, should normally argue carelessness on the part of the scribe or a defective

original. — The shared omissions in D_1 in the Rājadharmā are also quite considerable. Thus, by haplography, we have the omission of 12. 71. 7^{ab} (shared with \dot{S}_1); of 47. 24 (with \dot{S}_1 K_1); of 113. 11^c–12^b and 122. 9^a–11^b (both, with \dot{S}_1 $K_{1.2}$); of 124. 53^c–54^b (with \dot{S}_1 K_{1-3}); of 109. 6^{ab} (with \dot{S}_1 K_{1-4}); of 68. 10^d–13^c, 78. 19, 120. 37^c–38^b (all, with \dot{S}_1 $K_{1.2.4}$); of 59. 38^a–39^b (with \dot{S}_1 $K_{1.2.4}$ D_7 T_1); of 50. 10^c–11^b (with \dot{S}_1 K_1 B_1); of 67. 11^{cd} (with \dot{S}_1 K_1 B_1 D_2); of 57. 33–34 (with \dot{S}_1 K_1 M_2); of 128. 45^{ab} (with \dot{S}_1 $K_{2.4}$); of 128. 35^c–36^b (with \dot{S}_1 Da_1); of 108. 11^c–12^d (with K_1); of 10. 25^a–27^b, 11. 7 and 25^{ab} and 78. 15–17 (all, with $K_{1.2}$); of 16. 15^{cd} (with K_{1-4} $D_{4.7}$ T_1 G_3); of 10. 11 (with $K_{1.2.4}$); of 128. 37 (with $K_{1.2}$ D_4 $G_{1.2}$); of 75. 18 (with K_2); of 68. 18, 110. 11, 119. 17 (all, with $K_{2.4}$); of 68. 33 (with $K_{2.4}$ D_7); of 68. 15 (with $K_{2.4}$ D_3); of 70. 3^{cd} (with $K_{3.5}$ T_2); of 111. 17 (with K_4); of 46. 4^{ab} (with K_4 B_1 D_4); of 113. 13^a–14^b (with V_1); of 63. 29^c (with B_0); of 79. 7–8 (with B_1); of 37. 24^{cd} (with D_4 G_3); of 74. 10 (with D_5); of 78. 26 (with $D_{6.8}$ G_1); of 49. 70–71 and 58. 20^c–22^b (both, with G_1); and of 70. 14^c–16^b (with M_4). Without haplography, we meet with the omission of 12. 29. 85^{c'} (with \dot{S}_1 K_1); of 47. 80*, lines 1–2 (with \dot{S}_1 $K_{1-3.5}$ $D_{4.8}$); of 132. 2^{cd} (with \dot{S}_1 $K_{2.4}$); of 16. 23*, line 2 (with $K_{1.2.4}$); of 12. 1^{cd} (with K_2); and of 48. 5^{ab} (with D_4). So many omissions are no doubt abnormal and would argue carelessness on the part of the copyist, unless — subjectively considered — the matter omitted deserves to be so treated.

There is an equal plethora of omissions in D_1 in the Āpaddharma section also. The solitary haplographical omissions are : 12. 131. 11^c–13^b; 132. 9^c–10^b; 136. 15^b–16^a and 148; 137. 25^{cd}; 138. 15^c–16^b; 139 from ते (in 78^c) up to नाच (in 84^c); 145. 2^{ab}; 148. 24^c–25^d; 149 from बिना (in 16^b) up to स्नेहं (in 18^a); 152. 17^{cd}; 156. 5^{cd}; 157. 18^{cd}; 158. 12^{cd}; 159. 9^c–20^b, and 40; and 160 from तपो (in 23^b) up to श्र (in 25^a). The solitary non-haplographical omissions are : 12. 136. 47 and 116–117; 137. 27^c–29^b and 51^a–52^b, as also from चापरे (in 86^b) up to नित्य (in 87^d); 138. 19^{ab}; 142 from पितो (in 1^c) up to काल्यं (in 2^a); 161. 36 and from विधिर् (in 45^c) up to हीनोऽपि (in 46^c); and 162. 3^b–4^c. The shared haplographical omissions in D_1 are the following : 12. 139. 68–69; 149. 29; 155. 9–10 (all, with \dot{S}_1 $K_{1.2.4}$); 167. 4^c–5^d (with \dot{S}_1 $K_{1.2.4}$ D_3); 150. 8^{cd} (with \dot{S}_1 $K_{1.2}$ D_3); 157. 17^{cd}; 158. 6^d–7^a; 161. 43^{bc} (all, with \dot{S}_1 $K_{2.4}$); 159. 52^{cd} (with \dot{S}_1 $K_{2.4}$ B_1); 139. 32^c–33^b; 166. 9 (both, with K_{2-4}); 144. 10^b–11^a and 147. 17^c–18^b (both, with $K_{2.4}$); 136. 136^{cd} (with $K_{2.4}$ D_{n3} $D_{2.3.8}$); 161. 12^a–13^b (with $K_{2.4}$ D_9); 148. 33^{cd} (with K_3); 136. 101^{cd} (with $K_{3.4}$ D_7 G_2 $M_{1.3}$); 148. 23^{cd} (with K_4 B_2 Da_1 $D_{n1.n3}$ $D_{5.9}$ T_2); and 140. 14^d–15^a (with B_1). The shared non-haplographical omissions are : 162. 12^{ab} (with \dot{S}_1 $K_{1.2.4}$); 139 from नराधिप (in 7^b) up to ब्रूहि (in 7^d) and 139. 8 (both, with \dot{S}_1 $K_{2.4}$); 133. 1^{cd} and 136. 82 (both, with K_2); 163. 13^b–14^c (with $K_{2.4}$); and 149. 70^c–71^d (with K_4). Since D_1 is a copy prepared from an original in Kashmir, we have to carefully survey, in particular, the non-haplographical omissions from the point of view of the subject-matter.

The transpositions in D_1 in the Rājadharmā are four in number, three of which, namely, 34. 11^{ab} and 11^{cd}; 46. 17 and 18; and 118. 11^{ab} and 11^{cd} are peculiar to D_1 alone, while 34. 10 and 11 is shared with K_2 . — In the Āpaddharmā, there are three transpositions: 159. 39^{cd} and 39^{ef} (with \dot{S}_1); 162. 12^{cd} and 13^{ab} (with \dot{S}_1 K_2 . 4); and 147. 8^{ab} and 8^{cd} (with K_3 D_{n1} . n3 D_2 . 3).

The additional colophons in D_1 in the Rājadharmā are shared as under: after 31. 12 and 45. 18^{ab} (both, with \dot{S}_1); after 29. 137 and 32. 8 (both, with \dot{S}_1 K_1); after 24. 15, 27. 26 and 38. 25 (all, with \dot{S}_1 K_1 . 2. 4); and after 39. 37 (found in all MSS. except D_3) which has been already commented upon before (p. LVIII). — In the Āpaddharmā there is an addl. colophon after 150. 18, shared with \dot{S}_1 K V_1 B Da D_{n1} . n3 D_2 -5. 7-9 T_2 G_1 M , and after 151. 18, shared with \dot{S}_1 K V_1 B_0 -2. 4. 5 Da D_{n1} . n3 D_2 -5. 8. 9.

D_2

Madras, Adyar Library, No. X B 11. Written on country paper in Devanāgarī characters. Size 14" × 5". It contains all the three sub-sections of the Śāntiparvan, separately paged, there being 152 pages for the Rājadharmā, 54 for the Āpaddharmā and 257 for the Mokṣadharmā. The MS. is in fairly good condition except for the last sub-section, the folio-edges of which are slightly damaged. At the end of the Āpaddharmā, the MS. gives the date, cir. A. D. 1685, in these words: संवत् १७४२ । ज्येष्ठवदि तृतीया ॥ There is no similar entry at the end of the other two sub-sections.

Turning to the D_2 star-passages in the Rājadharmā, we find that there is no solitary star-passage in the MS. There are a few stars with sporadic sharers, e. g., 54* (with D_n D_3 . 6 T G), and 215* (with K_5 D_n D_3 . 5. 6. 8). There are, next, regular N Recension stars like 4*, 10* (both, with \dot{S}_1 K_1 D_1 missing; the latter, except D_7), 20*, 23*, 24* (all, except D_7 with \dot{S}_1 missing), 45* (except K_3 D_4 . 7; B_1 om.), 204* (minus \dot{S}_1 K_1 . 2; B_1 D_1 missing), 146* (minus Da_1 D_7), 160* (except B_1 Da D_7), 237* (D_1 missing), 249* and 257* (both, except D_7), 296* and 297*; as also N minus $\dot{S}K$ stars like 119* (minus B_0 -2 D_1 . 4. 8), and 136* and 156* (both, minus B_2 D_1 . 4. 7). There is also the S Recension star, 207* (with D_n D_6 . 7 S). Next, we have the NS minus primary $\dot{S}K$ stars (allowing slight occasional variation) like 33*, 39*, 42*, 43*, 56*, 70*, 76*, 97*, 104*, 147*-149*, 206*, 211* and 212* (last two, with B_1 D_1 missing), 217*, 219*, 221*, 246*, 250*, 256*, 258*, 290*, 293* and 294*. There are next NS minus M stars like 73*, 79*, 80*, 121*; NS minus primary $\dot{S}K$ and M , like 76*, 214*; and NS minus primary $\dot{S}K$ and TG , like 222*; and NS minus \dot{S}_1 K_2 . 5 Da_2 G_2 and minus \dot{S}_1 K_2 . 4 D_n D_1 . 6 T_2 G_1 , respectively, like 117* and 118*.

The remaining star-passages are shared with the group consisting of K_4 . 5 V_1 B Da D_n D_3 . 5. 6. 8, as instanced in 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. Solitary departures from the group are: 270* (plus K_1); 66* (plus K_2); 152*, 262*,

265* and 295* (all, minus K_4); 287* (minus B_1); 40*, 52* (both, plus D_1); 101*, 102*, 116* (all, minus D_8). Two departures are illustrated in 300* (plus \bar{S}_1 minus K_4); 271* (plus K_1 minus K_4); 263* (minus K_4 B_1); 49* (minus K_4 plus D_1); 100*, 112*-115* (all, minus K_4 D_8); 51* (minus K_5 plus D_1); 132* (minus D_4 plus D_1); 130* (plus D_1 minus D_8); and 107* (plus D_4 minus D_8). Three departures are illustrated in 133* (plus $K_{2.3}$ minus D_8); 89* (plus K_2 minus K_5 D_8); 71*, 93* (both, plus K_2 D_1 minus D_8); 65* (plus K_2 D_7 M_2); 25* (plus K_3 D_1 minus B_1); and 213* (minus K_4 B_1 D_8). The rest are : 7*, 8*, 46*, 72*, 75*, 90*, 105*, 106*, 108*, 183* and 186*, with divergent details.

Turning to the D_2 star-passages in the \bar{A} paddharma, we have first to note a few sporadic cases like 306* and 375* (both, with K_5 $D_{n1.n3}$ $D_{3.8}$), 353* (with K_5 B_4 $D_{n1.n3}$ $D_{3.8}$ T_2), 371* (with K_5 Da_2 D_{n3} $D_{3.8}$), 410* (with K_5 Da $D_{n1.n3}$ $D_{3.8}$), and 425* (with K_5 $D_{n1.n3}$ $D_{3.4.8}$), all of which lack the B group sharer, 323* (with \bar{S}_1 K $D_{n1.n3}$ $D_{3.5.8}$), 391* and 393* (both, with K_5 Da $D_{n1.n3}$ $D_{3.4.8}$) are the most outstanding examples of the same. Then we have examples of NS minus primary $\bar{S}K$ sharers like 382*, 409* and 423*, NS minus M sharers like 412* and 429*, and NS minus TG, like 377*. Most of the other star-passages are shared by the group consisting of $K_{3.5}$ V_1 B Da $D_{n1.n3}$ $D_{3.5.8}$, as exemplified in 309*, 314*, 316*, 319*-322*, 347*, 361*, 379* and 401*. Solitary departures from the group are illustrated in 348*-350*, 358*, 363*, 373*, 435* (all, minus K_3); 357* (plus K_4); 364*-366*, 368*, 380* (all, plus D_4); and 374* (minus D_5). Two departures are illustrated in 370* (minus K_3 plus K_4); 439*, 440* (both, minus K_3 Da_2); 422* (minus K_3 D_{n1}); 372* (minus K_3 D_{n3}); 386*, 388*, 396* (all, minus K_3 plus D_4); and 397* (plus K_4 D_4). Three departures in 385*, 413*, 414* (all, minus K_3 plus K_4 D_4); 310* (minus K_3 B_1 D_5); 312* (minus K_3 D_{n3} plus D_1); 352* (minus K_3 $D_{3.8}$); 307* (plus K_4 $G_{1.5}$); and 381* (minus D_{n3} D_8 plus D_4). The rest are : 311*, 362*, 383* and 402*.

In the Mokṣadharmā, D_2 presents stars with some sporadic sharers, as for example, 471* (with D_{n4} $D_{5.8}$), 722* (with $D_{n1.n4}$ D_8 $D_{3.7.8}$), 751* (with $D_{n1.n4}$ D_8 $D_{3.5.7.8}$); and next, some N Recension star-passages—in both of which the B group is almost entirely absent—the latter being 460* (with K_6 $D_{n1.n4}$ D_{S2} $D_{3.6.8}$), 461* (with $K_{6.7}$ Da_4 $D_{n1.n4}$ D_8 $D_{3-6.8.9}$), 478* (with K_7 $D_{n1.n4}$ D_{S2} $D_{4.6.9}$), 479* (with K_6 $D_{n1.n4}$ D_8 $D_{3-6.8.9}$), 484* (with $K_{6.7}$ Da_3 $D_{n1.n4}$ D_8 $D_{3-6.8.9}$), 486* (with $K_{6.7}$ $D_{n1.n4}$ D_8 $D_{3-6.8.9}$), 498* (with K_6 $D_{n1.n4}$ D_{S2} $D_{3.6.8}$), 561* (with $K_{6.7}$ $D_{n1.n4}$ D_8 $D_{3.4.6.8.9}$), 612* (with K_6 B_0 $Da_{3.a4}$ $D_{n1.n4}$ D_8 D_6), 693* (with $K_{6.7}$ V_1 B_3 $D_{n1.n4}$ D_8 D_{3-9}), 785* (with $K_{6.7}$ $D_{n1.n4}$ D_8 $D_{3-5.8.9}$), 876* (with $K_{6.7}$ V_1 $D_{n1.n4}$ D_8 $D_{3-5.7-9}$), 898* (with K_7 $D_{n1.n4}$ D_8 $D_{3-5.8.9}$), and 915* (with K_7 $D_{n1.n4}$ D_8 $D_{3-5.7-9}$). Next we come across the N Recension stars, with sporadic exceptions in some cases, e. g., 490* (N except B_0), 559* (except $K_{2.4.7}$ $D_{4.7.9}$), 653* (except K_7 $D_{4.7.9}$, plus M_5), 756*, 882* (minus D_7), and 901* (minus K_7)— \bar{S}_1 D_6 missing in the

case of the last three. Also, we have N minus primary ŚK (as in 715*), and N minus ŚK (as in 694* 713*, 720* and 808*), with occasional divergence. Next, there are the usual examples of NS minus primary ŚK (as in 464*, 469*, 477*, 502*, 532*, 555*, 569*, 627*, 667*, 672*, 673*, 687*, 714*, 734*, 803* 859* and 914* — the last without B also); besides two cases of NS minus ŚK (viz., 610*, 720*). Next we come to NS minus M, e. g., 524*, 556*, 636* (except M₇), 724*, 788*, 793*, 840*, 860*, 861*, 892* and 902*; and NS minus primary ŚK and M namely, 545* (except M₅), and 724* (except M₇); and minus primary ŚK and TG [G₁, however, included], 717*, 804*. The remaining stars in D₂ are shared in a group consisting of K₆ V₁ B₀. 6-9 D_{a3}. a₄ D_{n1}. n₄ D_s D₃. 5. 8, as illustrated in 649*, 786*, 887*, 891*, 904* and 905* only. Solitary departures from the group are : 684* (plus K₄); 651*, 805*, 810*, 813*, 836*, 848*, 851* and 866* (all, minus V₁, there being a lacuna in V₁ for the last 7 stars); 743*, 754* (both, minus D₅); 654*, 675* (both, plus D₆); 685*, 747*, 750*, 769* (all, plus D₇); 650* (plus D₉); and 776* (plus G₂). Two departures from the group are illustrated in 814* (plus K₄ minus V₁); 511A* (plus K₇ D₆); 809*, 846* (both, minus V₁ B₆); 771*, 815*, 838* (all, minus V₁ D₅); 503* (minus V₁ plus D₆); 691*, 755*, 790*, 795* and 833* (all, minus V₁ plus D₇); 753* (minus D_s plus D₇); 496*, 499* and 735* (all, minus D₅ plus D₆); 500* 540*, 626*, 631*, 690*, 695*, 701* and 706 (all, plus D₆. 7); and 689* (minus D₅ plus M₇). Three departures from the group are : 491* (plus K₄ D₆. 7); 465* (minus V₁ D₈ plus D₆); and 458* (minus B₆. 7 plus D₆). The rest are : 475*, 488*, 511*, 531* and 804*.

Turning to omissions in D₂, in the Rājadharmā, it presents the following solitary omissions, (i) without haplography : 12. 4 from 2^b up to कन्यार्थ (in 3^d); 19. 21; 25. 3^a-6^a and 20^c; 29 from 125^c up to यः (in 127^a); 35. 10^c-11^b and from लग्नः (in 14^b) up to न्येव तु (in 16^a); 39. 14^d-16^a; 49. 45^c-46^b and 59; 59. 7^d; 63 from ण (in 7^d) up to the end of 8, and from आश्रम (in 11^c) up to अल्पान्त (in 13^a), as also 18^a-19^b; 65 from शुश्रूषा (in 18^a) up to the end of 19^b; 67. 9, and from न (in 27^a) up to वि (in 28^c); 68 from रो (in 26^a) up to 27^d; 72. 16^a-17^b; 97. 1 (with ref.); 103. 13^c-29^a; 105 from तार्थ (in 42^c) up to ज्ञान्ते (in 44^a); 120 from निवसति (in 43^c) up to यत्र (in 44^c), and from ध (in 49^b) up to 121. 7; 122. 6^c-7^d, and from रसो (in 45^d) up to प्रभुः (in 47^b). (ii) With haplography : 12. 12. 10; 16 from स (in 17^a) up to निवा (in 18^c); 29 from सूय (in 84^b) up to व्यम (in 85^d); 69. 33^a-34^b; 72. 28^d-29^c; 78 from वृत्तं (in 3^c) up to परा (in 4^c); 86 from सेना (in 30^d) up to विश्व (in 32^b); 95. 4-5; and 110 from धर्म (in 10^b) up to स (in 10^d). These solitary omissions are much more than normal. The shared omissions are : 67. 11^{ed} (hapl.; with Ś₁ K₁ B₁ D₁); 85. 3 (hapl.; with Ś₁ K_{1.2} D_{4.6} G₃); 84. 41 (hapl.; with Ś₁ K_{2.4.5} D₈); 76. 16^{ab} (hapl.; with K₃ B₁ D_{3.5}); 66. 14 (with K₃ D_{3.5}); 67. 5^{bc} (hapl.; with K₄ D_a D_{3.5} G₁); 101. 33^{ab} (with K₅ V₁ B₁ D_a D_n D_{3.5.6.8}); 126. 45^{ab} (with K₅ B₁ D_a D_n D_{3.5.6.8}); 29. 51 (hapl.; with K₅ D_{n2} M_{1.3}); 92. 44^c-45^b (hapl.; with K₅ D_{3.5} G₁); 74. 10^{ab} (with V₁ B₁ D_a D_{3.6} M_{1.3.4}); 47. 79*, lines 7-8 (hapl.; with V₁ B_{0.1.3-5} D_a D_{3.5-7} T₂); 29. 28^c-29^d

hapl., with B₀. 1. 5 D₆); 17. 19^c-20^b (hapl., with B₁); 87. 16 (with D₃); 92. 31-32 and 99. 29 (both hapl., with D₃. 5); 61. 19^{cd} and 91. 9 (both, with D₃. 5. 6; second hapl.); 13. 3 (hapl., with D₄); 99. 42^{ab} (with D₆); 47. 48 (hapl., with T₂); and 65 from मुनयो (in 3^a) up to श्रेष्ठो (in 3^b) (hapl., with M₂). — In the Āpaddharma, D₂ presents the following solitary omissions: (i) without haplography: 137. 2^{ab} and 52^c-53^b; 138. 4^{ab}; and 149 from पगच्छथ (in 17^d) up to प्राणिनां (in 19^b). (ii) With haplography: 137 from अवेशने (in 4^b) up to दत्त (in 4^d); 141. 10^c-11^b; 143 from योऽहं (in 3^f) up to विसृज्य (in 4^b); and 152 from स्तथैव (in 8^b) up to वेग (in 8^d). The shared omissions are two only: 149. 70^{ab} (hapl., with K₃. 5 V₁ B₀₋₂ D_a D_{n1}. n₃ D₃. 5. 8 G₁) and 137 from दारुषु (in 40^d) up to रिव (in 41^d) (hapl., with K₅ D₃). — In the Mokṣadharmā, D₂ presents the following solitary omissions: (i) without haplography: 12. 186. 2^a-3^b; 200 from पुराण (in 7^b) up to शयानः (in 10^b); 201 from नित्य (in 28^c) up to श्रैव (in 29^d); 210. 9^c-10^d; 224 from बलौ (in 17^b) up to संयान्ति (in 20^c); 239 from यथा (in 1^c) up to तथा (in 3^b); 241 from एवं (in 9^a) up to ज्ञानं (in 10^c); 244 from पः पृथ्वी (in 2^b) up to न्मूर्ति (in 3^d); 253 from च (in 16^c) up to वर्तनम् (in 16^d); 263 from धार्मिका (in 54^c) up to परमं (in 55^d); 267. 1; 272. 15^a-16^b, and योगिनां (in 37^a) up to प्येवं (in 38^c); 285 from धर्मा (in 22^a) up to वि (in 23^b), and from प्रयान्ति (in 38^c) up to दारुणं जी (in 39^c); 288 from मत् (in 3^d) up to विरवा (in 5^a); 289 from यमात्मानं (in 33^c) up to शीघ्रं (in 34^c); 290 from चाश्रितम् (in 22^b) up to मो (in 23^d); 293. 44^c-45^d; 294 from प्रकृते (in 34^d) up to पञ्च (in 35^d); 303 from the initial ref. up to यथा (in 1^d); 306 from विदो (in 106^b) up to विमोक्षं (in 107^b); 309 from पितामहा (in 71^d) up to गम्य स्म (in 73^a); 311. 20^c-21^b; 315. 38-39; 320 from स्येव (in 1^a) up to प्राप्ति (in 1^c); 324. 18^b-19^c; 326. 85^c-86^d; and 330. 3^c-4^b. (ii) With haplography: 12. 187 from द्वया (in 15^a) up to बु (in 16^d); 200. 35^b-36^c; 206 from अथ (in 17^c) up to अभिमा (in 19^c); 216. 9-12; 217 from मात्मना (in 27^b) up to वेक्षस्व (in 28^c); 220 from ह्युरज्जसा (in 117^a) up to सर्वगतैरभि (in 118^a); 267. 4^c-5^b; 273 from तथा (in 19^a) up to संचिन्त (in 20^c); 276. 1, and from ततस्ततः (in 18^b) up to श्रमाणां (in 14^b); 277. 14^c-15^d; 289. 8^{ab}; 292. 17^{cd}; 295. 31; 308. 120^c-123^b; 309 from मन्तको (in 41^a) up to न्धकार (in 43^a); and 349. 6^a-7^b. The shared omissions are the following: 12. 258. 8 (hapl., with S₁ K₁. 2. 4 D₄. 8); 277. 5^{cd} (with K₁. 2. 4); 280. 20^a-21^b (hapl., with K₁. 2. 4 V₁ B₀. 6-9 D_{a3}. a₄ D₃. 6. 8); 254. 12^{ab} (with K₄ V₁ B₀. 6 D_{a3} D_{n1}. n₄ D_s D₃. 8); 240. 10^{ef} (hapl., with K₄ B₆ D_{n1}. n₄ D_{s1} D₃. 8); 326. 45^{ab} (with K₆ B₀ D_{n1}. n₄ D_s D₃. 8); 290. 6^{cd} (hapl., with K₇ B₉ D_{a3}. a₄ D₄. 9); 268. 13 (hapl., with K₇ D_{s1}); 237. 12 (hapl., with K₇ D₄. 9); 308. 154^{cd} (hapl., with B₀. 9 D_{a3}. a₄ D_{n1}. n₄ D₃. 8); 61. 56^{ef} (with B₇); 306. 99^{ef} (hapl., with B₃ G₂); 275. 8^b-9^a (hapl., with D_{a4}); 303. 9^c-10^b (hapl., with D_{n1}. n₄ D_s D₃. 8); 305. 19^{cd} (with D_{n1}. n₄ D₃); 262. 21^a-22^b (hapl., with D_{n1} D_s D₃. 8); 266. 7^{ab} (hapl., with D_{s1} D₅. 8 G₂); and 223. 17-18 (hapl., with G₁).

There are, in D₂, eight transpositions in Rājadharmā, two of which (68. 15 and 16; 111. 11 and 12) are common to the majority of the NS Recensions; while 29. 39^{abcd} and 39^{ef} is shared by NS minus G. Three of the transpositions are more or less common

to the star-group, viz., 47. 20 and 21, 81. 28^{ab} and 28^{cd}, and 111. 6 and 7. One is shared with N minus ŚK, viz., 47. 39 and 40; while one more, 61. 17 and 18, is sporadic, with the B group absent. — In the Āpaddharma, there are only two transpositions: one, 152. 7^{ab} and 7^{cd}, common to Ś₁ K₅ Dn₁. n₃ D₃. s, and the second, 147. 8^{ab} and 8^{cd}, common to K₅ Dn₁. n₃ D₁. s. — In the Mokṣadharmā, there are five transpositions, three of which — 169. 11^{cd} and 11^{ef}; 220. 100^{cd}–100^{ef}; and 322. 3^{ab} and 3^{cd} — are common to the star-group sharers. The fourth, namely, 254. 10 and 11, is shared by N minus ŚK, and the fifth, 216. 5 and 6, is sporadic, being shared by Dn₁. n₄ D₃ G₂.

Besides the Appendix passage No. 4 in the Rājadharmā, D₃ offers only two passages in the Mokṣadharmā: No. 28 shared with the N Recension (Ś₁ missing), and No. 32 shared with NS minus M. — Other information about the MS. is not likely to prove of much use.

D₃

Tanjore, Sarasvathi Mahal Library, No. 1116 (Rājadharmā), No. 1115 (Āpaddharma), No. 1117 (Mokṣadharmā). Written on country paper in Devanāgarī characters. Folios 173 (Rājadharmā) + 62 (Āpaddharma) + 282 (Mokṣadharmā). Size 13" × 6". In good condition. Complete for the entire Śāntiparvan. The Āpaddharma, which was first to be completed, has at the end the date Samvat 1668 (cir. A. D. 1610), माघ शु. ३ रविवसरे, the scribe's name being given as वनमालिना राजपुत्रेण. The Rājadharmā, completed by the same scribe named Vanamālin, has the date Samvat 1668 (cir. A. D. 1610) माघ व. ४ रविवसरे; while the Mokṣadharmā does not give the scribe's name, the completion date being Samvat 1668 (cir. A. D. 1611) चैत्र शु. ५ शनिवासरे. The MS. was collated at Tanjore.

D₃ has the following star-passages in the Rājadharmā, shared — with an occasional exception or two — by the N Recension as a whole: 4*, 7*, 10* (all, with Ś₁ K₁ D₁ missing; D₇ missing in the last two); 20*, 23*, 24* (all, without D₇; Ś₁ missing); 37*; 45* (except K₃ D₄. 7); 146* (except D_{a1} D₇; plus T₁); 160* (except B₁ D₇); 183* (except Ś₁ B₁ D₇. s); 237* (D₁ missing); 249*, 257* (both, except D₇); 296* and 297*. The following (ignoring a sporadic exception or two) are shared by NS Recensions except the primary ŚK group: 33*, 39*, 42*, 43*; 56* (mentioning Yudhiṣṭhira's राज्याभिषेक by Kṛṣṇa with शङ्ख, instead of by Dhaumya with गोशृङ्ग, as correctly given in Ś₁ K₁. 2); 70* (except D₄. s; G₃ missing); 104*, 147*, 148*, 149*, 206*, 211*; 212* (B₁ D₁ missing in the last two); 214* (except M₁. s. 4; B₁ D₁ missing); 217*, 219*, 221* (all three with D₁ missing); 246* (B₁ om.); 250*, 251*, 256*, 258*, 290*, 293* and 294*. The following are shared by NS minus M: 73*, 79* and 80*; the following by NS minus T₁ G₂. 4: 222*; the following by NS minus primary ŚK and M: 97*, 121*; the following by NS minus Ś₁ and one or two addl. MSS.: 117*, 118*; and 207* by S, with a couple of sporadic N sharers. The sharers of the remaining

Rājadharmā star-passages in D_3 conveniently constitute the group: K_4 , V_1 , B , Da , Dn , D_2 , s , e , s , as illustrated in 48^* , 50^* , 57^* , 229^* , 264^* , 286^* , 291^* and 299^* . Solitary departures from the group are illustrated in 270 (plus K_1); 66^* (plus K_2); 152^* , 262^* , 265^* , 295^* (all, minus K_4); 287^* (minus B_1); 40^* , 52^* (both, plus D_1); and 101^* , 102^* , 116^* (all, minus D_3). Two departures from the group are illustrated in 300^* (plus \acute{S}_1 minus K_4); 271^* (plus K_1 minus K_4); 65^* (plus K_2 D_7); 89^* (plus K_2 minus K_5); 263^* (minus K_4 B_1); 49^* (minus K_4 plus D_1); 100^* , 112^* – 115^* , 213^* (all, minus K_4 D_3); 51^* (minus K_5 plus D_1); 132^* (minus Da plus D_1); and 107^* (plus D_4 minus D_3). Three departures: 133^* (plus K_2 , s minus D_3); 8^* (plus K_2 minus K_5 D_7); 71^* , 76^* , 93^* (all, plus K_2 D_1 minus D_3); 204^* (plus K_3 D_4 , 7 ; B_1 D_1 missing); 136^* , 156^* (both, minus K_4 , s B_2); and 130^* (minus Da D_1 , s). The rest are: 25^* , 46^* , 72^* , 90^* , 105^* , 108^* , 186^* (all, with four departures); 78^* , 106^* (both, with five departures); 75^* , 119^* (both, with seven departures); and 215^* (lacking the entire B , V_1 and K_4) — to which may be added, as sporadic cases, 54^* (shared with Dn D_2 , s T G); and 197^* (shared with K_5 alone).

Turning, next, to the star-passages in the Āpaddharma, D_3 has 346^* as its only solitary star-passage; while 306^* it shares with K_5 Dn_1 , n_3 D_2 , s . Stars shared by D_3 with the N Recension as a whole, less the primary $\acute{S}K$ group, are: 357^* and 379^* ; while D_3 shares 323^* , 371^* , 375^* , 393^* , 410^* and 425^* with N minus V_1 , B , Da and a few D MSS.; 377^* with NS minus TG ; 409^* and 423^* with NS minus primary $\acute{S}K$; 412^* and 429^* with NS minus M ; 307^* with NS minus primary $\acute{S}K$ and TM ; and 318^* with NS minus primary $\acute{S}K$ and M . The majority of the remaining stars in the Āpaddharma are shared by D_3 with the group K_5 , V_1 , B , Da , Dn_1 , n_3 , D_2 , s , e , s — the instances being: 348^* – 350^* , 358^* , 363^* , 373^* , 435^* . Solitary departures from the group are exemplified in 309^* , 314^* , 316^* , 319^* – 322^* , 361^* and 401^* (all, with plus K_3); 370^* (with plus K_4); 439^* , 440^* (both, with minus Da_2); 422^* (with minus Dn_1); 372^* (with minus Dn_3); and 386^* , 388^* (both, with plus D_4). Two departures in 357^* (with plus K_3 , 4); 364^* – 366^* , 368^* , 380^* (all, with plus K_3 D_4); 374^* (with plus K_3 minus D_5); 385^* , 413^* , 414^* (all, with plus K_4 D_4); and 310^* (with minus B_1 D_5). Three departures: 397^* (plus K_3 , 4 D_4); 381^* (plus K_3 D_4 minus D_3) and 383^* (plus K_4 D_4 minus D_5). The rest are: 311^* , 353^* , 362^* and 402^* .

Finally, in the Mokṣadharmā, D_3 offers the following star-passages shared with the N Recension as a whole, with a few sporadic exceptions: 490^* , 559^* , 653^* (with M_1), 756^* , 882^* , 901^* (\acute{S}_1 D_3 missing in the last three). The following passages are shared by N minus the primary $\acute{S}K$ group: 475^* , 509^* , 531^* , 720^* — the following amongst them lacking, in addition, the entire V_1 , B , Da group: 460^* , 461^* (plus Da_4), 479^* , 484^* , 486^* , 494^* (plus B_7), 498^* , 561^* , 693^* (plus V_1 B_3), 708^* , 713^* , 722^* , 751^* , 785^* , 808^* , 876^* , 898^* , 914^* and 915^* . The following shared passages are common to the NS Recensions minus the primary $\acute{S}K$ group: 464^* , 469^* , 477^* , 502^* ,

532*, 545* (lacking B except B₇), 555*, 569*, 610* (lacking the entire K group), 627*, 667*, 672*, 673*, 687*, 714*, 717*, 804* (last two also omitting TG), 724*, 734*, 803*. The following are common to NS minus M: 524*, 556*, 788*, 798*, 840*, 860*, 861*, 892*, 902* (Ś₁ missing in the last five). The sharers of the remaining star-passages in D₃ constitute a group consisting of K₃ V₁ B_{0.6-9} D_{3.24} D_{11.14} D₃ D_{2.5.8}, as illustrated in 649*, 786*, 887*, 891*, 904*, 905* and in 805*, 810*, 813*, 836*, 846*, 848*, 851*, 866* — V₁ missing in the case of the last eight. Solitary departures from the group are found in 684*, 814* (both, plus K₄; V₁ missing in the latter); 651* (minus V₁); 743*, 754*, 815* and 838* (all, minus D₅; V₁ missing in the last two); 654*, 675* (both, plus D₆); 685*, 747*, 750*, 755*, 769*, 795* and 833* (all, plus D₇; V₁ missing in the last two); 650* (plus D₉), and 775* (plus G₂). Two departures are illustrated in 520* (plus K₄ minus D₂); 787* (plus K₇ minus D₂); 721* (minus V₁ D₅); 691* (minus V₁ plus D₇); 753* (minus D₃ plus D₇); 496*, 500* and 735* (all, minus D₅ plus D₃); 689* (minus D₅ plus M₇); 540*, 626*, 631*, 690*, 695*, 701*, and 706* (all, plus D_{6.7}). Three departures are illustrated in 491* (plus K₄ D_{6.7}); 465* (minus V₁ D₃ plus D₅); and 458* (minus B_{6.7} plus D₆). The rest are 511*, 715*, 716* and 736*, which do not call for detailed description.

Turning next to omissions in D₃, in the Rājadharmā, its omissions are for the most part shared by only a couple of MSS. For example, it omits 12. 77. 11^{ab} with K₄; 87. 16 with D₂; 92. 31–32 and 99. 29 (both, haplographically and with D_{2.5}); 61. 19^{cd} and 91. 9 (both, with D_{2.5.8}; last by haplography); 66. 14 (hapl., with K₃ D_{2.5}); 76. 16^{ab} (hapl., with K₃ B₁ D_{2.5}); and 67. 5^{bc} (hapl., with K₄ D_a D_{2.5} G₁) and 92. 44^c–45^b (hapl., with K₅ D_{2.5} G₁). It will be noted that, in most of the omissions above mentioned, manuscripts of the B version only rarely occur as sharers. In the remaining four cases of omission, viz., 47. 79*, lines 7–8 (hapl.), 74. 10^{ab} (hapl.), 101. 33^{ab} and 126. 45^{ab}, the sharers belong for the most part to the group that was in evidence in the case of star-passages, the first two with no participant from K group, the second adding M_{1.3.4} instead.

In the Āpaddharma, it is somewhat curious to find that, out of eight omissions — all haplographical — presented by D₃, only that of 149. 70^{ab} is found shared by the star-group. In none of the others does any B version MSS. appear as co-sharers. The omission of 167. 4^c–5^b is limited to Ś₁ K_{1.2.4} D₁. The omission of 138. 50^c–52^d is shared by D₃ alone and of 139. 48–49 by D₃ plus M_{2.4}. The other cases do not call for specific mention, being haplographical and more or less sporadic.

In the Mokṣadharmā, we meet three solitary omissions in D₃ — all haplographical: 12. 168. 6^c–7^b, 258. 53 and 312. 36^c–37^b. The omissions (hapl.) of 262. 21^a–22^b and of 303. 9^c–10^b are limited to a few D MSS. with no MS. of the B group as a sharer. The sharers of 240. 10^{cc} (hapl.), 254. 12^{ab}, 308. 154^{cd} (hapl.) and 326. 45^{ab} belong for

the most part to the star-group — the second and the third lacking sharers from the ŚK group. The omission of 280. 20^a–21^b is shared by the N Recension as a whole (Ś₁ missing); while that of 169. 11^e and 12^e is shared by N minus primary ŚK group with G₂ M_{1. 5. 7} added from the S Recension.

The details about transpositions and addl. colophons in D₃ might be passed over as not of much significance from the point of view of MSS. relationship. Lastly, as to Appendix passages, D₃ gives, in the Rājadharmā, No. 4, which is common to the N Recension; and, in the Mokṣadharmā, No. 28, shared with N (Ś₁ missing); and No. 32, shared with the majority of the NS Recensions minus the M group, Ś₁ missing.

D₄

Poona, Bombay Government Collection of MSS. (deposited at the Bhandarkar Oriental Research Institute, Poona), Nos. 219, 220 and 221 of 1887–91. Written on country paper in Devanāgarī characters. Size 14.4" × 6.5", with 15 lines to a page and 50–52 letters to a line. Margins ruled in red. References and adhy. colophons are marked off by double daṇḍas. There is no numbering given for stanzas or adhyāyas. Fairly good condition. The MS. contains all the three sub-sections of the Śāntiparvan; and though the pagination differs with the sub-sections, it seems to be one continuous MS., there being 100 folios in the Rājadharmā, 35 in the Āpaddharmā, and 153 in the Mokṣadharmā. The MS. is undated.

As to the star-passages in D₄, in the Rājadharmā, we come across the following solitary stars: 44*, 137*, 150*, 172*, 202*, 205*, 231*, 238*, 253* and 276*; while the following four have only sporadic sharers: 145* (with K₃₋₅); 216* (with K₃ D_n); and 234* (with Ś₁ K₁₋₄ B₁ D_n; D₁ missing). The following stars — viz., 37*, 296* and 297* — are shared with the N Recension as a whole, and the rest with the exceptions noted: 4*, 8* (both, with Ś₁ K₁ D₁ missing); 7*, 10* (both, with minus D₇; Ś₁ K₁ D₁ missing); 20*, 23*, 24* (all, minus D₇; Ś₁ missing); 80* (plus T₁ G_{1. 2}); 146* (minus Da₁ D₇ plus T₁); 160* (minus B₁ Da D₇); 204* (minus Ś₁ K_{1. 2}; B₁ D₁ missing); 237* (D₁ missing); 249* and 257* (both, minus D₇). The following are shared with the NS Recensions, minus the primary ŚK group: 42*, 43*, 56*, 121*, 147*–149*, 211* (B₁ D₁ missing), 217*, 220*, 221*, 222*, 251*, 256* and 258*; 73* and 248* (both, with NS minus M); while the following with the NS Recensions, minus the exceptions noted: 117* (minus Ś₁ K_{2. 5} Da₂ G₂); 118* (minus Ś₁ K_{2. 4} D_n D_{1. 6} T₂ G₁); 261* (minus K₅ V₁ B Da D_n D_{2. 3. 5. 6} T₂ G₃ M); 290* (minus Ś₁ K_{3. 4} D₁; G₃ missing); and 294* (minus Ś₁ K_{1. 2. 4} D_{1. 7} T₁ G₃ M_{1. 3}). The following two give sporadic sharers from N as well as S, but with no sharer from B or M versions: 64* (with K₃₋₅ D₇ T G_{1. 2. 4}); 86* (with Ś₁ K D_{1. 7. 8} T G_{1. 2}). There remain, finally, star-passage 107* shared with K_{4. 5} V₁ B Da D_n D_{2. 3. 5. 6}; 105*, 106* and 108* presenting the same sharers minus K₄ plus D₁.

In the Āpaddharma, D₄ has nine solitary stars : 387*, 398*, 419*, 428*, 432*, 433*, 437*, 441* and 445*; seven stars with a solitary sharer, viz., K₂ (443*) and K₃ (308*, 356*, 359*, 367*, 369* and 434*); besides 351* (with K₃ and G₁), and 394* (with V₁ B_{1.4} Da). In the following five cases, the sharers are mostly of the N Recension, but there is no representative of the B version amongst the sharers : 324* (with Ś₁ K_{1.2.4} D_{1.9}), 391* (with K₅ Da Dn_{1.n3} D_{2.3.8}), 393* (with K₅ Da Dn_{1.n3} D_{2.3.8} M₂), 412* (with Ś₁ K V₁ Da Dn_{1.n3} D_{1-3.7-9} T G₅), and 425* (with K₅ Dn_{1.n3} D_{2.3.8}). There are two cases where the star belongs to NS as a whole, with dissenting MSS. indicated : 395* (minus Ś₁ K_{2.4.5} Dn_{1.n3} D_{1-3.6-8}) and 423* (minus Ś₁ K_{1.4} B_{2.4} M_{1.3}); two cases (382*, 409*), where it is shared by NS minus primary ŚK; while in 377*, the star is shared by NS (minus D₇ TG). The remaining stars in D₄ are shared by the group consisting of K_{3.5} V₁ B Da Dn_{1.n3} D_{2.3.5.8}, as illustrated in 364*, 365*, 366*, 368* and 380*. There is one departure from the sharing group in 386*, 388* and 396* (all, minus K₃), and in 397* (plus K₄); two departures in 385*, 413* and 414* (all, minus K₃ plus K₄); and in 381* (minus Dn₃ D₈). There is one case with three departures, viz., 383* (minus K₃ D₅ plus K₄); and one more, with four departures : 402* (with minus K₃ B_{3.4} D₅).

In the Mokṣadharmā, there is in D₄ no case of a solitary star; but cases where stars in D₄ have sporadic sharers are no less than twenty-six : 679* (with K₇ Ds₂ D_{5.6.9}); 489* (with K₇ Da₃ D₉ M_{1.6}); 763*, 797* (both, with K₇ Ds₂ D₉); 661* (with K₇ D_{5.6.9}); 764* (with K₇ D_{5.7.9}); 645* (with K₇ D_{6.9}); 467*, 560*, 630*, 757*, 758*, 762*, 784*, 791*, 821*, 829*, 855*, 863*, 880*, 893*, 899* and 909* (all, with K₇ D₉); 812* (with K₇ D₉ T G_{1-3.6}); 830* (with K₇ D₉ T G_{2.3.6}); and 501* (with D_{5.9}). It will be noticed that the B version is conspicuous by its absence amongst the above mentioned sporadic groups, as also in the following nearly twenty cases, where several sharers come from both the N and S Recensions, the examples being — 461* (with K_{6.7} Da₄ Dn_{1.n4} Ds D_{2.3.5.6.8.9}), 478* (with K₇ Dn_{1.n4} Ds₂ D_{2.6.9}), 479* (with K₆ Dn_{1.n4} Ds D_{2.3.5.6.8}), 484* (with K_{6.7} Da₃ Dn_{1.n4} Ds D_{2.3.5.6.8.9}), 486* (with K_{6.7} Dn_{1.n4} Ds D_{2.3.5.6.8.9}), 561* (with K_{6.7} Dn_{1.n4} Ds D_{2.3.6.8.9}), 704* (with K₇ Dn_{1.n4} Ds D_{6.9}), 705* (with K₇ Dn₄ Ds D_{6.9}), 708* (with K_{4.7} Dn_{1.n4} Ds D_{3.5-7.9}), 779* (with K_{1.4} V₁ Ds₂ D_{7.9} T₂ G_{1.3.6}), 785* (with K_{6.7} Dn_{1.n4} Ds D_{2.3.5.8.9}), 793* (with Ś₁ K_{1.2.4.7} D₉), 828* (with K_{1.7} Da_{3.a4} D_{5.7.9} T G_{1-3.6} M_{1.5-7}), 831* (with K_{1.2.4.7} Da_{3.a4} D_{5.7.9} T G_{1.3.6} M_{1.5-7}), 832* (with K_{1.2.4.7} Da_{3.a4} D_{5.7.9} T G_{1-3.6} M_{1.5-7}), 852* (with K_{1.2.4.7} D_{5.7.9} T G_{1-3.6} M_{1.5-7}), 876* (with K_{6.7} V₁ Dn_{1.n4} Ds D_{2.3.5.7-9}), 898* (with K₇ Dn_{1.n4} Ds D_{2.3.5.8.9}), 911* (with K₇ Ds₂ D_{5.7.9} G₂ M_{1.5.7}), and 914* (with K_{4.7} Da_{3.a4} Dn_{1.n4} Ds D_{2.3.5.7-9} T₁ G_{2.3.6} M_{1.5.7}). In the following two cases, 494* (with K_{6.7} B₇ Dn_{1.n4} Ds D_{2.3.5.8.9}) and 693* (with K_{6.7} V₁ B₃ Dn_{1.n4} Ds D_{2.3.5-9}), there is just one solitary B group representative. Next, we have stars shared by the N Recension

as a whole, namely, 490* (minus B₀); 756*, 882* and 901* (all three, with Ś₁ D₆ missing; minus D_{1,7} in the last two); by N minus primary ŚK, as illustrated in 488*, 509*, 531*, 716* and 736*; by NS minus primary ŚK in 464*, 469*, 477*, 502*, 532*, 627*, 659*, 672*, 673*, 714*, 724* and 734*; by NS minus primary ŚK and TG in 804*; and, lastly, by NS minus M in 788*, 798*, 840*, 860*, 861*, 892* and 902*.

Coming to omissions in D₄, we encounter a very large number of solitary omissions, out of which the following are due to haplography : 12. 2. 25-26 ; 4. 10 ; 20 from बुद्धेया (in 6^a) up to श्र (in 6^d) ; 24. 18^d-19^e ; 25. 5^e-6^b ; 26. 12^{ab} and 23^a ; 35. 30^e-31^b ; 36 from 7^d up to ब्रह्महा वि (in 8^e) ; 37. 26^e-27^b ; 48 from प्रभुः (in 9^b) up to निःक्षत्रिया (in 10^b) ; 49. 44 ; 50. 34^{ab} ; 59. 17^e-18^b and from न्यत्र (in 59^d) up to कामजा (in 60^e) ; 64 from तं (in 13^a) up to मास (in 13^d), and 25^e ; 66. 11 ; 69 from पि (in 67^a) up to धर्मश्चा (in 68^a) ; 72 from खन्तं (in 24^e) up to पालय (in 25^b) ; 77. 2^d-3^e ; 83 from 17^d up to ब्रूया (in 18^d) ; 86. 10^e-11^b ; 100. 2^d-3^e ; 101. 23 ; 116. 11^{ab} ; 117 from मदगर्वितं (in 24^b) up to तं (in 25^b) ; 118 from सुशिक्षिता (in 3^d) up to राजा (in 4^d) ; 120. 10^e-11^b ; 123 from दुदक (in 21^a) up to कृत्वैव (in 21^d) ; 125. 27^{ab} ; and 126 from रधो (in 29^b) up to मानि (in 29^b). The non-haplographical omissions in D₄ are : 12. 2 from 11^a up to वि (in 11^d) ; 11. 16 ; 23. 14 ; 24. 6 ; 26 from नप्यन्ये (in 15^b) up to हन्ती (in 16^b) ; 27 from 17^a up to लोकान् (in 17^e) ; 28. 34^e-35^b ; 41 from राजः (in 4^a) up to दर्श (in 5^a) ; 46. 15 and 18 ; 50. 117*, line 1 ; 52. 15, and from णी (in 32^b) up to भगदात्रि (in 33^a) ; 53. 18^e-19^d ; 59. 79^{ed} as also 132-139 ; 61 from 3^d up to वान (in 4^e) ; 63 from णे (in 28^d) up to योगा (in 29^d) ; 66. 15 and 33 ; 76 from सदा (in 11^a) up to ब्रह्मस्वे (in 12^a) ; 77. 5^{ab} ; 78. 4^a-5^b ; 83. 20^b-21^a and 28^e-29^b ; 84. 22^{ed} ; 89. 6^{ab} ; 90 from प्रशंसे (in 17^e) up to कारयेत (in 17^f) ; 91. 217*, lines 3-4 ; 93 from च्छामि (in 1^e) up to तिहासं (in 2^b), from बलवान् (in 3^b) up to भ (in 4^b), and 5 as well as 6^e-7^d ; 105. 11^{ed}, and from एवं (in 13^e) up to विदित (in 14^e) ; 106. 18^{ed} ; 111. 3^d ; 112. 31^e-32^d ; and from यत्प्रभु (in 64^b) up to स्थापितो (in 65^a) ; 119. 10 ; 121. 12^{be} ; 123 from धर्मार्थि (in 1^a) up to प्रतिष्ठिता (in 1^d), and from सर्वे (in 4^e) up to मूलमे (in 5^e) ; 124. 1^d-2^a, and from त्वत्तः (in 8^b) up to नेष्यामि (in 8^e) ; 126 from प्रार्थिताः (in 35^d) up to त्वं च (in 36^e) ; 128. 26^e-27^b and 44^e-45^b. — Both kinds of these solitary omissions are far too many to be normal. The shared omissions are : by haplography : 12. 29. 108 (with Ś₁) ; 47. 52 (with Ś₁ K_{1,3,5} D₈) ; 85. 3 (with Ś₁ K_{1,2} D_{2,6} G₃) ; 89. 21 (with K₁) ; 16. 15^{ed} (with K₁₋₄ D_{1,7} T₁ G₃) ; 47. 80*, lines 1-2 (with K_{1-3,5} D_{1,8}) ; 128. 37 (with K_{1,2} D₁ G_{1,2}) ; 84. 35 (with K₃ D₇ T₁) ; 10. 26^{ed} (with K₃ D₈) ; 46. 4^{ab} (with K₄ B₁ D₁) ; 128. 10^{be} (with K₅ D₅) ; 26. 23^e-24^d (with D_{a2}) ; 68. 22 (with D₈) ; 54. 26^{ed} and 99. 11 (both, with D₇) ; and 11. 17^f-19^d and 94. 22^e-23^d (both, with G₁). The non-haplographical shared omissions are : 12. 55. 12^{ed} (with Ś₁ K₁₋₄ D₈) ; 40. 7^{ab}, 50. 6^a-7^b, 90. 15^{ed}, 91. 18, and 92. 50^{ab} (all, with K₃) ; 48. 5^{ab} (with D₁), and 29. 29^{ed} (with D₈).

In the Āpaddharma, the solitary haplographical omissions in D₄ are : 12. 136 from प्रतम् (in 52^d) up to सतां (in 54^e) ; 137. 81^d-82^e ; 141. 4^e-5^b and 8^e-9^b ; 152. 7^a ; 154

from स्य (in 37^a) up to भीष्मं (in 38^b); 157. 1^c-5^d; 159. 24^{b,c}, and 45^{a,b,d}; 160. 23^{a,b}, and from कुन्द (in 75^d) up to मुचु (in 76^a); 162. 43^{a,b}; 163. 8^{a,b,c,d}; and 165 from भोक्तव्यं (in 29^a) up to पथि (in 30^a). The solitary omissions without haplography are the following: 12. 129. 2^{b,c}; 136 from त्या (in 13^d) up to विनि (in 14^d), 119^c-120^b, 166^c-168^a, and from क्षो (in 205^d) up to विश्वसेत् (in 206^d); 137 from माता (in 26^a) up to क्लिन्न (in 26^c), and from मूर्च्छितैः (in 53^b) up to कालः (in 53^c); 148 from न जातु (in 21^c) up to नैत (in 22^c); 152. 7^{c,d}; 156. 2^c-3^b; 159. 1^d-2^b, from स सोमं (in 5^d) up to धार्मिके (in 6^d), and 30^{c,d}; 162 from स्तथा (in 35^d) up to षेण (in 36^c); and 165. 12^{a,b}. Compared with these solitary omissions of both kinds, the shared omissions are very few: namely, by haplography: 138. 33^c-34^b; 142. 10^{b,c} (both, with K₃); 136. 74^d-75^a (with K₃ D₅); 158. 1^{b,c} (with B₁ G₁ M₃); and 162. 17^b-18^a (with G₁); while, without haplography: 136. 104^{c,d}, and 140. 23 (both, with K₃: D₅ being an additional sharer in the first).

In the Mokṣadharma sub-section also there is in D₄ quite a plethora of omissions. The solitary omissions by haplography are: 12. 170 from वान् (in 11^c) up to धन (in 12^c); 178 from समा (in 9^b) up to प्राणापान (in 10^b); 190 from निरयगामिनः (in 5^b) up to भविता (in 5^d); 196. 17^a-18^b; 206. 10^c-11^b; 209 from अप्रतिघं (in 13^b) up to भूता (in 14^c); 210 from विमुच्यते (in 35^d) up to जगतो (in 36^d); 212 from भूतं (in 32^a) up to श्रितः (in 32^b); 215 from प्रभवा (in 29^d) up to विद्यया (in 30^d); 217 from क त्वया (in 35^b) up to शत (in 36^b); 221. 55^c-56^d; 223. 5^c-6^d; 227. 17^b-18^a; 228 from च (in 19^c) up to सर्वर्ण (in 23^d); 229. 16^d-17^c; 239. 12^b-13^a; 240 from तान (in 8^b) up to तदा भव (in 9^b); 254. 15^c-16^b; 259 from भवेत् (in 18^a) up to पुरा (in 19^c); 262 from ह्याधिगच्छति (in 1^c) up to ब्राह्म (in 2^d); and from णा विदुः (in 21^b) up to धर्मे (in 22^b); 267 from स्व (in 23^d) up to तद्विद्यात् (in 24^d); 271. 36-37 and 47^a-48^a; 273 from त्रिलोक (in 23^a) up to प्रीते (in 23^b), and from सि (in 61^c) up to पठि (in 62^c); 280 from न तु (in 2^d) up to पुण्ये (in 3^d); 282 from भिष्टुतं (in 18^b) up to तदाहुर (in 19^c); 288. 41^b; 289. 3^c-5^d; 290 from राजेन्द्र (in 73^c) up to वहति (in 74^c); 291 from ते जगत् (in 12^b) up to क्षर (in 13^b); 293. 4^a-5^b and from निर्णयात् (in 27^d) up to वक्ष्यति (in 28^b); 306. 59^c-60^d and 70^b-70^c; 307 from त्राप्याथ (in 1^c) up to प्रयोगै (in 2^c); 308. 16^d-17^c; 309 from मेव (in 56^c) up to स्व (in 57^c); 311 from भाविता (in 11^c) up to तदा (in 12^c); 314. 4^d-5^c; 316. 27; 324 from वान्विष्णुः (in 30^a) up to महाभा (in 31^a); 330 from समा (in 46^d) up to यणः (in 47^c), and from सोऽभवत् (in 48^d) up to परशु (in 49^d); 335. 29^a-30^d; and 338. 6. — The solitary omissions without haplography are: 12. 171 from यात्स (in 16^a) up to विवि (in 17^a); 175. 35 (with ref.); 185 from सुत्प (in 4^d) up to चर्योप (in 5^c); 192. 32; 201 from जावे (in 17^c) up to विरूपा (in 18^d); 203. 40^a; 211 from नाम (in 6^a) up to तत्त्वज्ञा (in 7^b), and from वत् (in 43^d) up to अर्थास्त (in 45^a); 213 from पृथगा (in 6^d) up to राजा सृ (in 7^d); 217 from बुद्धि (in 30^d) up to दृश्यते (in 32^a), and from चैव (in 42^c) up to नियच्छामि (in 43^c); 218 from हितः (in 24^a) up to यस्मिन् (in 25^a); 219 from शिष्टः (in 8^c) up to न तु (in 9^b); 220 from स्या मया (in 27^c) up to पर्यायेणासि (in 28^c); 232 from तेजः (in 11^a) up to वर्तयन् (in 12^b); 254 from भूत (in 35^c) up to उपल (in 36^c); 260 from यजमान (in 26^b) up to मिति (in 26^c); 267. 16, and from प्रैति (in 33^a) up to तप्यन्ते (in 34^a); 272 from समा (in 15^d) up to गमन्

in 16^d), and from चास्मै (in 36^d) up to सुरेश्वर (in 37^d), as also from न (in 39^a) up to ने (in 40^a); 276 from प्रय (in 52^b) up to कृ (in 53^b); 281 from वान्वै (in 13^d) up to मोद (in 14^d); 284 from मे (in 10^c) up to वेदम् (in 11^d), and from पुनः (in 33^b) up to ज्याय (in 34^b); 288. 41^d-42^a; 290 from गुणाश्च (in 4^c) up to विष (in 5^b), and from महा (in 9^a) up to शुभान् (in 60^a); 292 from याजना (in 25^c) up to मृत्यु (in 26^a); 306 from यम (in 50^a) up to वैतौ (in 51^a), and from श्रुतम् (in 57^b) up to कपिलस्य (in 58^b); 306. 73, and from ज्ञानयज्ञ (in 107^c) up to याज्ञ (in 108^b); 318. 21^c-22^d; 321. 5^a-6^b; 322 from र्गजा (in 33^d) up to ह्यसौ (in 34^d); 329 from ब्राह्मणा (in 8^b) up to प्राणा (in 8^d); 331 from हान्त (in 50^b) up to प्रति (in 51^b); 332 from यताः (in 18^b) up to जातौ (in 19^b); 333. 15^c-6^b; 335. 31^c-32^d; 336 from पश्यत्येनं (in 72^a) up to देवाश्च ऋ (in 73^a); 346 from तिथ्य (in 6^c) up to हेतो (in 7^c); 348. 7^d; 349 from प्रका (in 15^a) up to तस्य मे (in 16^a); and 53. 5^c-6^c.

The shared haplographical omissions in D₄ found in the Mokṣadharmas are : 12. 45. 13^{cd} (with Ś₁ K_{1.2.4.7} B_{8.9} Da_{3.a4} D_{5.7.9}); 258. 68 (with Ś₁ K_{1.2.4} D_{2.8}); 80. 5^{cd} (with K_{1.2.4.7} D₉ T₁); 291. 1^{cd} (with K_{1.2.4} Da₃ Dn₁ Ds₁ G_{1.2} M₆); 290 from श्रुति (in 39^a) up to विज्ञाय (in 40^a) (with K₁); 212. 29^b-30^a, and 224. 52^c-54^b (both with K_{2.4}); 254. 29^{cd} (with K_{2.7} D_{7.9} G₁); 317. 12^{ab} (with K_{2.7} D_{7.9} G_{2.8}); 285. 7^c-18^b (with K₂ D₇ G_{2.8}); 222. 2, and 228. 13^c-15^b (both, with K₆); 297. 9^{cd} (with K₇ V₁ B_{0.8} Dn₄ D_{5.7.9} T G_{1-3.6}); 290. 6^{cd} (with K₇ B₉ Da_{3.a4} D_{2.9}); 348. 8^{cd} (with K₇ Ds₁ D₉); 237. 12 (with K₇ D_{2.9}); 299. 17^{c-cf} (with K₇); 181. 18^{ab}, 184. 10^d (from ब्रह्मर्षि up to लब्धेन वा), 190. 10^c-11^b, 196. 21, 198. 7, 202. 30-31, 207. 8^c-9^b, 214. 1, 219. 2^a-3^b, 261. 36-37, 290. 46^{ab}, 312. 28^c-29^b, 313. 17^c-18^b, 332. 21^{cd} (all, with K₇ D₉); 335. 79^{bc} (with K₇ D₉ G₆); 326. 30^{ab} (with B₀ D_{5.7} G₂ M_{1.5-7}); 224. 15^c-16^b; 161 from वर्त (in 12^c) up to विश्रम्भे (in 12^d) (both, with B₉); 187. 53^{ab} (with B₉ D₉); 74. 39^{cd} (with Da_{3.a4}); 252. 6^{cd} (with Ds₂); 277. 43, 288. 11, 290. 94^d-95^c, and 306 from नान्यथा (in 87^d) up to वर्णा (in 88^c) (all, with D₅); 256. 10^{de} (with D₆); 172. 33 (with D₇); 225. 5^c-7^b (with T₁); 172. 27 (with G₁); and 262. 41^c-43^b (with M_{1.6}).

The shared non-haplographical omissions are : 12. 337. 38^{cd} and 338. 18^{cd} (both, with K_{1.2.7} D₉ G₁); 177. 29^{ab} (with K₇ D_{5.8.9}); 331. 5^{ab} (with K₇ D_{5.9}); 183. 10^o, 20. 47, 235. 1, 292. 36^{de}, 294 from तत्त्व (in 34^d) up to च प्र (in 34^r), 318. 27^{cd}, 327. 2^c-93^b, and 336. 17^{ab} (all, with K₇ D₉); 247. 11 (with K₇ D₉ T₁ G_{1-3.6}); 177. 37 (with K₇ D₉ M_{1.6.7}); and 309. 33^a (with D₉). — It will be noticed that the omissions in D₄ in all the sub-sections are considerably more than normal.

Coming to transpositions in D₄, in the Rājadharmas, it presents three solitary cases — adhy. 55. 6 and 7, 8 and 9; adhy. 84. 36 and 37; besides three others, viz., 1. 7^{cd} and 8^{ab} (shared with B₂ Da); 42. 7 and 8 (shared with K₃); and 72. 8 and 9 (shared with K₁). — In the Āpaddharma, there are two solitary cases : 136. 81^{ab} and 1^{cd}; and 152. 7^b and 7^c; besides one more, 131. 10^{cd} and 10^{ef} (shared with K₃ D₇ T_{1.2.3} M). — In the Mokṣadharmas, there is one solitary case : 350. 5 and 6, besides

11 more, shared as under : 254. 12^{ab} and 12^{cd} (with $K_{1.2.6.7}$ B_{7-9} Da_4 $D_{5-7.9}$ T G_{1-3} $M_{1.5-7}$); 290. 13^{ab} and 13^{cd} (with $K_{1.2.4}$ D_9); 324. 15^{cd} and $15^{e'}$ (with $K_{1.2.7}$ D_9); 326. 37^{cd} and $37^{e'}$ (with $K_{1.4.7}$ $D_{7.9}$ T $G_{1-3.6}$); 220. 100^{cd} and $100^{e'}$ (with K_6 $V_{1.6-9}$ $Da_{3.4}$ $Dn_{1.4}$ D_3 $D_{2.3.5.6.8}$); 326. 11^{ab} and 11^{cd} (with K_7 $D_{5.9}$); 223. 20 and 21 (with K_7 $D_{5.9}$); 273. 8^{ab} and 8^{cd} (with K_7 $D_{7.9}$); 192. 65^{ab} and 65^{cd} , as also 234. 24^{ab} and 24^{cd} (both, with K_7 D_9); and 286. 2^c and 2^d (with D_9 T_1).

As to Appendix passages, besides No. 4 in the Rājadharmā, D_4 gives only one more passage, App. I, No. 28, in the Mokṣadharmā, the latter being also given by $K_{1.2.4.6.7}$ V_1 $B_{0.6-9}$ $Da_{3.4}$ $Dn_{1.4}$ D_3 $D_{2.3.5-9}$ (\acute{S}_1 missing). — Other details about D_4 are not of much significance.

D_5

Tanjore, Sarasvathi Mahal Library, No. 1167 (Rājadharmā), No. 1166 (Āpaddharmā), and No. 1168 (Mokṣadharmā). The three sub-sections are separately paged. Rājadharmā, folios 1-151; Āpaddharmā, folios 1-60; Mokṣadharmā, folios 1-248. It seems to be a continuous MS. written on country paper in Devanāgarī characters, careful and legible. Size $13\frac{1}{2}'' \times 5''$. There is a lacuna in the Mokṣadharmā from adhy. 278. 35^d up to 279. 24^c . Otherwise the MS. is complete. Margins ruled in black with occasional corrections on the margins. There is no date given at the end of the Rājadharmā and the Mokṣadharmā sub-sections; but the Āpaddharmā (which apparently was written first) carries the date : संवत् १७४५ समये ज्येष्ठ सुदि १५ (*cir.* A. D. 1823).

In the Rājadharmā, D_5 presents no solitary star-passage. The following are however, shared sporadically : 38^* (with K_5 D_8); and 215^* (with K_5 Dn $D_{2.3.6.8}$). Stars common to the N Recension as a whole (with a few exceptions) are 4^* , 7^* , 10^* , 20^* , 23^* , 24^* , 37^* , 45^* , 146^* (plus T_1), 160^* , 237^* , 249^* , 257^* , 270^* , 296^* and 297^* while the following are shared with N minus $\acute{S}K$: 119^* , 136^* and 156^* . Stars shared with NS minus primary $\acute{S}K$ are : 33^* , 39^* , 42^* , 43^* , 56^* , 70^* , 76^* , 97^* , 104^* , 147^* , 149^* , 206^* , 211^* , 212^* , 217^* , 219^* , 251^* , 256^* , 258^* , 290^* , 293^* and 294^* ; while those shared by NS minus M are : 73^* , 79^* , 80^* and 121^* ; whereas shared with NS minus primary $\acute{S}K$ as well as M (except M_2) is 214^* . Stars shared by NS minus a few sporadic exceptions are : 117^* , 118^* , 221^* and 222^* . The remaining stars are shared by D_5 with MSS. constituting the group : $K_{4.5}$ V_1 B Da Dn $D_{2.3.6.8}$, as instanced in 48^* , 50^* , 57^* , 229^* , 264^* , 286^* , 291^* and 299^* . Solitary departures from the group are met with in 66^* (plus K_2); 152^* , 262^* , 265^* and 295^* (all, minus K_4); 287^* (minus B_1); 40^* , 52^* (both, plus D_1); and 101^* , 102^* and 116^* (all, minus D_8). Two departures, in 300^* (plus \acute{S}_1 minus K_4); 271^* (plus K_1 minus K_4); 263^* (minus K_4 B_1); 49^* (minus K_4 plus D_1); 100^* , 112^* - 115^* , 213^* (all, minus K_4 D_8 ; B missing in the last); 51^* (minus K_5 plus D_1); 132^* (minus Da plus D_1); and 107^* (plus D_4 minus D_8). Three departures are illustrated in 25^* (plus K_3 D_1 minus B_1)

33* (plus $K_{2.3}$ minus D_3); 89* (plus K_2 minus $K_3 D_3$); 71* and 93* (both, plus $K_2 D_1$ minus D_3); 65* (plus $K_2 D_7 M_2$); and 130* (minus $Da D_3$ plus D_1). The rest are : 8*, 46*, 72*, 78*, 90*, 105*, 106*, 108*, 183* and 186*.

In the Āpaddharma, we have, in D_5 , four cases of sporadic star-sharers, viz., 17* (with $K_3 V_1 B Da Dn_1$), 448* (with $K_3 V_1 B Da Dn_1.n_3$), 420* (with $V_1 B Da Dn_1$), and 421* (with $D_7 T G_{1.2.5} M$) — the last being mainly S star, while the first three have no representative of the D version. Stars 301* (with $\acute{S}_1 K Da Dn_1.n_3 D_{1-3.3.9}$) and 323* (with $\acute{S}_1 K Dn_1.n_3 D_{2.3.3}$) have no B group sharer. Stars 382*, 409* and 423* are shared by NS minus primary $\acute{S}K$, star 377* by NS minus TG, and star 429* by NS minus M; while star 395* is NS star with several omissions from K and D versions. The sharers of the remaining star-passages constitute the group $K_{3.5} V_1 B Da Dn_1.n_3 D_{2.3.3}$, the instances being 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401*. Solitary departures from the sharing group are exemplified in 348*–350*, 358*, 363*, 373* and 435* (all, minus K_3); 357* (plus K_4); and 364*–366* and 380* (all, plus D_4). Two departures in 370* (minus K_3 plus K_4); 439*, 440* (both, minus $K_3 Da_2$); 422* (minus $K_3 Dn_1$); 372* (minus $K_3 Dn_3$); 386*, 388* and 396* (all, minus K_3 plus D_4); 397* (plus $K_4 D_4$); 307* (plus $K_4 G_1$); and 368* (plus D_4 minus D_3). Three departures in 385*, 413* and 414* (all, minus K_3 plus $K_4 D_4$); 312* (minus $K_3 Dn_3$ plus D_1); and 352* (minus $K_3 D_{3.3}$).

In the Mokṣadharmā, while D_5 presents no case of a solitary star-passage, the sharers in the following instances are few and sporadic : namely, $K_7 D_{5.2} D_{4.6.9}$ in 679*; $K_7 D_{4.7.9}$ in 764*; $K_7 D_{4.9}$ in 661*; $B_{7.9} Da_{3.a_4} D_7$ in 916*; $Dn_4 D_{2.3}$ in 471*; D_5 in 497*; $D_{4.9}$ in 501*; and D_7 alone in 707*, 709*, 728*, 739*, 768* and 782*. In the following cases, the B version (along with V_1 in most cases) is absent amongst the sharers, which belong, in the last seven cases, to both the NS Recensions : 461*, 479*, 484*, 486*, 708*, 785*, 876*, 898* and 915*, together with 545*, 828*, 831*, 832*, 852*, 911* and 914*. The following are shared by the N Recension as a whole (with occasional lapses) : 490*, 559*, 653* (plus M_5), and 756*, 882*, 901* (all, with \acute{S}_1 missing; D_6 missing in the first two); while the following are shared by N minus $\acute{S}K$: 694*, 720* (both, with $V_1 B_{0.6-9} Da_{3.a_4} Dn_1.n_4 D_5 D_{2.3.6-8}$: $V_1 B_{8.9}$ being absent in the latter); while the following is shared by S : 508* (with $D_7 T G_{1-3.6} M_{1.5-7}$). The following are shared by NS minus primary $\acute{S}K$: 464*, 469*, 477*, 502*, 532*, 555*, 627*, 672*, 673*, 687*, 714*, 717*, 734*, 803* and 859*; the following by NS minus $\acute{S}K$: 610*; the following by NS minus M : 524*, 556*, 636* (except M_7), 788*, 798*, 840*, 860*, 861*, 892* and 902*; the following by NS minus primary $\acute{S}K$ and M : 667* (except M_5) and 724* (except M_7); and 717* by NS minus primary $\acute{S}K$ and TG. The sharers of the remaining star-passages in D_5 arrange themselves into the following group : $K_6 V_1 B_{0.6-9} Da_{3.a_4} Dn_1.n_4 D_5 D_{2.3.3}$, as illustrated in 649*,

786*; 804*, 805*, 813*, 836*, 846*, 848*, 866* (V_1 missing in the last seven cases); 887*, 891*, 904* and 905*. Solitary departures from the group are illustrated in 684*, 814* (both, plus K_4); 651* (minus V_1); 809* (minus B_0); 654*, 675* (both, plus D_6); 685*, 747*, 750*, 753*, 769* (all, plus D_7); 650* (plus D_9); and 775* (plus G_2). Two departures are illustrated in 520* (plus K_4 minus D_2); 787* (plus K_7 minus D_1); 511A* (plus K_7 D_6); 503* (minus V_1 plus D_6); 691*, 755*, 790*, 795*, 833* (all, minus V_1 plus D_7); and 500*, 540*, 626*, 631*, 690*, 695*, 701*, 706* (all, plus $D_{6.7}$). Three departures in 491* (plus K_4 $D_{6.7}$); 465* (minus V_1 D_8 plus D_6); 458* (minus $B_{6.7}$ plus D_6); and 715* (plus $D_{6.7}$ minus D_8). The rest are : 475*, 494*, 531*, 693*, 716* and 736*.

Coming to omissions in D_6 , in the Rājadharmā, it has no less than twenty-nine solitary omissions, out of which only eleven are by haplography : the shared omissions, by contrast, being only seven (one of them by haplography). The solitary omissions by haplography are : 12. 1. 26^c-27^d ; 10. 13 ; 15 from पापाः (in 5^b) up to सांसिद्धिके (in 6^c), and 30^b-32^c ; 17 from श्रय (in 7^d) up to सं (in 9^a); 47. 27 ; 79 from दस्युबले (in 34^a) up to राजसत्तम (in 35^b); 92 from मासदः (in 13^d) up to न हि (in 15^a); 108. 28^{ab} ; 111. 16 ; and 128 from धनेन (in 49^b) up to तं च (in 300*). The solitary non-haplographical omissions are : 12. 7. 25^d ; 12. 15^{bcd} ; 19 from धर्मेष्ु (in 6^a) up to दु (in 7^b); 56 from स्वेष्ु (in 23^c) up to योनिष्ु (in 24^d); 58. 8^c-9^b, 10^{ed} ; 59. 60^a-70^c ; 76. 25^{ed} ; 90. 24^c-25^d ; 92 from राजैव (in 6^d) up to त्रयी in line 1 of 219* ; 99. 42^c-43^b ; 104 from धानज्ञः (in 6^c) up to द (in 7^d), and from दुष्टाः (in 42^c) up to विद्या (in 43^b); 107 from राज्य (in 6^d) up to आगन्ता (in 8^a); 109 from सह (in 18^d) up to कृत (in 19^d); 111. 13^c-14^d ; 115. 5^b-6^a ; and 124 from भद्रं (in 23^c) up to युतिः (in 24^d). There is only one shared omission by haplography viz., 66. 14 (with K_3 $D_{2.3}$). The shared non-haplographical omissions are : 12. 105. 1 (with K_2); 114. 7^{bc} (with K_5); 101. 33^{ab}, 126. 45^{ab} (both, with K_5 V_1 B Da Dn $D_{2.3.4.5}$ — V_1 om. in the latter); 47. 79* lines 7-8 (with V_1 $B_{0.1.3-5}$ Da $D_{2.6-8}$ T_2); and 61. 19^{ed} (with $D_{2.3.6}$).

In the Āpaddharma, D_6 presents 23 instances of solitary omissions by haplography and 25 of solitary non-haplographical omissions. The shared haplographical omissions are 7 and the shared omissions without haplography are 2. Of these the following are the solitary omissions by haplography : 12. 130 from मे (in 3^c) up to र्थ (in 3^d); 134 from यज्ञः (in 8^d) up to यथा (in 10^a); 136 from कुर्यात् (in 8^c) up to केन वा (in 9^a); 136. 39 from कर्ताहं (in 77^c) up to कार्याणि (in 78^c), and from कुर्वन्ति (in 96^b) up to यत्नं (in 97^c), 123^c-124^b, from प्रीयते (in 147^d) up to कारणे (in 149^a), 166^c-168^d, and 173^c-174^b ; 137. 59^a-60^b and 75^a-76^b ; 138. 53^{bc}, 64, and from स्य (in 68^a) up to द्य (in 68^b); 139. 80-81 ; 142 from सिव (in 35^b) up to कर्तव्य (in 36^a), and 40 ; 147. 11^{ab} ; 149. 36^{ed} ; 150 from नात्र (in 19^b) up to शल्मले (in 26^b); 151. 27 ; 160 from रुग्णा (in 56^a) up to बाहू (in 56^b); and 161. 24^{ed}. The solitary omissions without haplography are : 12. 133. 19^a-20^b and 25^a-26^b ; 136 from यः शुभे (in 137^b) up to विश्व (in 138^b), and from संधि (in 206^b) up

to युधिष्ठिर (in 207^b); 137. 14, 16^{ab}, and 69; 139. 11, from यदोषं (in 39^e) up to तस्मिन्दे (in 40^e), and from मम (in 58^b) up to सम (in 59^d); 148. 4^{cd}; 149. 61^c-62^b, and from तस्थिरे (in 105^b) up to बान्धवानां (in 106^c); 150. 5-6, and from घर्मा (in 16^c) up to तपः (in 18^a); 151. 29^c-31^a; 152. 22^c-23^b; 154. 4^{cd}, and 22^c-23^b; 155. 3^c-4^b; 156 from भाव्यं (in 20^a) up to मनसा (in 21^b); 157 from च (in 12^b) up to सेव (in 12^d); 160. 24^c-25^b, and 58^c-59^d; 165. 2^a and 167. 19^{ed}. The shared haplographical omissions are : 12. 149. 70^{ab} (with K₃. 5 V₁ B₀₋₂ Da Dn₁. n₃ D₂. 3. 8 G₁); 136. 74^d-75^a (with K₃ D₄); 148. 23^{ef} (with K₄ B₂ Da₁ Dn₁. n₃ D₁. 9 T₂); 143. 2^a-3^b (with Dn₁ D₃. 7. 8 T₁ G₂. 5); 139. 7^d-8^a (with Dn₃ D₂. 3), and 49 (with D₉); and 140. 4^d-7^a (with G₁). The shared omissions without haplography are : 12. 157, 2^{ed} (with B Da M) and 149. 85^{ab} (with B₃).

Turning to the Mokṣadharmā, we encounter no less than sixty cases of solitary omission with haplography, and fifty-two cases of the same without haplography; while of shared omissions, the number is fifty-three with haplography, and twenty-three without haplography. The details are : solitary omissions with haplography : 12. 168. 18^f-19^e; 187. 23^c-24^b; 188. 4^{ab}; 196. 13, and 21^c-22^b; 199 from नैवामि (in 22^c) up to सह (in 23^d); 200. 18^b-21^c; 203. 39^{ed}; 204. 6^{ed}; 210 from धर्म (in 2^c) up to लक्षणं (in 4^a), and 17^{ab}; 215. 19^b-20^a; 217 from न शोचामि (in 5^e) up to शक्र (in 6^e); 220. 60; 221. 34^c-35^d; 223. 8, 20; 229. 16; 231. 26^a-27^b; 232. 26^{ed}; 234. 15; 258. 5^a-6^b; 261. 21; 273. 8^{ed}; 274 from महा (in 13^e) up to चाश्र (in 13^d); 287 from यथा (in 26^a) up to कर्षति (in 31^d), from व्याहृता (in 38^a) up to हतं (in 38^d), and 39^d-40^e; 289. 5^d-7^a; 290 from संमोहः (in 80^e) up to कापि (in 81^b); 292 from मूर्ति (in 39^d) up to लोकेषु (in 40^d), and 44^{edef}; 294. 33^e-34^f and 39-40; 295. 4^b-5^a, 23^d-25^c; 298. 21^a-24^c; 301. 1^d-2^c, and 6^b-13^a; 302. 16^c-17^d; 303. 7^{ed}; 308 from त्युच्यते (in 79ⁱ) up to क्षम्यमि (in 81^d), 111^c-112^b; 309. 57^c-58^b; 312. 21^{ed}; 313 from जेनेह (in 14^a) up to ब्रह्म (in 15^b); 322 from व्या (in 16^c) up to भक्त (in 18^a); 326 from सूर्यस्य (in 71^a) up to तथा (in 71^c), 110^a-115^b; 327. 74^c-75^d; 328 from वाथर्व (in 8^b) up to तथै (in 8^d); 329. 35⁴-35⁷, 39⁴-39⁵; 331. 46^d-47^e; 332 from वायु (in 9^e) up to युज्यते (in 10^e), 19^b-20^a, and 337 from मह (in 47^b) up to ततो (in 48^a); 338. 21-23 and 24^{ab}; and 347 from नागेन्द्र (in 7^c) up to अहं त्वनेन (in 15^a). The solitary non-haplographical omissions are : 12. 171 from ल्य (in 43^d) up to वर्तयन् (in 44^b); 178. 8, 11; 180. 12^c-13^b; 184 from युक्ता (in 6^a) up to य आचारा (in 7^e); 187. 18^a-20^b; 200. 26^c-27^d; 209. 14^a-15^b; 217. 38; 220. 49^e-50^b, and 109-110; 221. 63^{ab}; 224. 56^e; 231 from जीव (in 13^c) up to देहेषु (in 13^d); 233. 11^a-12^b; 235. 11; 255. 41; 258. 50-52, and 63; 260. 14^c-15^d; 262. 11^a-12^b; 270 from मनीषिणाम् (in 24^b) up to अस्मिन् (in 271. 8^e); 272. 12^{ab}, and 30^{be}; 288 from स्पृहयन् (in 29^e) up to स्तनान् (in 30^b); 289 from राजेन्द्र (in 16^c) up to विपद्यन्ते (in 17^c); 293. 28^{ab}; 303 from वासं (in 18^b) up to सम्यक्तेषु (in 19^b); 306 from षं तत् (in 12^a) up to देवे (in 13^b), 80, 93, and from विचिन्तय (in 100^d) up to end of adhy. 306; 307 from कर्मणा (in 2^b) up to अत्रा (in 3^a), and 13^{ed}; 308. 90^c-91^b, and 188; 309 from यंमुवा (in 29^a) up to सुखं (in 29^c); 313. 33^d-35^a, and 50^a-51^b; 323. 56^{ab}; 324. 38; 326. 25^{ed}, 33^c-34^b, 37^{ed}, and from इदं (in

100^a) up to चतुर्वे (in 100^b); 327 from मः (in 14^a) up to कथ (in 15^a), and 48^{ed}; 328. from शशाप (in 46^d) up to संशयः (in 47^d); 330 from शाखं (in 32^e) up to पद्मा (in 33^a); 331 from 1^a with the initial ref. up to यच्छु (in 1^e), and 6^f-7^e; and 345. 13.

Turning to shared omissions in D₅ in the Mokṣadharmā, we have to report the following by haplography : 12. 246. 13^{ed} (with Ś₁ K_{1. 2. 4. 7} B_{8. 9} Da_{3. a4} D_{4. 6. 7. 9}); 273. 34 (with Ś₁ K_{1. 2. 4} D_{4. 7}); 308. 130 (with Ś₁ K_{1. 2. 4} D₇); 196. 17^{ed} (with Ś₁ K_{1. 2}); 305. 20 (with K_{1. 2. 4} D₇ G₂); 272. 25 and 324. 22 (both, with K_{1. 2. 4}); 223. 16 (with K_{1. 2}); 331. 43^{ab} (with K_{1. 7} G₂); 308. 139 (with K₁); 208. 7 (with K_{2. 4. 6}); 200. 41^e-42^b (with K_{2. 4. 7} Da_{3. a4} D₉); 260. 2 (with K_{2. 4} D₇ G₂); 237. 23 (with K_{2. 4} D₇); 292. 46^e-47^b (with K_{2. 4}); 290. 73^{ed} (with K₂ Dn₄ D₇); 262. 42^{ab} (with K₄ B₉ D₇ T G₁₋₃ M_{5. 7}); 288. 15^{bc} (with K₆); 297. 9^{ed} (with K₇ V₁ B_{0. 8} Dn₄ D_{4. 7. 9} T G_{1-3. 6}); 219. 9 (with K₇ Da₄ D₇); 326. 30^{ab} (with B₀ D_{4. 7} G₂ M_{1. 5-7}); 220. 17-18 (with B₉ G₁ M₁); 211. 20^{ed} (with B₉ G_{2. 6}); 266. 7^{ab} (with Ds₁ D_{2. 8} G₂); 289. 7^d-8^a (with Ds₁ D_{7. 8}); 290. 19^{ed} (with Ds₂ G₂); 277. 43; 288. 11; 290. 94^d-95^e; and 306 from नान्यथा (in 87^d) up to वर्ण (in 88^e) (all, with D₄); 271. 18 (with D₆); 286. 12^{ab} and 20^e-21^b; and 296. 4-6 (all, with D₇ G₁); 237. 16^d-17^a, 241. 2^{ed}, 243. 9^d, 267. 15^{ab}, 276. 18, 277. 34-36 and 40-41, 282. 4^{ed}, 289. 29^d-30^e, 290. 5^e-7^b, 8-9, and 28^d-29^e, 292. 16^e-17^b, 327. 91^e-92^b, 328. 36, 329 from वाक्सम (in 13²) up to ब्राह्मणा (in 13²), and 337. 5^{ab} (all, with D₇); 329 from परोक्ष (in 17²) up to भागं (in 18²) (with T₁); 195. 16^e-17^b (with G₁); and 172. 30 (with M₁). — Without haplography, the following shared omissions are found : 12. 314. 39^{abcd} (with K₁); 268. 10^{ab} (with K₂ D₇); 324. 15^{ef} (with K₄); 169. 11^{ef} and 12^{ef} (both, with K₆ V₁ B_{0. 6-9} Da_{3. a4} Ds₂ D_{3. 7} G₂ M_{1. 5-7}); 177. 29^{ab} (with K₇ D_{4. 8. 9}); 331. 5^{ab} (with K₇ D_{4. 9}); 234. 29, 256. 5^{ed}, 261. 5^{ed}, 271. 47^e-48^d, 281. 22, 285. 15^{ab}, 290. 83^d-84^e, 316. 39 and 45, 318. 47-51, 329 from यज्ञ (in 7⁷) up to the second जुहोति (in 8²), 335. 21^{ab} and 348. 14^{ed} (all, with D₇); and 326. 38-39 (with G₁). — It will be seen that not all these omissions can be purely accidental.

The details about transpositions and additional colophons are passed over. Of Appendix passages, D₆ gives in the Rājadharmā No. 4 (shared with the majority of the N Recension), and in the Mokṣadharmā No. 28 (belonging to N plus G₂), and No. 32 (belonging to NS minus M).

D₆

Baroda, Oriental Institute, No. 11317. This MS. gives only the Rājadharmā (folios 91), and the Mokṣadharmā (folios 168), the Āpaddharmā being absent. Written on country paper (size : 13" × 5") in Devanāgarī characters, with about 15 lines to a page and about 56 letters to a line. Folios 100-150 of the Mokṣadharmā are missing, thereby causing a lacuna from 12. 283. 15^e up to the end of the sub-parvan. The MS. is undated.

In the Rājadharmā, D_8 presents no solitary star-passages; but the following may be said to be sporadically shared: 162^* (with $K_5 V_1 B_{1.3} Da_2 Dn_1$); 215^* (with $K_5 Dn D_{2.3.5.8}$); and 54^* (with $Dn D_{2.3} T G$). The following are shared by N generally (with a few exceptions): 4^* , 7^* , 10^* , 20^* , 23^* , 24^* , 45^* , 146^* , 160^* , 237^* , 249^* , 257^* , 296^* and 297^* ; while the following, by N minus $\acute{S}K$: 97^* , 119^* , 136^* , 156^* . No. 207^* is shared by S with a few sporadic sharers. The following are shared by NS minus Primary $\acute{S}K$: 33^* , 39^* , 42^* , 43^* , 56^* , 70^* , 76^* , 104^* , 147^* – 149^* , 206^* , 211^* , 212^* , 217^* , 219^* , 220^* , 221^* , 251^* , 256^* , 258^* , 290^* , 293^* and 294^* ; while the next one is shared by NS minus the entire $\acute{S}K$: 246^* . Nos. 73^* , 79^* , 80^* are shared by NS minus M ; 121^* and 214^* by NS minus Primary $\acute{S}K$ and M (the latter, except M_2); and 117^* (with NS minus $\acute{S}_1 K_{2.5} Da_2 G_2$). The remaining star-passages have sharers which arrange themselves in the group $K_{4.5} V_1 B Da Dn D_{2.3.5.8}$, as illustrated in 48^* , 50^* , 57^* , 229^* , 264^* , 286^* , 291^* and 299^* . Solitary departures from the group are: 270^* (plus K_1); 66^* (plus K_2); 152^* , 262^* , 265^* and 295^* (all, minus K_4); 287^* (minus B_1); 40^* and 52^* (both, plus D_1); and 101^* , 102^* , 116^* (all, minus D_8). Two departures from the group are illustrated in 300^* (plus \acute{S}_1 minus K_4); 271^* (plus K_1 minus K_4); 263^* (minus $K_4 B_1$); 49^* (minus K_4 plus D_1); 100^* , 112^* – 115^* (all, minus $K_4 D_8$); 51^* (minus K_5 plus D_1); 132^* (minus Da plus D_1). Three departures are illustrated in 133^* (plus $K_{2.3}$ minus D_8); 89^* (plus K_2 minus $K_5 D_8$); 71^* (plus $K_2 D_1$ minus D_8); 65^* (plus $K_2 D_7 M_2$); 25^* (plus $K_3 D_1$ minus B_1 ; \acute{S}_1 missing); 213^* (minus $K_4 B_1 D_8$); 130^* (minus $Da D_8$ plus D_1); and 107^* (plus $D_{4.5}$ minus D_8). The rest are: 8^* , 46^* , 72^* , 78^* , 90^* , 93^* , 105^* , 106^* and 108^* (four departures); and 183^* , 186^* , 204^* (more than four departures).

In the Mokṣadharmā, while the following three stars in D_6 have only sporadic sharers: 661^* (with $K_7 D_{4.5.9}$), 705^* (with $K_7 Dn_4 D_8 D_{4.9}$), and 713^* (with $B_{0.8} Da_3 Dn_{1.4} D_8 D_{2.3}$), the following have practically no sharer from the B version: 460^* (with $K_6 Dn_{1.4} D_{8.2} D_{2.3.8}$), 461^* (with $K_{6.7} Da_4 Dn_{1.4} D_8 D_{2-5.8.9}$), 478^* (with $K_7 Dn_{1.4} D_{8.2} D_{2.4.9}$), 479^* (with $K_6 Dn_{1.4} D_8 D_{2-5.8}$), 484^* (with $K_{6.7} Da_3 Dn_{1.4} D_8 D_{2-5.8.9}$), 486^* (with $K_{6.7} Dn_{1.4} D_8 D_{2-5.8.9}$), 498^* (with $K_6 Dn_{1.4} D_{8.2} D_{2.3.8}$), 545^* (with $K_6 B_6 Dn_{1.4} D_8 D_{2.3.5.7.8} T_2 G_{1-3.6} M_5$), 561^* (with $K_{6.7} Dn_{1.4} D_8 D_{2-4.8.9}$), 612^* (with $K_6 B_9 Da_{3.4} Dn_{1.4} D_8 D_2$), 679^* (with $K_7 D_{8.2} D_{4.5.9}$), 693^* (with $K_{6.7} V_1 B_8 Dn_{1.4} D_8 D_{2-5.7-9}$), 704^* (with $K_7 Dn_{1.4} D_8 D_{4.9}$), and 708^* (with $K_{4.7} Dn_{1.4} D_8 D_{3-5.7.9}$). In the following cases the sharers are limited to the N Recension as a whole with a few exceptions: 490^* (except B_0), 559^* (except $K_{2.4.7} D_{4.7.9}$), and 716^* (except $\acute{S}_1 K_{1.2.4}$). NS minus primary $\acute{S}K$ are the sharers in 464^* , 469^* , 477^* , 502^* , 532^* , 555^* , 569^* , 627^* , 659^* , 667^* (except M_5), 672^* , 673^* , 687^* , 714^* and 717^* (the last minus $T G_{2.3.6}$); NS minus $\acute{S}K$ in 610^* ; NS minus M in 524^* , 556^* and 636^* (except M_7). The remaining star-passages in D_6 constitute the group $K_6 V_1 B_{0.6-9} Da_{3.4} Dn_{1.4} D_8 D_{2.3.8}$, as illustrated in 496^* , 499^* and 735^* . Solitary departures from the group are: 654^* and

675* (both, with minus D_5). Two departures from the group are illustrated in 511A* (plus K_7 D_5), 503* (minus V_1 plus D_5), 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706* (all, plus $D_{5.7}$). Three departures in 491* (plus K_4 $D_{5.7}$); 694* (minus K_6 plus $D_{5.7}$); 465* (minus V_1 B_8 plus D_5); 458* (minus $B_{5.7}$ plus D_5); and 715* (plus $D_{5.7}$ minus D_8); while 509*, 531* and 736* have more than three departures.

Turning to omissions in D_6 , in the Rājadharmā it presents eight solitary omissions with haplography, and sixteen without haplography : the former, in 12. 72. 6^a ; 87 from 27^b up to राजा (in 28^b); 92. 24, and 39^b–40^a ; 103. 24^c–25^d ; 109. 1^d–2^a, as also from प्रीणाति (in 23^a) up to देवाश्च (in 23^c); 121 from उच्यते (in 49^d) up to प्रत्यय (in 50^d); the latter, in 12. 74. 1^b ; 78. 4 ; 79. 40^{cd} ; 83. 25^a–26^b, and 66^c–67^d ; 88. 28 ; 92. 22, and 26 ; 97 from 16^c up to 93. 16^b ; 104. 28 ; 105. 30^c–32^b, and from सुसं (in 48^b) up to चित्तम् (in 49^d); 108. 2^{ab} ; 114. 7^c ; 125. 25^{ef} ; and 126. 34 (with the ref.). The shared haplographical omissions are : 12. 85. 3 (with \dot{S}_1 K_{1-3} $D_{2.4}$ G_3); 78. 23 (with K_1); 118. 7^d–9^a (with K_5); 74. 10^{ab} (with V_1 B Da_2 $D_{2.3}$ $M_{1.3.4}$); 73. 12^{cd} (with B_3 D_n); 78. 26 (with $D_{1.8}$ G_1); 91. 9 (with $D_{2.3.5}$); and 103. 9 (with G_2); while the shared non-haplographical omissions are : 12. 101. 33^{ab} (with K_5 V_1 B Da D_n $D_{2.3.5.8}$); 126. 45^{ab} (with K_5 B Da D_n $D_{2.3.5.8}$); and 99. 42^{ab} (with D_2). — In the Mokṣadharmā, D_6 presents 14 solitary haplographical omissions, and 10 solitary non-haplographical : viz., 12. 172. 6^a–7^b ; 175. 29^{cd} ; 177. 22^c–23^b ; 207. 23^c–24^d ; 227. 4^a–5^b ; 230. 16^b–17^c ; 232 from पञ्चमम् (in 4^d) up to पादं च (in 6^b); 239. 5^d–6^a ; 250. 40^a ; 260. 20 ; 272. 41^{bc} ; 276. 17–18 ; 277. 10^c–11^b, and 35 ; while solitary non-haplographical omissions are 10 : viz., 180. 28^c–29^b ; 193. 17^c–18^b ; 212. 24^c–25^b ; 218. 4 ; 227. 14^{ab} ; 234. 23^b–24^a ; 238. 15^{cd} ; 242. 7^b, and 15^{cd} ; and 280 from the initial reference up to सेवा (in 2^a). The shared non-haplographical omission is one only — 12. 169. 9^{cd} (with $B_{0.6-9}$ D_{s1}); while the shared haplographical omissions are the following : 12. 246. 13^{cd} (with \dot{S}_1 $K_{1.2.4.7}$ $B_{8.9}$ $Da_{3.a4}$ $D_{4.5.7.9}$); 271. 46^d–27^c (with $K_{1.2.4.7}$); 280. 20^a–21^b (with $K_{1.2.4}$ V_1 $B_{0.6-9}$ $Da_{3.a4}$ $D_{2.3.8}$); 192. 124 (with K_1); 224. 53^d–54^a, and 277. 26 (both, with K_7 D_9); 267. 17^{ef} (with K_7); 256. 10^{de} (with D_4); 271. 18 (with D_5); 200. 12^c–14^b (with D_7 T_1 $G_{1-3.6}$); 277. 29 (with D_8); 216. 6 (with D_8 M_1); and 249. 11^c–12^d (with G_2).

The Appendix passages in D_6 are, No. 4 (shared with N [except D_7]); and No. 7 (shared with D_2) in the Rājadharmā ; and, in the Mokṣadharmā, No. 28 (shared with N [\dot{S}_1 missing]). — Details about transpositions and additional colophons are passed over. — It will be noted that, in D_6 , the last 71 adhyāyas are missing.

D₇

Tanjore, Sarasvathi Mahal Library, No. 1191. written on old country paper in Devanāgarī characters. Size 15" × 15½". Margins ruled in double red lines. Occasional

marginal corrections by the same hand. The MS. is old and in much fragile condition. Through an oversight, the variants for the first seven adhy. of the Rājadharmā were taken from another MS. from the same library, numbered 1044; but the oversight was discovered too late for correction. No. 1191 was eventually chosen as it was a complete MS. for the whole Śāntiparvan, whereas, No. 1044 had no Mokṣadharmā sub-section. The *v. l.* from No. 1191 for the first seven adhyāyaḥ are now given in the Addenda. No. 1191 gives the Rājadharmā on folios 1-113; and the Āpaddharmā on folios 114-154; but, with the Mokṣadharmā (No. 1192), there is a fresh pagination (1-189), although the size of the folios and other scribal characteristics remain unaltered. The portion of the Śāntiparvan, covering adhy. 320. 40° up to 325. 4¹⁰² is, however, missing in No. 1192. Nos. 1191 and 1192 are both undated. The MS. was collated at Tanjore.

D₇, although written in Devanāgarī characters, shows its relationship to the S Recension by the number of exclusively S Recension stars that it gives, as will be clear from the following. In the Rājadharmā, D₇ gives the following fifty-nine star-passages common to the entire S Recension and with no sharer from the N Recension: 13*, 14*, 21*, 31*, 32*, 47*, 109*-111*, 122* (G₄ damaged), 127*-129*, 134*, 139*, 141*, 142*, 144*, 153*, 154*, 158*, 163*, 166*-169*, 173*, 175*, 178*-180*, 184*, 185*, 187*, 189*-194*, 199*-201*, 203*, 209*, 210*, 223*, 225*, 228*, 230*, 232*, 236*, 239*, 242*-245*, 247*, 259*. To this we have to add the following twenty-two cases where, amongst the S Recension sharers, D₇ lacks only one S MS. Thus, we have 35*, 159* (both, with S minus T₂); 181* (with S minus G₁); 278* (with S minus G₁; G₃ missing), 88*, 188*, 267*, 268*, 272*-274*, 277*, 279*-283* and 289* (all, with S minus G₃); 155*, 208* (both, with S minus G₄); 198* (with S minus M₂); and 164* (with S minus M₄). Larger S deficiencies amongst the sharers (short of an entire version) are illustrated in 157* (with S minus G_{1.4}), 254* (with S minus G_{1.2}), 171* (with S minus M_{1.3.4}), and 77* (with S minus G_{3.4} M_{1.3.4}); while still greater deficiencies are found in 255* (with S minus T G₁); 18* (with S minus T₁ G₂₋₄); 41* (with S minus M); 195* (with S minus G₁ M); 69* (minus G₃ M); 83*-85*, 87*, 91*, 99* (all, with S minus G_{3.4} M); and 92* (with T₂ alone). In contrast to the above cases, D₇ presents nine star-passages where no S MS. appears amongst the sharers: these are: 4* (with K₂₋₅ B Da Dn D_{2-6.8}; Ś₁ K₁ D₁ missing); 8* (with K_{2.4} B Da Dn D_{2-6.8}); 37*, 296* and 297* (all, with N); 237* (with N; D₁ missing); 65* (with K_{2.4.5} V₁ B Da Dn D_{2.3.5.6.8} M₂); 119* (with V₁ B₃₋₅ Da Dn D_{2.3.5.6}); and 204* (with K₃₋₅ V₁ B_{0.2-5} Da Dn D_{2-6.8}; B₁ D₁ missing). Other normal cases are: NS minus Primary ŚK as illustrated in 33*, 39*, 42*, 56*, 70* (G₃ missing), 76*, 97*, 104*, 117*, 118*, 147*-149* (minus T₂ G₄ in 147*), 206*, 211*, 212*, 219*-222*, 250* (minus M₄), 251* (minus M₂), 256*, 290* and 293*. Other instances are: S with sporadic N sharers, as in 182* and 207*; NS minus ŚK, as in 246*; NS minus M, as in 73*, 79*, 80*, 248*; NS minus Primary

ŚK and M, as in 121*, 214* (plus M₂), and 217* (plus M_{2.4}); NS minus BM as in 86* and 261*; and NS minus Primary ŚK and BM, as in 64*.

In the Āpaddharma, D₇ presents two solitary star-passages : 304* and 354*, and ten, shared by the S Recension exclusively, viz., 315*, 360*, 389*, 417*, 418*, 421*, 438*, 444*, 446* and 449*; while the following three, by S minus M : 303*, 405* and 406*, along with 302* and 345* by S minus T₂ M ; 343* and 424* by S minus G₁ M ; 430* by S minus T₂ G₁ M ; and 427* by S minus M₄. In the remaining star-passages, there is a mixture of N and S sharers : thus we have 318*, 382* and 409* (all, with NS minus Primary ŚK); 411* (with NS minus Primary ŚK and T₁ G₅); 423* (with NS minus Primary ŚK and M_{1.2}); and 429* (with NS minus M).

In the Mokṣadharmā, D₆ appears as the solitary sharer of D₇ in the following star-passages : 707*, 709*, 728*, 739*, 768* and 782*; while T₁ does so in 507*. D₇ shares the following star-passages with the S Recension exclusively : 462*, 466*, 468*, 470*, 483*, 485*, 492*, 547*, 586*, 588*, 603*, 634* and 670*. The sharing S Recension lacks one or more S MSS. as under : 878* (minus T₁ G₁ M_{1.5-7}); 529* (minus T₂ M_{1.5-7}); 875* (minus T₂ G₂ M_{1.5.7}); 903* (minus T₂ G_{1.2} M_{1.5-7}); 890* (minus G₁); 879* (minus G₁ M_{1.5-7}); 674A*, 683* (both, minus G₂); 677*, 683* (both, minus G₂ M_{1.6.7}); 512* (minus G₂ M_{1.6.7}); 678* (minus G_{2.3} M_{1.6.7}); 487* (minus G₃ M_{1.6}); 523*, 682*, 778*, 781* (all, minus G₂ M_{1.5-7}); 463* (minus G_{1-3.6} M_{1.5-7}); 476*, 700* (both, minus M_{1.5.6}); 473, 481*, 543*, 548*, 585* (all, minus M_{1.6.7}); 632* (minus M_{1.7}); and 637*, 639*, 837*, 839*, 842*-844*, 847*, 849*, 850*, 853*, 854*, 865*, 867*, 871*, 873*, 874*, 877*, 885* (all, minus M_{1.5-7}). At the same time, the relationship of D₇ with the N Recension is seen in the following star-passages shared — with slight departures — by NS minus Primary ŚK : 469*, 477*, 502*, 532*, 545*, 555*, 627*, 659*, 667*, 672*, 673*, 687*, 714*, 717*, 734*, 859* and 914*; also by NS minus M, as in 524*, 636*, 788*, 798*, 840*, 860*, 861*, 892* and 902*; by NS minus Primary ŚK and M, as in 724* and 772*; as also by NS minus B, as in 828*, 831*, 832*, 852*; besides 779* (with NS minus Primary ŚK B M). Finally, D₇ has some stars with exclusively N sharers, as for example, 490* (N minus B₀); 756* (N; Ś₁ D₆ missing); 901* (N minus K₇; Ś₁ D₆ missing); 694* and 720* (both, with N minus ŚK); 708*, 876* (both, with N minus B and Primary ŚK); while N minus primary ŚK almost forms a star-sharing N group consisting of K₆ V₁ B_{0.6-9} D_{23.24} D_{n1.n4} D_s D_{2.3.5.8}, as exemplified in 685*, 747*, 750*, 753* and 769*; as well as in 790* and 833* (both, with V₁ missing). Solitary departures from the group are exemplified in 691*, 755* and 795* (all, minus V₁); and in 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706* (all, plus D₆). Two departures, in 491* (plus K₄ D₆) and 715* (plus D₆ minus D₃); and more than three departures in 475*, 716* and 736*. The list may be concluded with the following more or less sporadic cases : 457* (with S plus K₆ D_{s2}); 856* (with K_{1.2.4} T G_{1-3.6}); 911*

(with K_7 D_{s_2} $D_{4.5.9}$ G_2 $M_{1.6.7}$); and 916* (with B_{7-9} $Da_{3.24}$ D_5).

Turning to omissions in D_7 , in the Rājadharmā, it presents forty-seven solitary omissions, 29 haplographical and 18 without haplography; also thirty-four shared omissions, 29 haplographical and 5 without haplography. The details are: solitary haplographical: 12. 14. 23-24; 21. 8^{bc} ; 22. 4^c-5^b ; 26. 34; 29. 55-58, and 122-136; 30. 8^c-19^d ; 32. 16^c-19^b ; 35. 29^d-31^c ; 36. 23, 26^c-28^b , and 29^d-32^a ; 37. 21^{cd} ; 45. 4-5; 46. 15-16; 47. 44, 91*, lines 2-3; 49. 24-25; 54. 21^a-22^b ; 55. 4-6, and 9; 59. 41^c-47^d ; 76. 7^a-8^d ; 84. 38-39; 92. 8-9; 111. 6-7, and 11; 120. 43^d-44^c ; and 124. 48^d-50^c . Solitary non-haplographical: 12. 12. 33^c-34^d ; 14. 10; 15. 44^{cd} ; 29. 30^a ; 34. 35^{cd} ; 42. 8^{ab} , 9-10; 45. 8^c-10^b ; 47. 71^a-72^b ; 49. 5^{cd} ; 50. 26^{ab} ; 52 from से न (in 16^d) up to गङ्गेयः (in 23^d); 60. 25^a-31^b , 37^c-40^b ; 105. 7^{ab} , 35; 110. 21^{ab} ; and 122. 22^{cd} . Shared haplographical: 12. 59. 38^a-39^b (with \bar{S}_1 $K_{1.2.4}$ D_1 T_1); 36. 5^c-6^b (with \bar{S}_1 $K_{1.2.4}$ D_3); 16. 15^{cd} (with K_{1-4} $D_{1.4}$ T_1 G_3); 68. 33 (with $K_{2.4}$ D_1); 77. 4 (with K_2); 70. 26^{cd} (with K_3 Da_1); 84. 35 (with K_3 D_4 T_1); 111. 4 (with K_3 G_1); 47. 76*, lines 1-2 (with K_5 T $G_{1.2}$ M_2); 74. 9 (with K_5 T_1 $G_{2.3}$); 47. 79*, lines 7-8 (with V_1 $Bo_{1.3-5}$ Da $D_{2.3.5.6}$ T_2); 10. 22^{ab} (with B_1 T_1 G); 36. 12 (with B_1); 94. 10^{ab} (with Da); 54. 26^{cd} and 99. 11 (both, with D_4); 47. 79*, lines 3-4 (with D_6 T $G_{1.2}$); 55. 11 (with S); 47. 80*, lines 1-4 (with T $G_{1.2}$); 64. 2 (with T G $M_{1.3}$); 116. 19-20 (with T_1 G_4); 29. 52 (with T_2 G_4); 125. 16^c-18^b (with G_1); 92. 11-12 (with $G_{2.4}$); 36. 18^c-19^d , 70. 7^{cd} , and 101. 4^c-5^b (all, with G_2); and 109. 4^b-5^c , 111. 259*, lines 3-6 (both, with G_4). Shared non-haplographical: 12. 16. 12^c-13^b (with $K_{1.2}$); 101. 26^{ab} (with S); 49. $41^{c'}$ (with T G); 14. 35 (with T_2 G_1); and 75. 19^c-20^d (with G_2).

In the Āpaddharma, D_7 presents 2 solitary haplographical omissions and 3 solitary non-haplographical; while there are 10 shared omissions by hapl. and 5 shared omissions without hapl. These, in order, are: solitary — 12. 129. 2^{cd} and 159. 45^c-46^d ; 132. 8^c-10^b , 139. 71, and 83-85. Shared (by hapl.) — 12. 136. 101^{cd} (with $K_{3.4}$ D_1 G_2 $M_{1.3}$) and 89^{cd} (with K_3 Bo D_9 T $G_{1.2.5}$ M); 154. 15-16 (with K_5 G_1); 136. 133-134 (with B_1 G_2 M_2); 143. 2^a-3^b (with Dn_1 $D_{3.5.8}$ T_1 $G_{2.5}$); 148. $22^{c'}$ (with Dn_3); 155. 8 (with $D_{4.5.8}$); 152. 7^{bc} (with S); 136. 156^{cd} (with G_2); and 140. 11^b-14^a (with M_2); as also, without haplography, 12. 133. 1^d-3^c , 161. 37^a , and 165. 28^{ab} (all, with S); 138. 41-43 (with T_1 $G_{1.2.5}$); and 153. 11^b (with T_1 G_5).

Lastly, in the Mokṣadharmā, D_7 presents 32 solitary haplographical omissions and 20 solitary omissions without haplography; whereas, of shared omissions, the number respectively is 65 (shared haplographical) and 35 (shared without haplography). The details are as under — solitary haplographical: 12. 168. 18^{cd} ; 171. 55^c-56^d ; 172. 26-28; 212. 3, 29^b-31^a ; 221. 54^c-55^d ; 223. 10-11, 19-20; 225. 3^c-5^b ; 235. 25; 244. 3^d-5^c ; 249. 6^d-7^c ; 258. 4^{ab} ; 264. 18^b-19^a ; 267. 12^c-13^d ; 272. 36-37; 274. 5^{cd} ;

289. 6^{bc}; 290. 14^e-15^b, from तन्निखिलं (in 103^d) up to सांख्यागतं (in 104^d); 291 from श्रोत्र्या-
महे (in 5^b) up to त्वत्तः (in 6^b); 292. 39^e-40^b; 298. 13^{cd} and 22-23; 301. 3^a-4^b and 6-9;
310. 17^e-18^d; 312 from गन्तव्य (in 8^e) up to जैव (in 9^a); 317. 9-10; 333. 19^b-21^a;
336. 28^e-29^b; and 337. 20^a-22^a. Solitary non-haplographical: 12. 169. 17-19; 177.
32^e-34^d; 187. 25^{ab}; 200. 33^{cd}; 201. 31-32; 214. 3; 224. 33-34; 239. 12^e-13^a;
250. 41^d; 258. 50^{cd}; 265. 15^e-16^e; 269. 5^{ab}; 272. 19^e-20^d; 283. 1^{cd}; 297. 19^e-20^b;
308. 25^{ab}; 326. 100^d; 334 from तपसां (in 14^a) up to भाजनं (in 14^b); 339. 2^b-3^e,
and 21^{ab}.

Shared haplographical: 12. 246. 13^{cd} (with Ś₁ K_{1.2.4.7} B_{8.9} Da_{3.a4} D_{4-6.9});
273. 34 (with Ś₁ K_{1.2.4} D_{4.5}); 308. 130 (with Ś₁ K_{1.2.4} D₅); 187. 34-35 (with Ś₁
K_{2.4}); 305. 20 (with K_{1.2.4} D₅ G₂); 243. 6, 305. 12 (both, with K_{1.2.4}); 217. 4
(with K_{1.2.6.7} D₉ G_{1-3.6}); 253. 33 (with K_{1.2}); 292. 48^{ab} (with K_{2.4.7} D₉); 303.
4^{ad} (with K_{2.4} Ds₁ D₈ G_{1.2}); 260. 2 (with K_{2.4} D₅ G₂); 240. 19-20 and 292. 7^{ef}
(both, with K_{2.4}); 317. 12^{ab} (with K_{2.7} D_{4.9} G_{2.3}); 254. 29^{cd} (with K_{2.7} D_{4.9} G₁);
290. 73^{cd} (with K₂ Dn₄ D₅); 285. 17^e-18^b (with K₂ D₄ G_{2.3}); 295. 24^e-26^d (with
K₂ G₁); 262. 42^{ab} (with K₄ B₉ D₅ T G₁₋₃ M_{5.7}); 297. 9^{cd} (with K₇ V₁ B_{0.8} Dn₄
D_{4.5.9} T G_{1-3.6}); 265. 5^{cd} (with K₇ B₉ Da_{3.a4} D₉ T₁ G₂); 295. 9^{cd} (with K₇ B₉
Da₄ T₁ G_{1.6}); 219. 9 (with K₇ Da₄ D₅); 173. 32^{ab} (with K₇ D₉); 258. 51^e-52^d
(with K₇); 326. 30^{ab} (with B₀ D_{4.5} G₂ M_{1.5-7}); 284. 29^{cd} (with Da_{3.a4}); 217. 18^{cd}
and 305. 14 (both, with Da₄); 327. 34^e-35^b (with Dn₄); 289. 7^d-8^a (with Ds₁ D_{5.8});
306. 6 (with Ds₂); 172. 33 (with D₄); 237. 16^d-17^a, 241. 2^{cd}, 243. 9^d, 267. 15^{ab},
276. 18, 277. 34-36 and 40-41, 282. 4^{cd}, 286. 20^e-21^b, 289. 29^d-30^e, 290. 5^e-7^e plus
8-9 plus 28^d-29^e, 292. 16^e-17^b, 327. 91^e-92^b, 328. 36, 329 from वाक्सम (in 13²) up to
ब्राह्मण (in 13²), and 337. 5^{ab} (all, with D₅); 286. 12^{ab}, 296. 4-6 (both, with D₅ G₁);
200. 12^e-14^b (with D₈ T₁ G_{1-3.6}); 168. 19^{cd}, 217. 33 (both, with T G_{1-3.6}); 220.
60^e-61^d (with T₁ G₂); 331. 3^a-4^b (with T₁); 187. 43^{cd}, 199. 32^{ab}, 226. 32-33, 294.
37^e-38^b (all, with G₁); 218. 3^e-5^b (with G₂); and 223. 14 (with G_{3.6}). — Shared
non-haplographical omissions are: 12. 268. 10^{ab} (with K₂ D₅); 169. 11^{ef}, 12^{ef} (both,
with K₈ V₁ B_{0.6-9} Da_{3.a4} Ds₂ D_{3.5} G₂ M_{1.5-7}); 234. 29, 256. 5^{cd}, 261. 5^{cd}, 271.
47^e-48^d, 285. 15^{ab}, 290. 83^d-84^e, 316. 39 and 45, 318. 47-51, 329 from यज्ञ (in 7⁷) up
to जुहोति (in 8²), 335. 21^{ab} and 348. 14^{cd} (all, with D₅); 225. 14^{ab} (with T G_{1.3.6} M₅);
194. 10^e-11^d, 210. 24^{ef}, 216. 15 and 16^{ef}, 326. 105^{ef} (all, with T G_{1-3.6}); 312. 24^{ab}
(with T G_{1.3.6}); 330. 32^{ef} (with T G_{2.3.6}); 169. 12^{ab} (with T G_{1-3.6} M_{1.5-7}); 187.
19^{cd}, 308. 19^{cd}, and 337. 40^{ef} (all, with T₁ G_{3.6}); and 187. 15, 233. 7^e-8^b (both, with
G_{1.3.6}); 187. 10^{ab} and 17, 232. 12^e-13^a, 295. 16^e-17^d and 297. 3-4 (all, with G₁);
and 187. 11^{ab} (with G_{3.6}). — The dominance of the S Recension amongst the sharers
will be easily noticed.

The same is also the case with the transpositions in D₇ where, in the Rājadharmā,
none of the ten cases available is without the majority (and even the totality) of the S

sharers, only three of them possessing any N sharers. In the Āpaddharma, the case is exactly similar, out of 8 cases only two having sporadic N sharers. In the Mokṣadharmā, out of 18 cases of transpositions in D_7 , two are solitary (261. 31 and 32, 308. 15^a and 15^b); two with exclusively N sharers (169. 12^{ab} and 12^{cd}, 273. 8^{ab} and 8^{cd}); one with N sharers dominating (166. 13 and 14^{abcd}); three where N and S have more or less even sharers (254. 12^{ab} and 12^{cd}, 326. 37^{cd} and 37^{ef}, and 331 5^{ab} and 5^{cd}); while in ten cases, the sharers belong exclusively to the S Recension.

The difference is also noticeable as regards the Appendix passages in D_7 . In the Rājadharmā Appendix I (No. 4), given by almost all other N MSS., is absent in D_7 ; while Nos. 1, 2, 3, 8, 9, 10, 11, 12, and 13 are present in D_7 with the entire S Recension. Appendix I (No. 6) is peculiar to D_7 . There is no Appendix passage in the Āpaddharma. In the Mokṣadharmā, D_7 gives No. 28 which is an exclusively N Appendix, No. 31 and 32 which belong to NS minus M, and No. 17B which is S insertion.

D_8

Poona, Vishalgad Collection of the Bhandarkar Oriental Research Institute, No. 240. Written on country paper (size : 11.8" × 5.3") in Devanāgarī characters, with 11-12 lines to a page and 30-35 letters to a line. Carefully written, and in good condition. The MS. gives all the three sub-sections : Rājadharmā folios 193; Āpaddharma, 69; and Mokṣadharmā, 344. For concluding colophon, see p. 2018. The MS. is dated in the Śaka year शशिकलाशतमाद्यम् (i. e., sixteen hundred) अन्ते रसशरविदः (i. e., sixty-five, but more probably fifty-six) (cir. A. D. 1743 or 1734).

In the Rājadharmā, D_8 presents three solitary star-passages, 2*, 5* and 6* (of which 2* is of the nature of a maṅgalācaraṇa), and five with sporadic sharers, the first three of which (viz., 9*, 38*, 215*) have no sharers from the B version, which are present in the last two, 284* and 285*. No. 86* (with Ś₁ K $D_{1.4.7}$ T $G_{1.2}$) also has no B version sharer. Next, there are regular N Recension stars like 4*, 7*, 10* (all, with Ś₁ K₁ D_1 missing); 20*, 23*, 24* (all, with Ś₁ missing and without D_7), 45*, 237* (D_1 missing), 249*, 257*, 296*, 297*; besides 37*, as also 146* and 160* (the last two, with 3 or 4 sporadic non-sharers). Stars 136* and 156* are present in the N Recension minus the entire ŚK group. Stars 33*, 42*, 43*, 56*, 148*, 149*, 206*, 211*, 217*, 219*, 251*, 256*, 258*, 293* and 294* are found in NS minus the Primary ŚK group; 73*, 79*, 80* are found in NS minus M; while 246* is found in NS without the entire ŚK, and 117*, 118*, 220*-222* and 290* are practically found in almost all the NS MSS. with a few significant exceptions. The sharers of the remaining star-passages arrange themselves into the group $K_{4.5}$ V_1 B Da Dn $D_{2.3.5.6}$, as illustrated in 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. Solitary departures from the group are 270* (plus K_1); 66* (plus K_2); 152*, 262*, 265* and 295* (all, minus K_4); 287* (minus B_1); 40* and 52* (both, plus D_1). Two departures in

300* (plus \dot{S}_1 minus K_4); 271* (plus K_1 minus K_4); 89* (plus K_2 minus K_5); 65* (plus K_2 D_1); 49* (minus K_4 plus D_1); 263* (minus K_5 B_1); 51* (minus K_5 plus D_1); and 132* (minus D_4 plus D_1). Three departures : 25* (plus K_3 D_1 minus B_1); and 204* (plus K_3 $D_{4.7}$; B_1 D_1 missing). The remaining cases are 8*, 46* (with four departures).

In the Āpaddharma, D_3 presents four stars with sporadic sharers, viz., 362* (with K_5 V_1 $B_{2.4}$ $D_{n1.n3}$ $D_{2.3}$), and 371* (with K_5 Da_2 D_{n3} $D_{2.3}$); 306* and 375* (both, with K_5 $D_{n1.n3}$ $D_{2.3}$), — all without any B version sharer ; and the same is also the case with the following six (with the exception of the last, which has one sharer from B) : 323* (with \dot{S}_1 K $D_{n1.n3}$ $D_{2.3.5}$), 391* (with K_5 Da $D_{n1.n3}$ D_{2-4}), 393* (with K_5 Da $D_{n1.n3}$ D_{2-4} M_2), 410* (with K_5 Da $D_{n1.n3}$ $D_{2.3}$), 425* (with K_5 $D_{n1.n3}$ D_{2-4}) and 353* (with K_5 B_4 $D_{n1.n3}$ $D_{2.3}$ T_2). Next, we have the following with NS minus primary $\dot{S}K$ as their sharers : 382* (with K_3 V_1 $B_{0.2-5}$ Da $D_{n1.n3}$ $D_{2-5.7.9}$ T $G_{1.2.5}$ $M_{2.4}$), 409* (with K_5 V_1 B Da $D_{n1.n3}$ $D_{2-5.7}$ T $G_{1.2.5}$ M), 423* (with $K_{2.3.5}$ V_1 $B_{0.1.3.5}$ Da $D_{n1.n3}$ $D_{2-5.7.9}$ T $G_{1.2.5}$ $M_{2.4}$); and the next two with NS minus M , viz. : 412* (with \dot{S}_1 K V_1 Da $D_{n1.n3}$ $D_{1-4.7.9}$ T G_5), and 429* (with \dot{S}_1 $K_{1.3-5}$ V_1 B Da $D_{n1.n3}$ $D_{2.3.5.7.9}$ T $G_{1.2.5}$). Finally, 377* is an instance of NS minus TG as sharers. The sharers of the remaining star-passages constitute the group consisting of $K_{3.5}$ V_1 B Da $D_{n1.n3}$ $D_{2.3.5}$, as instanced in 309*, 314*, 316*, 319*, 320*-322*, 347*, 361*, 379*, and 401*. Solitary departures from the group are : 348*-350*, 358*, 363*, 373*, 435*, 439* and 440 (all, with minus K_3); 357* (with plus K_4); 364*-366*, 368* and 380* (all, with plus D_4); and 374* (with minus D_5). Two departures in 370* (minus K_3 plus K_4); 422* (minus K_3 D_{n1}); 372* (minus K_3 D_{n3}); 386*, 388*, 396* (all, with minus K_3 plus D_4); and 397* (plus K_4 D_4). Three departures in 385*, 413*, 414* (all, with minus K_3 plus K_4 D_4); 310* (with minus K_3 B_1 D_5); 312* (with minus K_3 D_{n3} plus D_1); and 307* (with plus K_4 $G_{1.5}$). The rest are : 311*, 383* and 402*.

Finally, in the Mokṣadharmā, we come across two cases of sporadic sharers, viz., 471* (with D_{n4} $D_{2.5}$) and 870* (with D_3), besides the following sixteen other cases, in all of which the B version is entirely absent from the sharers : 460* (with K_6 $D_{n1.n4}$ D_{S2} $D_{2.3.6}$), 461* (with $K_{6.7}$ Da_4 $D_{n1.n4}$ D_3 $D_{2-6.9}$), 479* (with K_6 $D_{n1.n4}$ D_S D_{2-6}), 484* (with $K_{6.7}$ Da_3 $D_{n1.n4}$ D_S $D_{2-6.9}$), 486* (with $K_{6.7}$ $D_{n1.n4}$ D_S $D_{2-6.9}$), 498* (with K_6 $D_{n1.n4}$ D_{S2} $D_{2.3.6}$), 561* (with $K_{6.7}$ $D_{n1.n4}$ D_S $D_{2-4.6.9}$), 722* (with $D_{n1.n4}$ D_S $D_{2.3.7}$), 751* (with $D_{n1.n4}$ D_S $D_{2.3.5.7}$), 785* (with $K_{6.7}$ $D_{n1.n4}$ D_S $D_{2-5.9}$), 828* (with $K_{1.7}$ $Da_{3.a4}$ $D_{4.7.9}$ T $G_{1-3.6}$ $M_{1.5-7}$); 876* (with $K_{6.7}$ V_1 $D_{n1.n4}$ D_S $D_{2-5.7.9}$), 898* (with K_7 $D_{n1.n4}$ D_S $D_{2-5.9}$), 914* (with $K_{4.7}$ $Da_{3.a4}$ $D_{n1.n4}$ D_S $D_{2-5.7.9}$ T_1 $G_{2.3.6}$ $M_{1.5.7}$), and 915* (with K_7 $D_{n1.n4}$ D_S $D_{2-5.9}$), besides 494* (with $K_{6.7}$ B_7 $D_{n1.n4}$ D_S $D_{2-5.9}$), 545* (with K_6 B_6 $D_{n1.n4}$ D_S $D_{2.3.5-7}$ T_2 $G_{1-3.6}$ M_5) and 693* (with $K_{6.7}$ V_1 B_8 $D_{n1.n4}$ D_S $D_{2-7.9}$), which have a solitary

B group sharer each. In the following cases, D₈ gives the following stars with NS minus Primary ŠK sharers : 464* (with K₆ V₁ B_{0.7-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2-7.9} S), 477* (with K_{6.7} V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2-7.9} T G_{2.3.6} M_{1.5-7}), 502* (with K_{6.7} V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2-7.9} T G_{1.2} M_{1.5-7}), 532* (with K_{6.7} V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2-7.9} S), 555* (with K₆ V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2.3.5-7} S), 569* (with K_{6.7} V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2.3.6.9} S), 627* (with K_{6.7} V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2-7.9} S), 672* (with K_{2.4.6.7} V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2-7.9} S), 673* (with K_{6.7} V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2-7.9} T G_{1.3.6} M_{1.5-7}); 687* (with K₆ V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2.3.5-7} S); 734* (with K_{6.7} V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2-7.9} T G₁₋₃ M_{1.5-7}); 803* (with K₆ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2.3.5} S); and 859* (with K₆ B_{0.6-9} Da₄ Dn_{1.n4} D₈ D_{2.3.5.7} S). Finally, instances of NS minus Primary ŠK and TG are 717* (with K₆ V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2.3.5-7} G₁ M_{1.5-7}), and 804* (with K_{6.7} B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2-5.9} M_{1.5-7}). The following stars represent the NS minus M group : 524* (with Š₁ K_{1.2.4.6} V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2.3.5-7} T G_{2.3.6}), 556* (with Š₁ K_{1.2.4.6} V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2.3.5-7} T G_{1-3.6}); 636* (with Š₁ K_{1.2.4.6} V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2.3.5-7} T G_{1-3.6} M₇); 788* (with Š₁ K_{1.2.4.6.7} V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2-5.7.9} T G_{1-3.6}); 798* (with Š₁ K_{1.2.4.6.7} V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2-5.7.9} T G_{1-3.6}); 840* (with K_{1.2.4.6.7} B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2-5.7.9} T G_{1-3.6}); 860*, 861* (both, with K_{1.2.4.6.7} B_{0.6-9} Da₄ Dn_{1.n4} D₈ D_{2-5.7.9} T G_{1-3.6}); 892* (with K_{1.2.4.6.7} V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2-5.7.9} T G_{1-3.6}); and 902* (with K_{1.2.4.6.7} V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2-5.7.9} T₁ G_{1.3.6}). Star 667* presents sharers that can be classed as NS minus Primary ŠK as well as M (except M₅); while 610* is a solitary instance of the group NS minus ŠK. The following are N Recension stars with a solitary S Recension addition in one of them : 490*, 559* (minus K_{2.4.7} D_{4.7.9}), 653* (minus K₇ D_{4.7.9} plus M₅), 756* (Š₁ D₆ missing), 882* (minus D₇; Š₁ D₆ missing), and 901* (minus K₇; Š₁ D₆ missing); while the next two are N Recension stars minus the entire ŠK group : 694* (except D_{4.9}); and 720* (except V₁ B_{3.9} D_{4.9}; Š₁ missing). The remaining Mokṣadharmā star-passages in D₈ constitute the sharing group of K₆ V₁ B_{0.6-9} Da_{3.a4} Dn_{1.n4} D₈ D_{2.3.5}, as illustrated in 649*, 775*, 887*, 891*, 904*, 905*, as also 805*, 810*, 813*, 836*, 848*, 851* and 866* (last seven with V₁ missing). Solitary departures from the group are found in 814* (plus K₄), 809* (minus B₀), 846* (minus B₆), 815* and 838* (both, plus D₅) — V₁ missing in the last five; 651* (minus V₁); 743* and 754* (both, minus D₅); 654*, 675* (both, plus D₆); 685*, 747*, 750*, 753*, 769* and 795* (all, plus D₇); and 650* (plus D₉). Two departures are instanced in 520* (plus K₄ minus D₂); 787* (plus K₇ minus D₂); 511A* (plus K₇ D₆); 771* (minus V₁ D₅); 503* (minus V₁ plus D₆); 691*, 754*, 790*, 833* (all, minus V₁ plus D₇); 689* (minus D₆ plus M₇); 496*, 499*, 735* (all, minus D₅ plus D₆); and 500*, 540*, 626*, 631*, 690*, 695*, 701*, 706* (all, plus D_{6.7}). Three departures in 491* (with plus K₄ D_{6.7});

and 458* (with minus B₆ and plus D₆). The remaining ones are : 475*, 488*, 509*, 511*, 531*, 716* and 736*.

Turning to the omissions in the Rājadharmā, D₈ offers no less than 94 solitary omissions, only 38 of which are by haplography; while it has 24 shared omissions, 19 of which are haplographical. The details are : Solitary haplographical : 12. 9. 17^c-18^b; 15. 5^c-6^b, and 40-41; 16. 18; 18. 13^c-17^d, and 20^c-21^b; 19. 2^{ab}; 28. 8^d-9^a; 29. 35-39; 35. 8; 38. 42^{ab}; 39. 27^d-28^c; 47. 73*, lines 7-10, 35; 52. 25-26; 56. 50-53; 57. 41^{cd}; 59. 38^c-40^d, 61^a-71^b, 129^b-130^a, and 132^c-133^d; 66. 23^d-24^e; 67. 36; 68. 12^{ab} and 20; 72. 29^c-30^d; 74. 24^{ab}; 78. 28; 83. 24^c-26^b; 87. 9^c-10^b; 92. 33^c-34^d and 44^{cd}; 93. 19; 108. 19; 110. 25; 122. 47^c-48^b; 124. 48^c-50^b; and 126. 41. Solitary non-haplographical : 12. 8 from वसुंधरा (in 9^b) up to वन (in 9^d), and from लोकस्य (in 17^c) up to कुसरि (in 18^d); 13. 7^c-8^b; 14 from युधिष्ठिरे (in 1^b) up to महाभिजन (in 2^a), and 22^{cd}; 15 from दुर्बलान् (in 30^d) up to तम इ (in 32^a); 18 from हरहः (in 35^c) up to एवं ध (in 37^a); 25 from वाजिप्रीवो (in 31^d) up to संग्रामान् (in 32^a); 29 from 22^c up to तस्मिन् (in 23^d), and from स्वयं (in 69^b) up to the end of 69^d; 37. 12^d-13^d; 37. 51*, line 1 and prior half of line 2; 38. 23^c-27^b; 39. 36^x-37^b; 42. 9; 44. 11^{ab}; 47. 57^c-58^b; 49. 12^a-13^b and 79^{cd}; 52. 15-17, and 18^d-20^a; 54. 3^{cd}, and 9^{cd}; 55. 15; 56. 59^{ab}; 57. 9^d-36^a; 59. 4^{cd}, 59^{cd}, 131^{cd}, and 139^{ab}; 60 from च्च (in 19^c) up to परिनि (in 20^a), and 52^{cd}; 64. 24^{cd}; 70. 1; 73. 9; 74 from मानवेषु (in 20^c) up to प्रदहेत (in 21^b); 75. 10^d-12^a; 81. 22^c-23^b, and from 37^a up to नित्यं (in 38^a); 83. 13; 84 from त्र (in 52^a) up to कृशा (in 53^a); 89. 16^a-17^b; 92 from यो न (in 2^a) up to र (in 2^b); 94. 11^c-12^b; 95. 5; 104. 41; 105. 46^c-47^b; 106. 18^{cdex}; 110. 17^c-18^b; 117. 7^d; 122 from वसूनां (in 31^b) up to वरुणो (in 43^a), and from कामा (in 54^d) up to ख्यातं (in 55^a); 124. 47^c-47^c; 125. 1^b-2^a; 126. 7^{bc} and 50^{cd}. — The shared haplographical omissions are : 12. 47. 80*, lines 1-2 (with Ś₁ K_{1-3.5} D_{1.4}); 36. 5^c-6^b (with Ś₁ K_{1.2.4} D₇); 47. 52 (with Ś₁ K_{1.3.5} D₄); 67. 17^c-18^b (with Ś₁ K₁); 87. 18 (with Ś₁ K_{1.4}); 84. 41 (with Ś₁ K_{2.4.5} D₂); 68. 15 (with K_{2.4} D₁); 55. 7-9 (with K₂); 32. 15-17 and 40. 22 (both, with K₅); 63. 4^{ab} and 69. 39^d-40^a (both, with B₁); 39. 40^d-41^c (with B₅ D_{a1}); 70. 26^c-27^d (with D_{a2}); 78. 26 (with D_{1.6}); 26. 35 (with T₂); 59. 82^c-84^b (with G₁); 80. 15^c-16^b (with G₂); and 66. 7 (with G₄ M_{1.3}). The shared non-haplographical omissions are : 12. 55. 12^{cd} (with Ś₁ K_{1.4} D₄); 10. 26^{cd} (with K₃ D₄); 101. 33^{ab} (with K₅ V₁ B D_a D_n D_{2.3.5.6}); 79. 33^{cd} (with D_{n2}); and 29. 29^{cd} (with D₄).

As to omissions in the Āpaddharma, D₈ presents 16 solitary omissions out of which only 4 are haplographical; and 9 shared ones, out of which 8 are haplographical. The details are : solitary haplographical : 12. 137 from आहुः (in 57^d) up to दुःखं (in 59^a); 139. 69; 149 from रूप (in 86^a) up to पश्यथ (in 87^b); and 160. 68^c-69^d. Solitary non-haplographical : 12. 131. 2^c-3^d; 133. 7^a-8^b; 139. 6^a-8^c, 27^{ab}, and from हं (in 76^d) up to मतिः (in 77^b); 141 from the initial ref. up to महा (in 2^a); 143. 5; 148. 11^c-24^c; 149. 16^b-18^c; 159. 53^{ab}; 160 from था (in 18^b) up to महः (in 21^b), and from ति (in 70^d) up

o चेस्वाकु (in 72^a). The shared haplographical omissions are : 12. 150. 8^{cd} (with Ś₁ K_{1.2} D₁); 136. 136^{cd} (with K_{2.4} Dn₃ D₁₋₃); 149. 70^{ab} (with K_{3.5} V₁ B₀₋₂ Da Dn_{1.n3} D_{2.5} G₁); 143. 2^a-3^b (with Dn₁ D_{3.5.7} T₁ G_{2.5}); 139. 48-49 (with D₃ M_{2.4}); 138. 50-52^d (with D₃); 155. 8 (with D_{4.5.7}); and 137. 64^c-65^d (with G₂). The shared non-haplographical omission, per contra, is just one : 160. 61 (with Dn_{1.n3}).

Turning finally to omissions in the Mokṣadharmā, the solitary haplographical omissions in D₃ are 16, and solitary non-haplographical 12. The shared haplographical are 17, and the shared non-haplographical are just 3. The details are : solitary haplographical : 12. 183 from अव (in 11²) up to क्लेशादिभि (in 11⁴); 190. 7-8 ; 192. 124-125 ; 207 from नृणां (in 19^c) up to स्पर्शजं (in 22^c); 209. 11^a-12^b ; 254. 47^c-48^b ; 258. 9^c-10^b ; 269. 11^{ab} ; 271 from निःसरणं (in 36^d) up to स्थानं (in 37^c); 275. 8^b-9^c ; 284. 38^b-39^c ; 292. 48^a-49^b ; 294. 33^c-34^b ; 295. 8^c-9^b ; 306 from दर्शयन्वै (in 82^c) up to र्शनं (in 83^d); and 315. 1^c-2^d. Solitary non-haplographical : 12. 187 from स्तानि (in 34^c) up to यत्तं (in 35^c), and from कृतं (in 45^a) up to the second लिप्य (in 46^b); 218 from मासुरीं (in 4^a) up to तथा (in 31^c); 234 from धर्मेणु (in 25^d) up to चारिणः (in 26^b); 250. 27^c-29^d ; 272. 2^{cd} ; 276 from तान्स (in 12^c) up to श्रमाणां (in 13^b); 305 from प्रेत्यनुत्तमम् (in 5^b) up to श्र्यां (in 6^b); 311. 9^b-10^c ; 315. 56^c-57^d ; 316 from वृत्तो (in 9^c) up to क्रोधा (in 11^a); and 334. 17. The shared haplographical omissions are : 12. 258. 68 (with Ś₁ K_{1.2.4} D_{1.4}); 280. 20^a-21^b (with K_{1.2.4} V₁ B_{0.6-9} Da_{3.a4} D_{2.3.6}); 291. 19 (with K₁ Da₄); 293. 4^{at} (with K_{2.4} D₅₁ D₇ G_{1.2}); 240. 10^{ef} (with K₄ B₃ Dn_{1.n4} Ds₁ D_{2.3}); 251. 2 (with K₄ Ds₁); 326. 45^{ab} (with K₆ B₀ Dn_{1.n4} Ds₃ D_{2.3}); 308. 154^{cd} (with B_{0.9} Da₃ Dn_{1.n4} D_{2.3}); 262. 21^a-22^b (with Dn₁ Ds₃ D_{2.3}); 303. 9^c-10^b (with Dn_{1.n4} Ds₃); 266. 7^{ab} (with Ds₁ D_{2.5} G₂); 289. 7^d-8^a (with Ds₁ D_{5.7}); 302. 7^c-8^d, 305. 4^{cd}, 7. 10 (all, with Ds₁); 216. 6 (with D₆ M₁); and 277. 29 (with D₆). The shared non-haplographical omissions are : 12. 254. 12^{ab} (with K₄ V₁ B_{0.6} Da₃ Dn_{1.n4} Ds₃ D_{2.3}); 27. 29^{ab} (with K₇ D_{4.5.9}); and 305. 19^{cd} (with Dn_{1.n4} D₂).

Of Appendix passages, D₃ gives No. 4 in the Rājadharmā, and Nos. 28 and 32 in the Mokṣadharmā. Other details can be passed over.

D₉

Poona, Bombay Govt. Collection (deposited at the Bhandarkar Oriental Research Institute, No. 65 of 1882-83. The MS. gives all the three sub-sections ; but as the Rājadharmā is quite fragmentary it was not used for this edition. The Āpaddharmā, written in Devanāgarī characters on old country paper, is somewhat damaged. Folios 58 (also numbered 155-212), with the concluding folio missing. Lines 11-12 per page, and 40-44 letters per line. Occasional corrections in the margins. Margins ruled with double black lines, and śloka numbers and colophons marked with red-chalk. — The Mokṣadharmā is in two sections, written in two different hands. A few missing folios

at the end are restored by a modern hand. Folios 1-125 and 126-217, with twelve lines to a page, and 50-55 letters to a line. Margins ruled in double black lines, and red chalk occasionally used. Both the sub-sections are undated, but are fairly old in appearance.

In the Āpaddharma, D₉ gives very few star-passages, the actual number being 1 out of a total of 154. Of these, 399* is given by D₉ alone, while 384* is shared with K₃ only. There are four instances of NS minus Primary ŚK sharers, 318*, 382*, 395 and 423*; one of NS minus M, 429*; one of NS minus TG, 377*; one of NS minus ŚK with several D MSS., 411*. Finally, we have two instances, 324* (with Ś₁ K_{1.2} D_{1.4}) and 412* (with Ś₁ K V₁ Da Dn_{1.n3} D_{1-4.7.8} T G₅), where, amongst the sharing MSS., the B group is conspicuous by its absence.

In the Mokṣadharmā also, D₉ behaves somewhat erratically but not without significance. It offers, for instance — besides a star like 655* (shared with K₇ alone) — several sporadic star-sharing groups of MSS., out of which there is a section of 1 (namely, 467*, 560*, 757*, 758*, 762*, 784*, 791*, 821*, 829*, 855*, 863*, 880*, 899* and 909*) having K₇ D₄ as the identical sharing pair. Then we come across cases like 812*, 830* (both, with K₇ D₄ T G_{1-3.6} [G₁ om. in 830*]), or like 489* (with K₇ Da₃ D₄ M_{1.6}), with a few sharers from the S Recension; while others, like 704* and 705*, have as sharers exclusively N MSS. like K₇ Dn_{1.n4} (Dn₁ om. in 705*) D₃ D_{4.6} but what is curious to note is that none of these sporadic cases has any B group sharers. Besides there are stars like 461*, 478*, 484*, 486*, 494*, 561*, 693*, 708*, 785*, 793*, 876* and 898*, which have a large number of N Recension sharers; also like 667*, 779*, 804*, 828*, 831*, 832*, 852*, 911*, 914* and 915*, which have either NTG, or NS sharing MSS.; but, all of them, without any B group sharers, except B alone in 494*, and B₃ in 693*. Next, there are regular N Recension stars like 490*, 756*, 882* and 901*; NS minus Primary ŚK sharing groups as in 464*, 469*, 477*, 502*, 532*, 569*, 627*, 659*, 672*, 673*, 714*, 724* and 734*; as also NS minus M as in 788*, 798*, 860*, 861*, 892* and 902*. The remaining cases of D₉ stars in the Mokṣadharmā represent, generally, the N minus Primary ŚK group, as in 488*, 509*, 531*, 650*, 716* and 736*.

Turning to omissions in D₉, in the Āpaddharma, it offers 18 solitary omissions, 10 of which are by haplography. These are — by haplography — 12. 137. 22^c-25^b, and 82^d-83^a; 138. 1^c-2^b; 142. 31^a-32^b; 144. 10^c-11^b; 145. 9^c-10^d; 148. 30^b; 160. 13^a, 14^a, and 81^b; and 163. 7^c-8^d. Without haplography, we have: 12. 132. 12^a-13^b; 136. 145^d; 137. 21^a; 145. 4^e; 149. 101^c-102^b; 150. 5-8, and 16; as also 162. 20^a. The shared omissions are 5, of which 4 are by haplography. These latter are: 12. 16. 12^a-13^b (with K_{2.4} D₁); 136. 89^c (with K₃ B₀ D₇ T G_{1.2.5} M); 139. 49 (with D₅) and 140. 11^c-12^b (with T₁ G₅). Without haplography: 12. 136. 104^c (with K₇ D₄) — In the Mokṣadharmā, we have 11 solitary omissions, 6 of which are by haplography

nd 57 shared omissions, of which 38 are by haplography, and 19 without it. The instances are : solitary, by haplography : 12. 224 from विदो (in 50^b) up to कर्म (in 51^a) ; 84 from श्रेष्ठ (in 2^c) up to नर (in 3^d) ; 287 from दारम्भः (in 40^c) up to विपश्चि (in 41^b) ; 108. 129, and 131-132 ; and 313 from य राजा (in 6^c) up to अनुज्ञा (in 8^a). Solitary and without haplography are : 12. 286. 38^b-39^c ; 309 from दर्शिनः (in 54^d) up to पन्थि (in 56^a) ; 28 from भव्येश (in 5^a) up to महर्षिभिः (in 6^b) ; 347. 8^b-9^b ; and 351 from परमां (in 5^d) up to संशयः (in 352. 9^b). Shared, by haplography : 12. 246. 13^{cd} (with Ś₁ K_{1. 2. 4. 7} B_{8. 9} Da_{3. a4} D₄₋₇) ; 280. 5^{cd} (with K_{1. 2. 4. 7} D₄ T₁) ; 217. 4 (with K_{1. 2. 6. 7} D₇ G_{1-3. 6}) ; 200. 41^c-42^b (with K_{2. 4. 7} Da_{3. a4} D₅) ; 292. 48^{ab} (with K_{2. 4. 7} D₇) ; 254. 29^{cd} (with K_{2. 7} D_{4. 7} G₁) ; 317. 12^{ab} (with K_{2. 7} D_{4. 7} G_{2. 3}) ; 173. 44^{ab} (with K_{4. 7}) ; 297. 9^{cd} (with K₇ V₁ B_{0. 3} Dn₄ D_{4. 5. 7} T G_{1-3. 6}) ; 290. 6^{cd} (with K₇ B₉ Da_{3. a4} D_{3. 4}) ; 265. 5^{cd} (with K₇ B₉ Da_{3. a4} D₇ T₁ G₂) ; 237. 12 (with K₇ D_{2. 4}) ; 335. 79^{bc} (with K₇ D₄ G₆) ; 181. 18^{ab}, 190. 10^c-11^b, 196. 21, 198. 7, 202. 30-31, 207. 8^c-9^b, 214. 6, 219. 1^a-3^b, 261. 36-37, 290. 46^{ab}, 312. 28^c-29^b, and 313. 17^c-18^b (all, with K₇ D₄) ; 224. 3^d-54^a, and 277. 26 (both, with K₇ D₆) ; 173. 32^{ab} (with K₇ D₇) ; 272. 17 (with K₇ T₁ G₁) ; 183 from अव (in 11³) up to तपै (in 11⁴), 184. 1^{cd}, 185. 12^f-14^a, 221. 1^c-62^d, 277. 21-22, 293. 2^{ab}, 316. 35^{cd}, and 344. 3^a-4^b (all, with K₇) ; and 187. 53^{ab} (with B₉ D₄). Shared non-haplographically : 12. 337. 38^{cd} and 338. 18^{cd} (both, with K_{1. 2. 7} D₄ G₁) ; 177. 29^{ab} (with K₇ D_{4. 5. 8}) ; 331. 5^{ab} (with K₇ D_{4. 5}) ; 247. 11 (with K₇ D₄ T₁ G_{1-3. 6}) ; 177. 37 (with K₇ D₄ M_{1. 6. 7}) ; 183. 10⁹, 184. 10⁴ (from ब्रह्मर्षि up to लब्धेन वा), 220. 47, 235. 1, 292. 36^{de}, 294 from तत्त्व (in 34^d) up to च त्र (in 34^f), 318. 7^{cd}, 327. 92^c-93^b, 332. 21^{cd}, and 336. 17^{ab} (all, with K₇ D₄) ; 256. 10^{ef}, and 299. 1^{ab} (both, with K₇) ; and 309. 33^a (with D₄).

There is no Appendix passage to the Āpaddharma sub-section. There is, in the Mokṣadharmā, only one Appendix passage in D₉, No. 28, given by D₉ along with the N Recension (Ś₁ missing). Other details of D₉ are passed over.

This concludes our detailed description of the entire N Recension. We next turn to the S Recension, divided into Telugu, Grantha, and Malayālam versions.

T₁

Tanjore, Sarasvathi Mahal Library, No. 11811. It is a palm-leaf MS. (size 8" × 1") written in Telugu characters, giving the entire Śāntiparvan : Rājadharmā, folios 1-159 ; Āpaddharma, folios 159-204 ; Mokṣadharmā, folios 204-400 . The MS. is undated. For the first seven adhyāyas of the Rājadharmā, through an oversight on the part of the collator, the *v. l.* from Tanjore Library MS. No. 1380 (which is a Devanāgarī MS.) have been recorded in the Critical Apparatus as printed in the edition. The mistake was facilitated by the circumstance that No. 11811 omits adhy. 1. The *v. l.* from the MS. No. 11811 for adhyāyas 2-7 have now been given in the Addenda and Corrigenda at the end of this volume.

In the Rājadharmā, T₁ gives the following star-passages, most of them belonging to the S Recension as a whole, with D₇ normally superadded : 13*, 14*, 21*, 26*, 27*, 29*-32*, 35*, 47*, 62*, 88*, 109*-111*, 122*, 126*-129*, 134*, 141*, 142*, 144*, 153*-155*, 157*-159*, 163*, 164*, 166*-169*, 173*, 175*, 178*-181*, 184*, 185*, 187*-194*, 198*-201*, 203*, 208*-210*, 223*-226*, 228*, 230*, 232*, 236*, 239*, 242*-245*, 247*, 252*, 254*, 259*, 260*, 267*, 268*, 272*-274*, 277*-283* and 289* ; while the following are shared by S minus M : 16*, 41*, 53*, 69*, 74*, 171* and 195* . The following are shared with NS minus M : 73*, 79*, 80*, 248* ; the following by NS minus Primary ŚK : 33*, 39*, 42*, 43*, 56*, 70*, 76*, 97*, 104*, 147*-149*, 206*, 211*, 212*, 214*, 217*, 219*, 220*, 250*, 251*, 256*, 258*, 290* and 293* ; the following by NS minus Primary ŚK and M : 121* ; the following by NS minus BM : 86*, 261* ; the following by NS minus ŚK : 246* ; the following by NS minus ŚK and B : 207* ; the following by NS with a few exceptions : 117*, 118* and 221* ; and the following with N : 146* . Lastly, we enumerate stars in T₁ with a few sporadic sharers : 54*, 60*, 64*, 77*, 83*-85*, 87*, 91*, 96*, 99* and 182* . — In the Āpaddharma, T₁ shares the following star-passages with the entire S Recension, with D₇ normally superadded : 315*, 389*, 417*, 418*, 438*, 442*, 444*, 446* and 449* ; as also, 421* (with S plus D_{5.7}) ; 343* (with S minus G₁ plus D₇) ; 313* (with S plus D_{4.7} minus G₁) ; and 427* (with S plus D₇ minus M₄) . The following are shared by S minus M plus D₇ : 303*, 320*, 405*, 406* and 424* (G₁ being absent in the last) ; as also, 318*, 395*, 409* and 423* (all, with NS minus Primary ŚK) ; 429* (with NS minus M) ; and 412* (with NS minus B G_{1.2} M) .

In the Mokṣadharmā, T₁ shares the following stars with the entire S : 636*, 729*, 730*, 742*, 744*, 748*, 800* and 811* ; while the following, with S plus D₇ : 462*, 466*, 468*, 470*, 483*, 485*, 492*, 547*, 586*, 588*, 634*, 670*, 674A*, 683* ; as also, 457* (with S plus K₆ D₃₂ D₇) ; 508* (with S plus D_{5.7}) ; and 889* (with S plus V₁ B_{6.8} D₇) ; the following with S minus M : 703*, 745*, 746*, 749*, 752*, 794*, 806*, 807*, 816*, 817*-820*, 822*, 823*, 886* ; as also 676*, 677* and 688* (all, with S minus M [except M₅]) . The following with S minus M plus D₇ : 476*, 481*, 548*, 637*, 639*, 682*, 778*, 781*, 837*, 839*, 842*-845*, 847*, 849*, 850*, 853*, 854*, 865*, 867*, 871*, 873*, 874*, 877*, 879*, 885* ; as also 812* (with S minus M plus K₇ D_{4.9}), 473* (with S minus M_{1.6.7} plus D₇), and 835* (with S minus M plus D₃₂ D₇) ; besides 523* (with S minus G₂ M plus D₇), 487* (with S minus G₃ M_{1.6} plus D₇), 529* (with S minus T₂ M plus D₇), 699* (with S minus G₂ M_{1.6.7}), 512* (with S minus G₂ M_{1.6.7} plus D₇), 700* (with S minus M_{1.5.6}), 702* (with S minus M_{1.6.7}), 802* (with S minus M_{1.5.7}), 585* (with S minus M_{1.6.7} plus D₇), 603* and 632* (both, with S minus M_{1.7} plus D₇), 628* (with S minus T₂ M_{1.7}), 759* (with S minus T₂ G₂ M₆ plus D₇), 890* (with S minus G₁ plus D₇), 733* (with S minus G_{2.6} M_{1.5.6}), and 678* (with S minus G_{2.3} M_{1.6.7} plus D₇) .

Next, we have star-passages shared with NS minus Primary ŚK, the instances being : 64*, 469*, 477*, 502*, 532*, 555*, 569*, 627*, 659*, 672*, 673*, 687*, 724*, 734*, 903* and 859*; besides 714* (NS minus Primary ŚK T₂), 914* (NS minus Primary ŚK B T₂), 667* (NS minus Primary ŚK G₂ M_{1.6.7}), and 772* (NS minus Primary ŚK M). The following are shared with NS minus M : 524*, 556*, 636* (except M₇), 688*, 798*, 840*, 860*, 861* and 892*; the following by NS minus T₂ M : 902*; the following by NS minus ŚK G_{1.2} : 610*; and the following by NS minus B : 828*, 831*, 832* and 852*. Star-passage 906* is found in T₁ alone, while the rest are more or less sporadic : 856* (with K_{1.2.4} D₇ T₂ G_{1-3.6}); 830* (with K₇ D_{4.9} T₂ G_{2.3.6}); 841* (with D_{a4} D_s D₇ G_{3.6}); 463* (with D₇ T₂); 875* (with D₇ G_{1.3.6}); 903* (with D₇ G_{3.6}); 507* (with D₇); 886* (with T₂ G_{1-3.6}); 721*, 731* (both, with T₂ G_{1.3}); 723*, 725* (both, with T₂ G₁₋₃); 761* (with T₂ G_{3.6}); 740* (with T₂ G₃); 711* (with G_{1.3}); 825*, 896*, 900*, 910* (all, with G_{3.6}); and 732* (with G₃).

Turning to omissions in T₁, in the Rājadharmā, it presents 10 solitary omissions, 2 of them by hapl.; while it presents 31 shared omissions, 14 of them by hapl. The instances are : solitary with haplography : 12. 24. 15^c-16^d and 82. 6^c-7^d. Solitary without haplography : 12. 28. 14^c-16^b; 29. 39^b, 45^b, 55^b; 114 from रन्ती (in 2^a) up to पुरा (in 2^b); 122 from प्युदा (in 1^a) up to पुरा (in 1^b); 123 from रन्तीम (in 10^a) up to पुरातनम् (in 10^b); 124 from प्युदा (in 18^a) up to पुरा (in 18^b). Shared haplographical : 12. 59. 38^a-39^b (with Ś₁ K_{1.2.4} D_{1.7}); 16. 15^c (with K_{1.4} D_{1.4.7} G₃); 84. 35 (with K₃ D_{4.7}); 47. 76*, lines 1-2 (with K₅ D₇ T₂ G_{1.2} M₂); 10. 22^a (with B₁ D₇ G); 47. 79*, lines 3-4 (with D_{6.7} T₂ G_{1.2}); 55. 11 (with D₇ T₂ G M); 64. 2 (with D₇ T₂ G M_{1.3}); 47. 80*, lines 1-4 (with D₇ T₂ G_{1.2}); 116. 19-20 (with D₇ G₄); 5. 4^a and 14. 23 (both, with T₂ G M); 125. 16^{cd} (with T₂ G_{2.4}); and 47. 79*, lines 7-10 (with G₂). Shared non-haplographical : 12. 101. 26^{ab} (with D₇ T₂ G M); 49. 41^{ef} (with D₇ T₂ G); 122. 282*, line 3 (with T₂ G_{1.2.4} M₃); 29. 121^b, 128^c, 136^b (all, with G); 29. 73, 86^b, 92^b, 97^b, 103^c, 112^b (all, with G_{1.3.4}); 47. 91*, line 1 (with G_{1.2}); 29. 63^b and 80. 2^a-4^b (both, with G₃); and 120. 41^{ab} (with G₄). — In the Āpaddharmā, T₁ presents only 12 shared omissions, 4 of them haplographical, and 8 without haplography, the instances being : haplographical — 12. 136. 89^{cd} (with K₃ B₀ D_{7.9} T₂ G_{1.2.5} M); 152. 7^b (with D₇ T₂ G_{1.2.5} M); 140. 11^c-12^b (with D₉ G₅); and 139. 68 (with G₅). Without haplography : 12. 133. 1^a-3^c, 165. 28^{ab}, and 161. 37^a (all, with D₇ T₂ G_{1.2.5} M); 138. 41-43 (with D₇ G_{1.2.5}); 153. 11^b (with D₇ G₅); 129. 5^{ab} (with T₂ G_{1.2.5} M); 136 from रन्ती (in 18^a) up to पुरा (in 18^b); and 150 from रन्ती (in 1^a) up to पुरा (in 1^b) (both, with G₅).

In the Mokṣadharmā, T₁ offers 39 solitary omissions, 22 of them by haplography; and 48 shared omissions, 19 of them by haplography. The details are : solitary haplographical : 12. 168. 18^b; 172. 28; 173 from अधिष्ठाय (in 15^a) up to भुज्जते (in 15^b);

187. 22^e-24^b; 192. 101-102; 199. 2^d-3^a; 214 from ब्रह्म (in 8^b) up to कथं (in 8^e); 218. 4^a-6^b; 221. 17-19; 223. 21; 224. 3^d-5^e; 228. 37; 258. 3^{ab}; 273. 48^b-49^a; 277. 42-43; 289. 31^e-37^b; 290. 6^a-8^b; 306. 73^{bc}; 327. 65^{cd}; 328. 22^a-23^b; 336. 46^a-47^b; and 339. 9. Solitary non-haplographical: 12. 177. 5^a-6^b; 192. 41, 44; 214. 12^b-13^b; 254. 44^{ab}; 258. 36^e-37^d; 326. 55^a-57^b; 327. 50^a-51^b; 329 from रो: प्रा (in 47¹) up to कुरु (in 47³); 330. 45^{ab}; 332. 10^{cd}; 335. 51^d; 343. 8^e; 344. 4^a-5^d; 351 from परमां (in 5^d) up to द्विज (in 6^b); 352. 1^{cd}; and 353. 7^b. Shared haplographical: 12. 305. 3^{ab} (with K_{1.2.4.7} V₁); 286. 17^{cd} (with K_{1.2.4} B₀ Da₃. a₄); 170. 7 (with K₂ T₂ G_{1-3.6}); 262. 42^{ab} (with K₄ B₉ D_{5.7} T₂ G₁₋₃ M_{5.7}); 216. 5-6 (with K₆); 297. 9^{cd} (with K₇ V₁ B_{0.8} Dn₄ D_{4.5.7.9} T₂ G_{1-3.6}); 265. 5^{cd} (with K₇ B₉ Da₃. a₄ D_{7.9} G₂); 295. 9^{cd} (with K₇ B₉ Da₄ D₇ G_{1.6}); 272. 17 (with K₇ D₉ G₁); 225. 5^c-7^b (with D₄); 329 from परोक्ष (in 17²) up to भागम् (in 18²) (with D₅); 200. 12^e-14^b (with D_{6.7} G_{1-3.6}); 168. 19^{cd} and 217. 33 (both, with D₇ T₂ G_{1-3.6}); 220. 60^e-61^d (with D₇ G₂); 331. 3^a-4^b (with D₇); 200. 8^e-9^d (with G₁); and 254. 47^e-49^b as also 269. 12^{cd} (both, with G₂). Shared non-haplographical: 12. 306. 40^{cd} (with K_{2.7} Ds₁); 247. 11 (with K₇ D_{4.9} G_{1-3.6}); 169. 12^{ab} (with D₇ T₂ G_{1-3.6} M_{1.5.7}); 194. 10^e-11^d; 210. 24^{ef}; 216. 15, 16^{ef}; 314. 5^{cd}; 326. 105^{ef} (all, with D₇ T₂ G_{1-3.6}); 312. 24^{ab}; and 330. 64^{cd} (both, with D₇ T₂ G_{1.3.6}); 187. 19^{cd}; 308. 19^{cd}; 337. 40^{ef} (all, with D₇ G_{3.6}); 177. 38^{ab} (with T₂ G_{1-3.6} M₅); 213. 11^{ab}; 256. 22^{cd}; 326. 34, 70^{cd}; 335. 4^{cd} (all, with T₂ G_{1-3.6}); and 306. 36^d-37^a (with T₂ G_{1.3.6}); 292. 31^{cd} (with T₂ G_{3.6}); 173. 12^{ab}; 241. 7-8 (both, with G_{1.3.6}); 284. 12^{cd} (with G_{1.3}); 316. 51-52 (with G_{1.6}); 177. 33^{b'} (with G_{2.3.6}); 306. 75^{cd} (with G₃); and 292. 16^e-24^d (with G₆).

As to transpositions in T₁, in the Rājadharmā, there are 11 cases, D₇ being present amongst the sharers in all except two; while the M version is absent from four of them, and G from one. So also, 12. 68. 15 and 16, 27 and 28, and 111. 11 and 12 are found in NS with a few exceptions. — In the Āpaddharmā, there are 7 cases, D₇ appearing in all of them. Three are sporadic, being limited to D₇ and one or two G MSS. as sharers; while 137. 62^{ab} and 62^{cd}, and 149. 91^{cd} and 92^{ab} are both found in D₇ T₂ G_{1.2.5} M. The remaining two, viz., 131. 10^{cd} and 10^{ef} as well as 157. 3^{ab} and 3^{cd}, are found in the S Recension with the addition of a couple of sporadic N MSS. in the first, and of V₁ B Da D_{5.7} in the second. — In the Mokṣadharmā, there are, in T₁, 26 cases of transposition, most of which have sharers confined to T and G versions, as for example, 12. 254. 22^{ab} and 22^{cd}, 320. 14 and 15, and 322. 23 and 24 (all, with T₂ G_{1-3.6}); 271. 39^{cd} and 40^{ab} (with T₂ G₁₋₃); 289. 62^e and 62^d, and 292. 26^{ab} and 26^{cd} (both, with T₂ G_{1.3.6}); and 177. 34^{ab} and 34^{cd} (with T₂ G_{2.3.6}); besides, with the addition of D₇ to the sharing group, 327. 27^{ab} and 27^{cd} (with D₇ T₂ G_{1-3.6}), and 308. 131 and 132 (with D₇ T₂ G_{1.3.6}); and, with the addition also of one or two MSS. from the M version: 216. 20^{cd} and 21^{ab} (with D₇ T₂ G_{1-3.6} M_{5.6}); 203. 32^{ab} and 32^{cd} (with D₇ T₂ G_{1-3.6} M_{5.7}); 203. 11 and 12 (with D₇ T₂ G_{1-3.6} M₅); 212. 50 and 51 (with D₇ T₂ G_{1.3.6} M_{5.6}); 243. 3 and 4 (with T₂ G_{1.3.6} M₅); 259.

28 and 29 (with T_2 G_{1-3} M_7); 259. 21 and 22 (with D_s T_2 G_{1-3} M_5); and 184. 5 and 6 (with D_7 T_2 $G_{2, 3, 6}$ M_5). In the next three cases of transposition, T_2 does not appear as a sharer : 338. 3 and 4 (with D_7 $G_{1, 3, 6}$); 336. 69 and 70 (with $G_{1, 3, 6}$); and 308. 24 and 25 (with D_7 $G_{3, 6}$). There are only three cases of transposition where the sharers have adequate representatives of N Recension : 254. 12^{ab} and 12^d (with $K_{1, 2, 6, 7}$ B_{7-9} D_{34} $D_{4, 7, 9}$ T_2 $G_{1-3, 6}$ $M_{1, 5-7}$); 326. 37^{cd} and $37^{e'}$ (with $K_{1, 4, 7}$ $D_{4, 7, 9}$ T_2 $G_{1-3, 6}$); and 331. 5^{ab} and 5^{cd} (with $K_{1, 2, 4}$ V_1 D_7 T_2 $G_{1-3, 6}$: the B version being unrepresented in the last two). Finally, the following two cases have sporadic sharers, viz., 286. 2^c and 2^d (with $D_{4, 9}$); and 187. 11^{ab} and 11^{cd} (with T_2 G_2).

As to the Appendix passages, Nos. 1, 2, 3, 8, 9, 10, 11, 12, and 13 are found in T_1 , shared with D_7 S ; while No. 4 is shared by D_7 T $G_{1, 2}$. App. I, No. 5 and No. 7 are absent in T_1 ; while No. 6 is found in T_2 alone. There being no Appendix passage in the \bar{A} paddharma, we find in T_1 , in the Mokṣadharmā, Appendix I, No. 17B (with D_7 T_2 $G_{1-3, 6}$ M_5), No. 31 (with D_7 T_2 $G_{1-3, 6}$), and No. 32 (with $K_{1, 2, 4, 6}$ V_1 B_{6-9} $D_{3, 24}$ $D_{n1, n4}$ D_s $D_{2, 3, 5, 7, 8}$ T_2 $G_{1-3, 6}$ — \acute{S}_1 D_6 missing). — The additional colophons peculiar to the S recension (and found in T_1 along with D_7) are inserted after 12. 59. 85 (in the Rājadharmā), after 12. 162. 26 (in the \bar{A} paddharma), and after 12. 322. 12 (in the Mokṣadharmā). Addl. colophons, shared by NS minus Primary $\acute{S}K$, occur, in the Rājadharmā, after 12. 117. 21, 125. 19, and 126. 26 ; in the \bar{A} paddharma, after 142. 20 ; and in the Mokṣadharmā, after 12. 224. 31. The addl. colophon after 12. 39. 37 (in the Rājadharmā) and that after 12. 171. 475* (in the Mokṣadharmā), which are common to most MSS., have been already commented upon in the Notes. It is worth noting that the following three addl. colophons in the Mokṣadharmā — after 12. 315. 26, 318. 61, and 326. 71^{cd} — are found in the S MSS. excluding the M version.

T_2

Lahore, D. A. V. College, Lalchand Library (now transferred to Sadhu Ashram, Hoshiarpur, East Panjab), No. 3947. It is a palm-leaf MS., size $20\frac{1}{2}'' \times 2\frac{1}{2}''$, with 15 to 20 lines per page, and 85 letters per line. It is a complete MS. for the Śāntiparvan, containing all the three sub-parvans. At the end of adhy. 320, concluding the शुक्राभिषतन episode, however, the MS. records the श्लोकसंख्या of the complete शान्तिपर्व as 14,525 stanzas, and concludes the Śāntiparvan (see Crit. Ed., p. 1811), giving the day of the year (without mentioning the year) when the writing was concluded. Nevertheless, the MS. continues the remaining portion of the Mokṣadharmā to the end, probably copying it from some other MS. It cannot, however, be said whether there is a difference in the two handwritings. From this added portion, the text from 12. 336. 1 up to 339. 21 is lost on a missing folio. Date uncertain.

As T_2 has a close affinity with T_1 , only the points where T_2 diverges from T_1

will be here recorded. Stars given by T₂ but absent in T₁, in the Rājadharmā, are : 19*, 58*, 170* and 175*, (these being found in T₂ alone); 165*, 196* and 240* (all, shared by T₂ with G₁); and 92* (with D₇); 294* (with K_{3.5} V₁ B Da Dn D_{2-6.8} G_{1.2.4} M_{2.4}); 46* (with K₅ V₁ B Dn D_{1-3.5} 6.8); 222* (with NS minus Primary ŚK); and 18* (with D₇ G₁ M). — In the Āpaddharmā, T₂ alone has the following stars : 344*, 390*, 392* and 450*; while it has G₁ alone as its sharer in 431*. It shares 353* with K₅ B₄ Dn_{1.n3} D_{2.3.8}, and 411* with V₁ B Da Dn₁ D_{7.9} G_{1.2} M. In other respects, T₂ agrees with T₁. — In the Mokṣadharmā, T₂ alone has the following star-passages : 456*, 474*, 495*, 656*, 686*, 741*, and 773*. In five other cases, it has the following star-passages absent in T₁, namely : 779* (with K_{1.4} V₁ D₃₂ D_{4.7.9} G_{1.3.6}); 545* (with K₆ B₆ Dn_{1.n4} D₈ D_{2.3.5-8} G_{1-3.6} M₅); 878* (with D₇ G_{2.3.6}); 883* (with G_{1.2}); and 662* (with G₂ M_{1.5-7}). In other respects it agrees with T₁.

Turning to omissions, in the Rājadharmā, T₂ has 4 solitary omissions by haplography : 12. 13. 4^{cd}; 38. 46-47; 47. 53; and 111. 23; together with 3 solitary omissions without haplography : 12. 29. 12^{ab}; 52. 10-11; and 68. 2^d. Of shared omissions, T₂ gives 12 by haplography : 12. 28. 19-20 (with Ś₁ K_{1.2} M₂); 66. 8 (with K₃ V₁ B₂); 47. 79*, lines 7-8 (with V₁ B_{0.1.3-5} Da D_{2.3.5-7}); 47. 48 (with D₂); 29. 52 (with D₇ G₁); 26. 35 (with D₈); 13. 3, 15. 21^{cd}, and 39-40, 21. 6^d-8^c, 68. 32^d-33^a, and 86. 27^d-29^c (all, with G₁). There are finally, 8 omissions in T₂ which are shared, but without haplography : 12. 14. 35 (with D₇ G₁); 68. 13^{cd} (with G_{1.4}); 16. 13^{cd}, 19. 5^d-6^c, 23. 11^{ab}, 24. 2^{ab}, 103 from क्वचैः (in 12^a) up to भानुभिः (in 12^b) (all, with G₁); and 109. 4^b-5^d (with G₂). — In the Āpaddharmā, there are, as peculiar to T₂, one solitary omission by haplography, viz., 12. 138. 43^{cd}, and one without haplography, viz., 137. 35-36; also there are found five shared omissions, of which two, viz. 12. 148. 23^{ef} (with K₄ B₂ Da₁ Dn_{1.n3} D_{1.5.9}) and 151. 16^d-17^a (with G₁), are by haplography; and three without haplography : viz., 12. 160. 83^{cd} (with G₁ M), and 134. 6^c-7^d as well as 159. 45^{ef} (both, with G₁). — In the Mokṣadharmā, T₂ gives 23 solitary omissions, eight of which are by haplography; as well as nine shared omissions, five of which are by haplography. The details are : solitary haplographical — 12. 181. 8; 200. 37^{ab}; 218. 10-11; 228. 19^{ef}; 326. 28^c-30^b; 327. 93-94; 335. 38^{de}; and 342. 13^{cd}. Solitary non-haplographical : 12. 171. 13^{bc}; 179. 3^{ab}; 192. 40^{ef}; 217. 48-49, 51^{ef}; 261. 56^c-58^b; 267 from संनिपातो (in 30^a) up to यथैवो (in 32^a); 323. 33; 326. 33; 327. 74^d-75^d; 335. 64^{cd}; 347. 16^{cd}; 349. 15^{cd}; 350. 2^{ab}; and 352. 5^c-7^b. Shared haplographical : 12. 247. 11^{ab} (with Ś₁ K_{1.2.4}); 298. 24 (with K_{1.2.4} B₉ G₁); 284. 4^{cd} (with K_{1.2.4} G₁); 292. 40^{ab} (with K₁); 326. 3^c-5^b (with G₁); and 327. 76^{cd} (with M₃). Shared non-haplographical : 12. 271. 46^{cd} (with G₁); 340. 1-3 (with G₂); and 177. 33^{ab} (with M_{1.5-7}). Beyond the above recited omissions, which are absent in T₁, T₂ records the other omissions in common with T₁.

As to Appendix passages, T₂ alone gives App. I, No. 5 in the Rājadharmā, the MS. agreeing with T₁ in all the other characteristics.

G₁

Poona : The B. O. R. I. MS. Collection, No. 27. This MS. belonged to Shri. Shreeniwas Aiyangar, and was received as present to the Bhandarkar Oriental Research Institute through the good offices of the Yatirāj Mutt, Melkote. The MS. is written on palm-leaves (size $15\frac{1}{2}'' \times 2\frac{1}{4}''$) in Grantha characters; total number of folios 532; with 16-22 lines to a page, and 65 to 75 letters to a line. The MS. contains Parvans 12-18, of which the Śāntiparvan is given on fol. 1-229. The Rājadharmā sub-section occupies fol. 1 to fol. 96; the Āpaddharma, fol. 96 to fol. 126; and the Mokṣadharmā, fol. 127 to fol. 229. The MS. does not give, either here or at the beginning of the Mokṣadharmā, the उच्छृति episode (12. 340-353); but it is otherwise complete. The MS. is undated.

The MS. G₁, in the Rājadharmā, gives the following stars in common with the entire S Recension: 27*, 29*, 30*, 62*, 126*, 224* and 252*; there being a deficiency from S of G₃ in 260*, of G₃ M in 74*, and of M in 16* as well as in 53*; deficiency of G₄ and surplus of B₃ in 3*, of T₂ M and surplus of K_{2.4} in 60*, of M and surplus of Dn D_{2.3.6} in 54*, and of G₃ M and surplus of K₃₋₅ D_{4.7} in 64*. In the following 59 star-passages, D₇ is associated with S: 13*, 14*, 21*, 31*, 32*, 47*, 109*-111*, 122*, 127*-129*, 134*, 139*, 141*, 142*, 144*, 153*, 154*, 158*, 163*, 166*-169*, 173*, 175*, 178*-180*, 184*, 185*, 187*, 189*-194*, 199*-201*, 203*, 209*, 210*, 223*, 225*, 228*, 230*, 232*, 236*, 239*, 242*-245*, 247* and 259*; while the group D₇ S lacks T₁ G in 18*; T₂ in 35* and 159*; G₃ in 88*, 188*, 267*, 268*, 272*-274*, 277*, 279*, 280*-283* and 289*; G₃ M in 69* and 96*; G_{3.4} M in 83*-84*; T₂ G_{3.4} M in 85*, 87*, 91*, 99*, 155*, and 208*; M in 41*, M_{1.3.4} in 111*, M₂ in 198*, and M₄ in 164*. Where the sharers belong to both the N and S Recensions, in quite a large number of cases, the Primary ŚK MSS. are found to be absent, as in 33*, 39*, 42*, 43*, 56*, 70*, 76*, 97*, 104*, 117*, 147*-149*, 206*, 211*, 212*, 214*, 217*, 219*-222*, 250*, 251*, 256*, 290*, 293* and 294*. NS minus M is met with in 73* (with G₃ absent), and in 79* and 80* (both, with G_{3.4} absent). NS minus ŚK is illustrated in 246*; NS minus Primary ŚK and M in 121*; and NS minus B and M in 86* and 261*. The remaining cases include solitary sharers like T₂ in 165*, 196* and 240*, as also Dn, in 233*; and sporadic sharers as in 207* (with Dn D_{2.3.6.7} S). — In the Āpaddharma, G₁ shares the following star-passages with D₇ S: 315*, 389*, 417*, 418*, 421* (with plus D₅), 422*, 438*, 444*, 446* and 449*; the following with D₇ S minus M: 303*, 405*, 406*; the following with D₇ S minus M (except M₄): 427*; and the following with D₇ S minus T₂ M: 345*. The following two have sporadic sharers: 351* (with K₃ D₄) and 431* (with T₂). The remaining seven are: 318*, 395*, 409*, and 423* (all, with NS minus Primary ŚK);

411* (with NS minus ŚK T₁ G₂); 307* (with NS minus Primary ŚK and T M); and 429* (with NS minus M).

In the Mokṣadharmā, G₁ alone has the following star-passages: 719*, 824*, 834*, and 888*; while 883*, shared by T₂ G₂, may be considered as a sporadic case. There are, next, following two star-passages common to the S Recension exclusively 800* and 811*. S minus T₂ G_{2.6} M is illustrated in 711*, and S minus T₂ M_{1.7} in 628*; S minus G_{2.6} M in 721* and 731*; S minus G_{2.6} M_{1.5.6} in 733*; S minus G₂ M in 745*, 746*, 749*, 752* and 807*; S minus G₂ M_{1.6.7} in 699*; S minus G₂ in 696*, 744* and 748*; S minus G_{3.6} in 742*; S minus G₆ M in 723* and 725*; S minus G₆ in 729* and 730*; S minus M in 703*, 794*, 806*, 816*, 818*-820*, 822*, 823* and 886*; S minus M_{1.5.7} in 802*; and, finally, S minus M_{1.6.7} in 688* and 702*. The S Recension, with D₇, is the sharer in 462*, 466*, 468*, 483*, 485*, 492*, 547*, 586*, 588*, 634* and 670*. D₇ S minus M is illustrated in 637*, 639*, 837*, 839*, 842*-844*, 847*, 849*, 850*, 853*, 854*, 865*, 867*, 871*, 873*, 874*, 877* and 885*. D₇ S minus M_{1.6.7} are sharers in the following star-passages: 473*, 481*, 543*, 548*, 585* and 688*, as well as in 512*, 676* and 677* — the last three lacking also G₂. D₇ S minus M_{1.5.6} is instanced in 476* and 700*, while D₇ S minus M_{1.7} in 603* and 632*. Next, we find D₇ S minus G₂ M in 523*, 778*, and 781*; while D₇ S minus T₂ M are the sharers in 529*, and minus T₂ G₂ M in 875*. D₇ S minus G₃ M_{1.6} constitute the sharers of 487*, while in 678*, G₂ and M₇ also appear as non-sharers. Stars 470*, 674A*, 683* and 759* are found with D₇ S minus G₂ as sharers (the last also lacking M₆), while finally, 508* is shared with D₇ S plus D₁. The group NS minus Primary ŚK is illustrated in 464*, 469*, 477*, 502*, 532*, 555*, 569*, 627*, 659*, 672*, 673*, 687*, 734*, 803*, and 859*, besides in 545* (mostly deficient in B), and 667* and 724* with NS minus Primary ŚK and M, excepting M₅ in the first, and M₇ in the second. NS minus M is illustrated in 524*, 556*, 686* (except M₇), 788*, 798*, 840*, 860*, 861*, 892* and 902*; while there is a solitary case of NS minus Primary ŚK and T G_{2.3.6} in 717*. NS minus B is instanced in 828*, 831* and 832*. Lastly, there remain the following sporadic cases: 457* (with S plus K₆ Ds₂ D₇), 772* (with K₄ V₁ B_{0.7-9} D_{5.7} T G_{3.6}), 779* (with K_{1.4} V₁ Ds₂ D_{4.7.9} T₂ G_{3.6}), 835* (with Ds₂ D₇ T G_{2.3.6}), 852* (with S plus K_{1.2.4.7} D_{4.5.7.9}), 856* (with K_{1.2.4} D₇ T G_{2.3.6}), and 889* (with S plus V₁ B_{6.8} D₇).

Turning next to omissions in G₁, in the Rājadharmā, we come across 40 solitary omissions, 26 of them by haplography, and 14 without haplography. Also there are 54 shared omissions, 33 of them by haplography and 21 without haplography. The instances are, solitary haplography: 12. 6. 8; 10. 21^b_c; 11. 6-7; 15. 36^{cd}, 54^{cd}; 16. 8^b-9^c; 18. 5^b-6^c; 43. 1^d-3^c, 16^b-17^a; 45. 2; 46. 13-16; 51 from ते (in 5^c) up to पश्यामि (in 6^a); 59. 45^a-47^b, 121-122, 129^d-131^c; 68. 18-19, 36-47; 83. 5^d-6^c; 88. 22^{ab}; 91. 9-10; 110. 14^c-16^b; 111. 17-18, 21-23; 112. 61^c-62^d; 116. 14^c-15^d; and 121. 28^{ab}.

solitary without haplography : 12. 8. 15-16 ; 12 from ल्या (in 11^a) up to एकतस्ते (in 11^c) ; 4. 16^{ab} ; 16. 7^{ab} ; 52. 24-25 ; 60. 29^{cd} ; 61. 13^a-14^b ; 62. 5^{bc} ; 68 from राज्य (in 5^a) up to 6^d ; 88. 12^{cd} ; 92. 32^{cd} ; 99. 4^a ; 109. 11 ; and 110. 4^c-5^d. Shared, by haplography : 12. 128. 37 (with K_{1.2} D_{1.4} G₂) ; 70. 32^{ab} (with K₂ B₄) ; 68 from यथा (in 1^a) up to वसुमना (in 3^a) (with K₂) ; 111. 4 (with K₃ D₇) ; 67. 5^{bc} (with K₄ Da D_{2.5}) ; 92. 44^e-45^b (with K₅ D_{2.3.5}) ; 47. 76*, lines 1-2 (with K₅ D₇ T G₂ M₂) ; 74. 7^c-18^d (with V₁) ; 29. 50-51 (with B₁) ; 70. 17^{ab} (with Da) ; 78. 26 (with D_{1.6.8}) ; 9. 70-71 and 58. 20^c-22^b (both, with D₁) ; 11. 17^c-19^b and 94. 22^c-23^d (both, with D₄) ; 7. 79*, lines 3-4 (with D_{6.7} T G₂) ; 55. 11 (with D₇ S) ; 125. 16^c-18^b (with D₇) ; 4. 2 (with D₇ T G₂₋₄ M_{1.3}) ; 47. 80*, lines 1-4 (with D₇ T G₂) ; 59. 82^c-84^b (with D₃) ; 47. 91*, line 1 (with T₁ G₂) ; 13. 3, 15. 21^{cd}, and 39-40, 16. 13^{cd}, 21. 6^d-8^c, 8. 32^d-33^a and 86. 27^d-29^c (all, with T₂) ; 52. 18^{ab} (with G₂) ; and 10. 27-28 (with I₄) ; and 5. 4^{ab} as also 14. 23 (both, with S). Shared, without haplography : 12. 01. 26^{ab} (with D₇ S) ; 49. 41^{ef} (with D₇ T G₂₋₄) ; 14. 35 (with D₇ T₂) ; 122. 82*, line 3 (with T G_{2.4} M₂) ; 29. 121^{bc}, 128^{bc} and 136^{bc} (all, with T₁ G₂₋₄) ; 29. 3, 86^{bc}, 92^{bc}, 97^{bc}, 103^{bc} and 112^{bc} (all, with T₁ G_{3.4}) ; 68. 13^{cd} (with T₂ G₄) ; 19. 1^d-6^c, 23. 11^{ab}, 24. 2^{ab}, and 103 from क्वचैः (in 12^a) up to भानुभिः (in 12^b) (all, with T₂) ; 9. 45 and 63 (both, with G₄) ; and 111. 259*, lines 1-2 (with M). — G₁ solitary missions in the Āpaddharma are 16, of which 11 are by haplography ; while shared missions are 19 of which 11 are by haplography. The details are : solitary haplographical — 12. 138. 12-13, and from the second न (in 68^c) up to दस्य (in 68^d) ; 139. 49-50 ; 40. 26^b-28^c ; 148. 24^c-24^d ; 149. 93 ; 154. 19-20 ; 156. 13-15 ; 160. 5^b-18^c ; 162. 47^a-9^b ; and 164. 4-5. Solitary non-haplographical : 12. 137. 36 ; 146. 17-18 ; 149. 66^{cd} ; 51. 23^{cd} ; and 161. 16. The shared haplographical omissions are : 12. 149. 70^{ab} (with K_{3.5} V₁ B₀₋₂ Da Dn_{1.3} D_{2.3.5.8}) ; 136. 89^{cd} (with K₃ B₀ D_{7.9} T G_{2.5} M) ; 154. 5-16 (with K₅ D₇) ; 156. 26^{ab} (with V₁) ; 158. 1^{bc} (with B₁ D₄ M₃) ; 138. 5^a-6^b (with B₁) ; 152. 3^a-4^b (with Dn₃) ; 162. 17^b-18^a (with D₄) ; 140. 4^d-7^a (with D₅) ; 52. 7^{bc} (with D₇ T G_{2.5} M) ; and 151. 16^d-17^a (with T₂). Shared omissions without haplography are : 12. 133. 1^d-3^c, 161. 37^a, and 165. 28^{ab} (all, with D₇ T G_{2.5} M) ; 38. 41-43 (with D₇ T₁ G_{2.5}) ; 129. 5^{ab} (with T G_{2.5} M) ; 160. 83^{cd} (with T₂ M) ; 34. 6^c-7^c, and 159. 45^{ef} (both, with T₂).

The solitary haplographical omissions in G₁ in the Mokṣadharmā are 43, and the solitary non-haplographical 32. The shared haplographical omissions are 44, and the shared non-haplographical are 40. The instances are : solitary haplographical — 12. 168. 8^{ef}, 33^a-35^b, and 43-44 ; 171. 29^b-31^a ; 173. 27^c-29^b ; 177. 13-14, and 32^f-34^c ; 184. 1 ; 192 from कल (in 51^a) up to the ref. in 53 ; 195. 13^a-14^b ; 211. 1^c-3^b ; 214. 6^d-7^a ; 220. 67^b-68^c ; 223. 10-14 ; 249. 1^c-2^d ; 253. 27^c-29^d, and 33-35 ; 258. 19^b-20^c ; 263. 10^c-32^b, and 40^b-42^a ; 264. 14^c-15^b ; 266. 6^c-8^b ; 269. 11-12 ; 276. 42-43 ; 277 from the ref. (in 2) up to वेदितुम् (in 3^d), and 40 ; 278. 2-3, and 19^a-20^b ; 284. 28^c-30^d ; 287.

37-38; 288. 41^c-42^b; 291. 8^d-10^c; 292. 18-20, 31^b-32^a; 293. 40-41; 296. 43^c-45^d; 297. 10^b^c; 301. 8^c-11^b; 308. 129-130; 324. 34^b-35^a; 326. 22-23; 328. 29^{cd}; and 337. 47-51. Solitary non-haplographical: 12. 172. 7^{ab}; 175. 3^a-4^b; 177. 27^{ab}; 181. 6-20; 187. 11-12; 193. 17^c-18^d; 205. 7^{ab}, and 15^b-17^c; 218. 4^a-5^b; 219. 21-22; 221. 17^c-18^d; 228 from सुदारुणः (in 5^b) up to एवं ह्ये (in 7^c); 237. 2-3; 239. 8-9; 244. 6^{cd}; 246 from पुर (in 9^a) up to पौरा (in 12^c); 263. 37^b; 275. 19^d; 290. 6^b; 291. 4^c-6^b, and 17^{cd}; 292. 42^a-43^b; 295. 18^c-20^b; 297 from धर्मे (in 8^c) up to फलार्थिना (in 8^d); 308. 120^c-121^d, 152^{ab}; 309. 71^a-72^b; 329 from जगद् (in 50^d) up to मेवोत्त (in 330. 36^c); 335. 65-66; 336. 58-60, and 64^{ab}; and 337. 33^{cd}. Shared by haplography: 12. 298. 24 (with K_{1.2.4} B₉ T₂); 291. 1^{cd} (with K_{1.2.4} Da₃ Dn₁ Ds₁ D₄ G₂ M₆); 326. 28^{cd} (with K_{1.2.4} Da₄); 284. 4^{cd} (with K_{1.2.4} T₂); 217. 4 (with K_{1.2.6.7} D_{7.9} G_{2.3.6}); 292. 46^a-48^b (with K₁); 303. 4^{ab} (with K_{2.4} Ds₁ D_{7.8} G₂); 254. 29^{cd} (with K_{2.7} D_{4.7.9}); 295. 24^c-26^d (with K₂ D₇); 170. 7 (with K₂ T G_{2.3.6}); 290. 21^{cd} (with K₂); 262. 42^{ab} (with K₄ B₉ D_{5.7} T G_{2.3} M_{5.7}); 306. 43^a-49^b, and 308. 58^a-59^b (both, with K₄); 177. 7 (with K₆); 297. 9^{cd} (with K₇ V₁ B_{0.8} Dn₄ D_{4.5.7.9} T G_{2.3.6}); 295. 9^{cd} (with K₇ B₉ Da₄ D₇ T₁ G₆); 272. 17 (with K₇ D₉ T₁); 203. 16^{ab}, and 301. 5-6 (both, with K₇); 220. 17-18 (with B₉ D₅ M₁); 223. 6 (with Da₄ M_{6.7}); 187. 6^{cd} (with Da₄); 263. 23^d-24^c (with Ds₁); 223. 17-18 (with D₂); 172. 27 (with D₄); 286. 12^{ab}, and 296. 4-6 (both, with D_{5.7}); 195. 16^c-17^b (with D₅); 200. 12^c-14^b (with D_{6.7} T₁ G_{2.3.6}); 168. 19^{cd}; and 217. 33 (both, with D₇ T G_{2.3.6}); 187. 43^{cd}; 199. 32^{ab}, 226. 32-33, and 294. 37^c-38^b (all, with D₇); 200. 8^c-9^d (with T₁); 326. 3^c-5^b (with T₂); 196. 22^{cd}, and 298. 22 (both, with G₂); 261. 37^c-39^b (with G₃ M₅); 300. 12^c-13^b (with G₃); and 201. 29-30, as also 237. 23-24 (both, with M₁). Shared without haplography we have: 12. 337. 38^{cd}, and 338. 18^{cd} (both, with K_{1.2.7} D_{4.9}); 328. 24^{ab} (with K_{2.4}); 247. 11 (with K₇ D_{4.9} T₁ G_{2.3.6}); 254. 26 (with B₀); 183. 5 (with Da₄); 326. 38-39 (with D₅); 169. 12^{ab} (with D₇ T G_{2.3.6} M_{1.5.7}); 194. 10^c-11^d, 210. 24^{cd}, 216. 15 and 16^{cd}, 314. 5^{cd}, and 326. 105^{cd} (all, with D₇ T G_{2.3.6}); 225. 14^{ab} (with D₇ T G_{3.6} M₅); 312. 24^{ab}, and 330. 64^{cd} (both, with D₇ T G_{3.6}); 187. 10^{ab} (with D₇ G₂); 187. 15, and 233. 7^a-8^b (both, with D₇ G_{3.6}); 187. 17, 232. 12^c-13^d, and 295. 16^c-17^d (all, with D₇); 177. 38^{ab} (with T G_{2.3.6} M); 213. 11^{ab}, 256. 22^{cd}, 326. 34, and 335. 4^{cd} (all, with T G_{2.3.6}); 306. 36^d-37^a (with T G_{3.6}); 173. 12^{ab} and 241. 7-8 (both, with T₁ G_{3.6}); 284. 12^{cd} (with T₁ G₃); 316. 51-52 (with T₁ G₆); 331. 24^a-25^b (with T₁); 271. 46^{cd} (with T₂); 202. 25^{ab} and 215. 5^c-7^c (both, with G₂); 241. 10-11 and 13-14 (both, with G_{3.6}); and 258. 21^{ab} (with M₅).

Of transpositions in G₁, there are only 3 cases in the Rājadharmā with NS sharers: viz., 12. 111. 11 and 12 (with K_{1.5} B_{0.2-5} Dn₂ D_{2.3.5.6.8} T G₄ M_{1.3.4}); 68. 15 and 16 (with K₁ V₁ B Da Dn D_{2.3.5-7} T G_{2.4} M); and 27 and 28 (with K₄ B₂ Da Dn D_{6.7} S). There is one in the Āpaddharmā: 12. 131. 10^{cd} and 10^{cd} (with K₃ D_{4.7} T G_{2.5} M); and three in the Mokṣadharmā: 12. 331. 5^{ab} and 5^{cd} (with K₁.

2.4 V₁ D₇ T G_{1.3.6}); 254. 12^{ab} and 12^{ed} (with K_{1.2.6.7} B₇₋₉ Da₄ D_{4-7.9} T G_{2.3.6} M_{1.5-7}); and 326. 37^{ed} and 37^{ee} (with K_{1.4.7} D_{4.7.9} T G_{2.3.6}) — the B group being absent amongst the sharers of the first and the last. The remaining transpositions in all the three sub-parvans belong to the D₇ plus S group, with occasional exceptions, especially from the M group, which is mostly unrepresented amongst the Mokṣadharmā transpositions.

Of Appendix passages, in the Rājadharmā, Nos. 1, 2, 3, 8, 9, 10, 11, 12, and 13 occur in G₁, all shared by D₇ S, but No. 6 by T G₂. In the Mokṣadharmā, G₁ gives No. 17B (with D₇ T G_{2.3.6} M₅); No. 31 (with D₇ T G_{2.3.6}); and No. 32 (with K_{1.2.4.6} V₁ B_{0.6-9} Da_{3.4} Dn_{1.4} D₅ D_{2.3.5.7.8} T G_{2.3.6} — the M version being conspicuous by its absence). The details about additional Colophons are passed over.

G₂

D. A. V. College, Lalchand Library (now transferred to Hoshiarpur, East Punjab), No. 4082. Written on palm-leaves in Grantha characters : size 14½" × 1½", with 12-14 lines to a page, and about 58 letters to a line. The MS. is complete for the Śāntiparvan, except for the fact that, in the Mokṣadharmā, the portion from adhy. 222. 10^a up to the end of 12. 233, and also from 12. 335. 40^d up to the end of adhy. 339 is missing. G₂ transposes the concluding उच्छृति portion to the beginning of the Mokṣadharmā. The MS. is undated.

As full details of G₁ regarding star-passages, omissions, and other peculiarities of the MS. as a representative of the Grantha version have been already supplied above, it would be sufficient, in the case of G₂ and the other Grantha MSS., if the points where these MSS. differ from G₁ are alone enumerated. In other respects, the details supplied under G₁ will hold good in the case of these MSS. also.

As to the star-passages in the Rājadharmā, G₂ gives two solitary cases, 125* and 218*. Of the rest, the following four have a few sharers belonging to both the N and S Recensions : 248* (with Ś₁ K₁₋₄ B_{1.2} Dn D_{1.4.7} T G_{3.4}); 258* (with K_{3.5} B Da Dn D_{2-6.8} T G_{3.4} M_{2.4}); 182* (with K_{4.5} D₇ T G_{3.4} M); and 284* (with K_{2.3} Da D₃ T₂ M₂). The rest have exclusively S Recension sharers, viz., 181*, 226* and 278* (all, with D₇ G_{3.4} M); 195* (with D₇ T G_{3.4}); 157* (with D₇ T G_{3.4} M); and 26* (with T₁ G_{3.4} M). In the Āpaddharmā, there are five star-passages in G₂, one of which, 452*, is found in G₂ alone. Of the rest, 313* is shared with D_{4.7} T G₅ M; 343* with D₇ T G₅ M; 424* with D₇ T G₅; and 430* with D₇ T₁ G₅. In the Mokṣadharmā, G₂ has five solitary star-passages : 459*, 493*, 738*, 767* and 799*. There are two star-passages shared by N minus Primary ŚK : 736* (with K_{6.7} V₁ B_{0.6-9} Da_{3.4} Dn_{1.4} D₅ D₂₋₉) and 775* (with K₆ V₁ B_{0.6-9} Da_{3.4} Dn_{1.4} D₅ D_{2.3.8}); two with NS minus Primary ŚK, the first without any B sharers : 914* (with

$K_{4.7}$ $Da_{3.a4}$ $Dn_{1.n4}$ D_3 $D_{2-5.7-9}$ T_1 $G_{3.6}$ $M_{1.5.7}$); and 714* (with $K_{6.7}$ V_1 $B_{0.6-9}$ D_3 D_{2-8} T_1 G_3 $M_{1.5-7}$); and one with NS minus M : 524* (with \bar{S}_1 $K_{1.2.4.6}$ V_1 $B_{0.6-9}$ $Da_{3.a4}$ $Dn_{1.n4}$ D_{S2} $D_{2.3.5-8}$ T $G_{3.6}$). The sharers in the following two are sporadic combinations of N and S, viz., 911* (with K_7 D_{S2} $D_{4.5.7.9}$ $M_{1.5-7}$); and 830* (with K_7 $D_{4.9}$ T $G_{3.6}$). There are seven star-passages shared by $M_{1.5-7}$, viz., 777*, 789*, 908*, 912*, 913*, 918*, and 662* — the last with T_2 as an additional sharer, while the preceding four, without M_6 . Lastly, there are a couple of sporadic cases, 879* (with D_7 T $G_{3.6}$); and 878* (with D_7 T_2 $G_{3.6}$).

Coming to omissions in the Rājadharmā, we meet in G_2 20 solitary omissions by haplography, and 16 solitary omissions without haplography; while, of shared omissions, the number respectively is 21 and 3. The details are : solitary haplographical : 12. 29. 27^c-34^d, and 50; 31. 22^{cd}; 46. 10^c-11^d; 50. 31^c-32^b; 55. 5; 55. 121*, lines 3-4; 60. 27^t-28^a; 64. 19^t-20^c; 65. 2^{ab}; 70. 15-16; 75. 14^{cd}; 82. 26-27; 84. 38; 87. 25^d-27^a; 92. 35; 101. 23^a-24^b; 104. 3^{ab} as also 13^c-14^d; and 111. 5. Without haplography : 12. 15. 14^c-15^d; 16. 21^{cd}; 23. 4; 28. 16; 30. 27^{cd}, and 33^b-34^a; 35. 6^c-7^d; 66. 13^c-14^d; 70. 30^a-31^b; 83. 62^b-63^c; 86. 18^c-19^b; 88. 38^{cd}; 107. 21^c-22^d; 110. 235*, line 1 and line 4; and 116. 10^c-11^d. Shared by haplography : 12. 128. 37 (with $K_{1.2}$ $D_{1.4}$ G_1); 84. 40 (with K_1 B_5); 77. 6 (with $K_{2.3}$); 16. 14^{cd} (with K_3 B_4 Dn_2 D_4); 25. 32 (with K_4); 74. 9 (with K_5 D_7 T_1 G_3); 111. 19 (with K_5); 68. 19 (with Da_1); 36. 22 (with Da_2); 108. 18^{bc} (with D_5); 103. 9 (with D_6); 92. 11-12 (with D_7 G_4); 36. 18^c-19^d, 70. 7^{cd}, and 101. 4^c-5^b (all, with D_7); 80. 15^c-16^b (with D_3); 125. 16^{cd} (with T G_4); 47. 79*, lines 7-10 (with T_1); 49. 43 (with G_3); 91. 10 (with $M_{1.3.4}$); and 126. 42 (with $M_{1.3}$). Shared without haplography : 12. 75. 19^c-20^d (with D_7); 109. 4^b-5^d (with T_2); and 63. 29 (with $M_{2.4}$). — In the Āpadharma, there are three solitary omissions by haplography : 12. 136. 118^c-120^b, 180^c-181^d; and 149. 1^c-2^b; three solitary omissions without haplography : 12. 133. 9^a-10^b; 136. 26^a-27^b; and 137. 68; and finally, six shared omissions by haplography : 12. 136. 101^{cd} (with $K_{3.4}$ $D_{1.7}$ $M_{1.3}$); 158. 2^a-3^b (with K_3 Da_2); 136. 133-134 (with B_1 D_7 M_2); 143. 2^a-3^b (with Dn_1 $D_{3.5.7.8}$ T_1 G_5); 136. 156^{cd} (with D_7); and 137. 64^c-65^d (with D_3).

In the Mokṣadharmā, the solitary haplographical omissions are 46, and solitary without haplography are 52. The shared haplographical omissions are 26, while the shared non-haplographical only 9. The details are as under : solitary haplographical — 12. 169. 8^c-9^b and 27^a-28^b; 174. 12^d-13^c; 175. 28^a-29^b; 183. 11^d; 192. 53^c-55^b; 198 from विशुद्धे (in 11^d) up to ब्रह्म (in 13^a); 205. 27^{ef}; 211. 36^c-37^b; 235. 25^b-26^a; 237. 34^d; 258. 42^c-44^c; 260. 3^{ab}; 261. 12^c-15^d; 270. 21^{cd}; 276. 51-55; 277. 33-34 and 43^b-44^c; 285. 33^{cd}; 286. 9^{bc}; 287. 13; 288. 42; 290. 6^c-7^d, and 22^{ab}; 291. 8^b-9^c; 292. 45^d-48^c; 293. 25^c-26^d; 294. 13^a-15^b; 295. 25^{bc}; 302. 3^{bc}; 306. 40^{ab}, and 96^a-97^b; 308 from ज्ञाने (in 25^a) up to सांख्य (in 27^a), and 61-62; 309. 46-47; 312. 23^c-26^b;

33. 18^c-19^d, and 35-38; 314. 21^b-22^c; 317. 7-8; 318. 49^{ab}; 322. 26^c-27^d; 326. 83^c-84^b, 107^c-108^f; 328. 11^{cd}; and 350. 10^{cd}. Solitary non-haplographical: 12. 168. 5; 174. 14^{ab}; 175. 8^a-9^b and 18^d-19^e; 187. 9^a-10^b; 209. 13^c-15^b; 222. 2^{cd}, and from जैष्व्यं (in 4^a) up to किं चै (in 5^b); 236 from श्रूयतां (in 3^a) up to लोकाश्च (in 3^b); 237. 1^{ab}; 241. 5^{cd}, and 7-14; 246. 12^a-13^b; 247. 5-6; 250. 8^{cd}; 252. 3^{cd}; 254. 43-44; 256. 6^c; 261 from न्यवित्तं (in 23^a) up to भाषो (in 24^c), and 51^{ab}; 262. 6^{cd}, and 40^{cd}; 263 from विचार्य (in 22^c) up to ब्राह्मण (in 22^d), and from तां (in 25^a) up to भव (in 25^c); 264 from यज्ञार्थे (in 2^d) up to उच्छवृत्ति (in 3^e); 265. 17-20; 271. 44^b; 277 from धिगच्छति (in 16^d) up to पित्रा (in 17^b); 287. 38^d, and from तद्वि (in 38^b) up to चतुर्थम् (in 38^d); 303. 9; 304 from यथा (in 8^d) up to प्राणायाम (in 9^b); 309. 28^c-30^b, and 87^c-90^b; 313. 41-50; 315. 1^d-3^c; 317. 3^{cd}; 323. 27^b-28^b; 326. 43^{abcd}, 73^{abcd}, and 96^a-97^b; 327. 3^d-37^c, 67^b-68^c, and 94^{cd}; 328. 12^c; 329 from विक्रिय (in 38¹) up to ब्रवीद् (in 38³), 43³-44⁶, and from पीयमानं (in 48⁶) up to वर्तिना (in 48⁷); 330. 34^d, and 50^a-67^b; 331. from निवृत्तः (in 16^a) up to काः कथाः (in 17^c), and 43^{ef}. The shared haplographical omissions in G₂ are: 12. 251. 3^{cd} (with K_{1.2.4} B₆); 291. 1^{ci} (with K_{1.2.4} Da₃ Dn₁ Ds₁ D₄ G₁ M₆); 253. 9-10 (with K_{1.2.4}); 331. 43^{ab} (with K_{1.7} D₆); 290. 73 (with K₁); 260. 2 (with K_{2.4} D_{5.7}); 292. 16^{cd} (with K_{2.4}); 317. 12^{ab} (with K_{2.7} D₄ 7.9 G₃); 255. 17^c-18^b (with K₂ D_{4.7} G₃); 303. 8^{ab} (with K₄); 265. 5^{cd} (with K₇ B₉ Da_{2.4} D_{7.9} T₁); 305. 10 (with K₇); 326. 30^{ab} (with B₆ D_{4.5.7} M_{1.5-7}); 306. 99^{ef} (with D₈ D₂); 211. 20^{cd} (with B₉ D₅ G₆); 266. 7^{ab} (with Ds₁ D_{2.5.8}); 297. 8^{cd} (with Ds₁ D₈); 169. 18-20 (with Ds₁); 290. 19^{cd} (with Ds₂ D₅); 249. 11^c-12^d (with D₆); 220. 60^c-61^d (with D₇ T₁); 218. 3^c-5^b (with D₇); 254. 47^c-49^b, and 269. 12^{cd} (both, with T₁); 312. 33-34 (with G₃); and 283. 3^c-4^b (with M_{1.5-7}). Shared non-haplographical omissions are: 12. 169. 11^{ef}, 12^{ef} (both [second time], with K₆ V₁ B_{6.8-9} Da_{3.4} Ds₂ D_{3.5.7} M_{1.5-7}); 239. 21-22 (with K₇); 330. 32^{ef} (with D₇ T G_{3.6}); 177. 33^{bc} (with T₁ G_{3.6}); 340. 1-3 (with T₂); and 250. 17^a-18^b, and 306. 77^{ci} (both, with M_{1.5-7}).

G₂ alone, in the Rājadharmā, transposes, 12. 68. 22 and 23; and it shares the transposition of 68. 17 and 18 (with K₅ Dn D_{2.3.5.6.8}) and of 43. 2^{cd} and 3^{ab} (with D₇ G_{3.4} M₂). In the Āpaddharma, G₂ transposes 12. 159. 1^{cd} and 2^{ab}, as also 161. 42 and 3 (both, with D₇ T₁ G₅). In the Mokṣadharmā, G₂ alone transposes 12. 187. 7 and 8 as also 301. 12 and 13. Other transpositions in the Mokṣadharmā found in G₂ are: 290. 34^d and 35^b (with K_{1.2.4} V₁ D_{3.5}); 169. 13 and 14^{abcd} (with K₆ V₁ B_{6.8-9} Da_{3.4} Ds₂ D_{3.5.7}), as also 32 and 33 (with V₁); 216. 5 and 6 (with Dn_{1.4} D_{2.8}); 184. 5 and 6 (with D₇ T G_{3.6} M₅); 177. 34^{ab} and 34^{cd} (with T G_{3.6}); and 187. 11^{ab} and 11^{cd} (with T).

Of Appendix passages, G₂ gives No. 27 in the Mokṣadharmā with G₇. In all other respects G₂ has the same characteristics as G₁.

G₃

Tanjore Sarasvathi Mahal Library, No. 11819. The MS. is written on palm-leaves (size 17" × 1") in Grantha characters. It contains adhy. 1-111 from the Rājadharmā (written on fol. 1-101), and gives straight thereafter the Mokṣadharmā (fol. 101-281) to the end. The MS. is thus missing for Rājadharmā adhy. 112-128. The Mokṣadharmā is complete and bears the date Śaka 1616 (cir. A. D. 1694). Another portion missing in the Rājadharmā is 46. 10^a-49. 1. In the case of the Rājadharmā, however, through an oversight on the part of the collator, for adhy. 1-7, the variants from another Grantha MS., Tanjore, No. 1191, have been recorded below the printed text. The variants from No. 11819 have now been given in the Addenda at the end of this volume. MS. No. 11819 does not give the Āpaddharmā.

In the case of G₃ also, its differences in characteristics from G₁ are alone noted, the MS. agreeing with G₁ in all other respects. Thus, in the case of star-passages, in the Rājadharmā, G₃ (as far as it goes) gives only one additional star-passage, 254*, shared with D₇ T G₄ M. The Āpaddharmā being absent, in the Mokṣadharmā, only eight star-passages peculiar to G₃ have to be noted, one of them, 610*, having N sharers in respectable number, except ŚK, the star being also found in T G₆ M_{1.5-7}. The other stars are : 841* (with Da₄ D₈ D₇ T₁ G₆); 903* (with D₇ T₁ G₆); 740* (with T); 761* (with T G₆); and 896*, 900* and 910* (all, with T₁ G₆).

Of omissions in G₃, the Rājadharmā gives 18 solitary ones, 12 of them by haplography; and 7 shared omissions, 5 of them by haplography. The details are : solitary by haplography — 12. 8. 37^{ca}; 10. 10; 15. 6^{ab}; 29. 133^a-134^b; 57. 21^a-22^b; 68. 16, and 55^c-57^b; 74. 14-15; 76. 22^c-23^d; 77. 3^{ab}; 78. 9-10; and 88. 11^d-14^a. Solitary without haplography : 12. 14. 33^{cd}; 21. 11^a; 33. 12^{cd}; 50. 18^{ab}; 76. 32^a-34^a; and 104. 12^{ab}. The shared omissions by hapl. are : 12. 85. 3 (with Ś₁ K_{1.2} D_{2.4.6}); 16. 15^{ed} (with K₁₋₄ D_{1.4.7} T₁); 8. 6^c-8^b (with K₅); 37. 24^{cd} (with D_{1.4}); and 65. 17^{bc} (with M₄). Shared without haplography : 12. 29. 63^{bz} and 80. 2^a-4^b (both, with T₁). In the Mokṣadharmā, G₃ gives 10 solitary omissions by haplography : 12. 182. 4-5; 232. 12^c-14^b; 242. 22^{cd}; 263. 17^b-18^c; 290. 88^{cd}; 291. 14^{ef}, and 47^x-48^b; 295. 39^c-41^b; 299. 10^a-11^b; and 308. 69^{ad}. Without haplography, there are 18 solitary omissions : 12. 177 from वेत्ति (in 26^a) up to विस्तरः (in 28^d); 209. 1^{od}; 224 from ते (in 6^a) up to गुरात (in 6^b); 228. 20^c-21^d; 231. 7^a-8^b; 234. 20^a-21^b; 253 from व्युदा (in 1^a) up to गुरात (in 1^b); 258 from व्युदा (in 2^a) up to गुरा (in 2^b); 262. 10-11; 268 from व्युदा (in 3^a) up to गुरा (in 3^b); 282. 9; 287. 34^d-36^c; 289. 36^c-39^d; 290. 65-66; 302. 13^c-15^b; 308. 45^a-46^b; 315. 47^a-48^b; and 317. 23^{cd}. Of shared omissions, with haplography, we have 5 : 12. 308. 61 (with K_{1.2.4}); 313. 2^{ab} (with K_{2.4}); 306. 68^{cd} (with B_{6.7.9} Da_{3.24}); 223. 14 (with D₇ T G_{1.6}); and 314. 29-30 (with M₆). Shared and without haplography, also 5 : 12. 308. 61 (with K_{1.2.4}); 337. 40^{ef} (with D₇ T₁ G₆);

37. 11^{ab} (with D₇ G₆); 292. 31^{cd} (with T G₆); and 306. 75^{cd} (with T₁). — In all other respects, G₃ agrees with G₁.

G₄

Tanjore, Sarasvathi Mahal Library, No. 11832. The MS. is written on palm-leaves in Grantha characters. Size 17" × $\frac{3}{4}$ '. Contains the Rājadharmā only, complete from adhy. 4 onwards, the MS. being defective for the first three adhyāyas. Folios 207 (i. e., from fol. 8 to fol. 214). There are several broken leaves, and the portion from 2. 34. 1^b up to 22^c is lost on a missing folio.

In the portion that is available, G₄ generally agrees with G₁, so that only the differences of the MS. from G₁ have to be noted here. There being no difference as regards star-passages, we mention only the following differences as regards omitted passages in the Rājadharmā.

As peculiar to G₄, we come across 12 solitary omissions in the Rājadharmā, 8 of which are by haplography ; as also 7 shared omissions, 1 of which is without haplography. The details are : solitary haplographical : 12. 35. 6^c–8^b ; 47. 38–39 ; 49. 44^c–46^b ; 50. 59^c–61^b ; 68. 34–35 ; 84 from काले (in 50^a) up to ये मन्त्र (in 52^b) ; 91. 29–31 ; and 92. 31–33. Solitary without haplography : 12. 28. 30^c–31^a ; 29. 55 ; 64. 13²–14^a ; and 83. 36^c–39^b. Shared by haplography : 12. 70. 11^{bc} (with B_{0.5}); 109. 4^b–5^c, and 111. 259*, lines 3–6 (both, with D₇); 116. 19–20 (with D₇ T₁); 29. 52 (with D₇); and 66. 7 (with D₈ M_{1.3}). Shared without haplography : 12. 120. 41^{ab} only (with T₁).

There are no other peculiarities of G₄ to record.

G₅

Tanjore, Sarasvathi Mahal Library, No. 11847. Written on palm-leaves (size 16½" × 1') in Grantha characters. The MS. contains the Rājadharmā (fol. 1–341), as well as the Āpaddharmā ; but the Rājadharmā has not been used. The Āpaddharmā is written on fol. 342–452, and is complete. There is no Mokṣadharmā. The MS. is not dated. It was collated at Tanjore.

Beyond G₁, G₅ gives one additional star in the Āpaddharmā, 412*, shared with K V₁ Da Dn_{1.23} D_{1-4.7-9} T. The MS. gives 5 shared omissions in the same sub-
arvan, two of which are by haplography : viz., 12. 140. 11^c–12^b (with D₉ T₁); and 39. 68 (with T₁). The shared non-haplographical omissions are : 12. 153. 11^b (with T₁); 136 from रन्ती (in 18^a) up to गुरा (in 18^b), and 150 from रन्ती (in 1^a) up to (in 1^b) (both, with T₁). — The only other departure from G₁ to be noted in is the transposition of 12. 136. 46^{ab} and 46^{cd}, shared with D₇ T₁.

G₃

Tanjore, Sarasvathi Mahal Library, No. 11833. Written on paper in Grantha characters. Size 15" × 1'. It contains only the Mokṣadharmā. Folios 1–256. The portion from 12. 259. 1 up to the end of 12. 285 is, however, lost on missing folios. The MS. gives at the end the details of an interesting transaction between the copyist and his employer, for which see page 2019. The MS. is undated, although विश्वावसु is given as the name of the Samvatsara, when it was copied. The MS. was collated at Tanjore.

G₃ gives, as compared with G₁, the following additional omissions in the Mokṣadharmā. Two solitary omissions, both by haplography : viz., 12. 250. 38^{cd}; and 290. 6^c–8^b. Three shared omissions with haplography : viz., 12. 232. 16^c–17^b (with K₁); 335. 79^{bc} (with K₇ D_{4.9}); and 292. 16^c–24^d (with T₁). In all other respects, G₃ agrees in the Mokṣadharmā with G₁.

M₁

Pilakkattiri, South Malabar : Poomulli Mana Library, No. 309. This MS. is written on palm-leaves in Malayālam characters, size : 21" × 2", with 10–11 lines per page, and 78–80 letters per line. Folios 309. It is the only complete Malayālam MS. of the Śāntiparvan which was available, giving all the three sub-sections. The others either omit the Mokṣadharmā, or the Rāja- and the Āpad- dharmas together. The date given at the end of the MS. is (see page 2019) १०२१ कोटवर्षे (cir. A. D. 1846) कन्यामासे (= September), 22nd day, being Monday. The MS. is thus only about a hundred years old, and is in good condition.

As many as 67 out of the Rājadharmā star-passages in M₁ are common to D₇ S, and only 8 common to S. The numbers respectively are : 13*, 14*, 21*, 31*, 32*, 47*, 109*–111*, 127*–129*, 134*, 139*, 141*, 142*, 144*, 153*, 154*, 158*, 163*, 166*–169*, 173*, 175*, 178*–180*, 184*, 185*, 187*, 189*–194*, 199*, 200*, 201*, 203*, 209*, 210*, 223*, 225*, 228*, 230*, 232*, 236*, 239*, 242*–245*, and 247*; as also 267*, 268*, 272*–274*, 279*–283* — G₃ missing in the last ten; while the passages common to S are : 27*, 29*, 30*, 62*, 126*, 224*, 252* and 260*. From D₇ S, T₂ is lacking in 35*, 159*; T₁ G₂₋₄ in 18*; T G₁ in 255*; G₁ in 181*, 226*, and 278*; G_{1.2} in 254*; G_{1.4} in 157*; G₃ in 88*, 188*, and 289*; G₄ in 122*, 155* and 208*; M₂ in 198*; and M₄ in 164*. Similarly, from S, T₂ G₁ are lacking in 26*; while S minus G₄ plus B₃ is illustrated in 3*, and S plus D_n D_{2.3.6.7} in 207*. Stars exclusively confined to the M version are 17*, 95*, 98*, 135*; 143* being shared with M₃ only. The majority of the remaining star-passages are shared by NS minus Primary ŚK, the instances being 33*, 39*, as also 42* and 250* (the last two, lacking M₄ from the M version); 56*, 70*, 97*, 104*, 147*–149*, 206*, 211*, 212*, 219*, 251* (lacking M₂ from the M version), 256*, and 293*. Star 246* is shared by

NS minus ŚK; while stars 117*, 220*-222*, and 290* are deficient in Ś₁ and a few important K and D MSS., while 182* is shared with K_{4.5} D₇ S (except G₁). — In the Āpaddharma, M₁ offers the following star-passages common to D₇ S: 189*, 417*, 418*, 438*, 442*, 444*, 446* and 449*; while 421* is found in D₇ S plus D₅; 343*, in D₇ S minus G₁; 313*, in D₇ S minus G₁ plus D₄; and 427*, in D₇ S minus M₄. The following are peculiar to the M version as a whole: 305*, 416*, 426*, 451*; while 453* is shared by M_{3.4}; and 454* by M₃. There finally remain 395* and 409*, both common to NS minus Primary ŚK, and 411* common to NS minus ŚK.

In the Mokṣadharmā, the following two star-passages are found in M₁ which are common to the entire S exclusively: 800* and 811*; and the following eleven common to S with D₇: 462*, 466*, 468*, 483*, 485*, 492*, 547*, 586*, 588*, 634* and 670*. S lacks T G_{1.3.6} in 777*, 789*, 662* (lacking T₂), 908*, 912*, 913* and 918* — the last four lacking also M₆; while 696*, 744* and 748* lack G₁; 742*, G_{3.6}; and 729* and 730*, G₃. Similarly, the group S with D₇ lacks G₁ in 890*; G₂ in 470*, 674* and 683*; and G₂ M₆ in 759*. Stars confined to the M version alone are: 584*, 671*, 697*, 726*, 737*, 760* and 792*; while M minus M₅ as sharers of M₁ appear in 549*, 550* and 681*. NS minus Primary ŚK appear as sharers in 464*, 469*, 477*, 502*, 532*, 555*, 569*, 627*, 659*, 672*, 673*, 687*, 714*, 717*, 734*, 803*, 804* (also lacking TG), and 859*; NS minus ŚK, in 610*; and NS minus B, in 828*, 831*, 832* and 852*. There are, besides, a couple of cases with sporadic sharers, like 489* (with K₇ Da₃ D_{4.9} M₆), and 911* (with K₇ Ds₂ D_{4.5.7.9} G₂ M_{5.7}).

Turning to omissions in M₁, in the Rājadharmā, there are no omissions, peculiar to the MS., either by or without haplography. Of shared omissions, 12. 5. 4^{ab} and 14. 23 are haplographical omissions common to the S Recension; 55. 11 and 101. 26^{ab} are common to D₇ S, the first haplographical, and the second without haplography; while 64. 2 is haplographical, and common to D₇ S minus M_{2.4}. Of the other omissions, it is somewhat curious that four (49. 41^{der}, 91. 27^{bc}, 110. 15^{cd}, and 124. 69^{ab}) are non-hapl. and common to the M version alone — 111. 259*, lines 1-2 being non-hapl. and common to M plus G₁; while the following eight are shared by M₃ alone — 25. 7-8, 46. 14-16, 68. 19-20, 78. 4^d-5^a, 94. 3-4 and 6, 100. 8^c-10^b, and 99. 5^{ab} — all except the last being haplographical. Next, we have M₃ plus B₀ as sharers in 111. 3, M₃ plus D₈ G₄ in 66. 7, and M₃ plus G₂ in 126. 42; also, M_{3.4} are the sharers in 47. 39, 99. 28-29, 96. 228*, line 5, and 101. 16^{cd} — the last two without haplography; as also in 91. 6^{cd} and 103. 2, by haplography — 91. 10 being shared (hapl.) with M_{3.4} plus G₂. Finally, there are just two omissions with a few sporadic N and S sharers: 29. 51 (hapl., with K₅ Dn₂ D₂ M₃), and 74. 10^{ab} (hapl., with V₁ B Da₂ D_{2.3.6} M_{3.4}). — In the Āpaddharma, the omission of 12. 129. 5^{ab} belongs to the entire S, while the following, to D₇ S: 133. 1^d-3^e, 152. 7^{bc} (hapl.), 161. 37^a, and 165. 28^{ab}. The

following are shared by $M_{2.3}$: 136. 85^{ab} (hapl.), and 117^{ef}; 138. 22^{bo} and 53^{cd} (both hapl.); 156. 5^d-6^a and 163. 15^{ef}; while the following are shared by $M_{3.4}$: 148. 25 (hapl.), and 162. 39^{ef}. The omission of 136. 64-65 (hapl.) is common to the entire M version, and of 160. 83^{cd} to M plus $T_2 G_1$; while 165. 2^{cd} and 23^c-24^b are shared by M_3 alone. Lastly, there remain 136. 89^{cd} with S plus some sporadic N sharers, and 101^{cd} with $K_{3.4} D_{1.7} G_2 M_3$ — both, by haplography.

In the Mokṣadharmā, M_1 presents the following solitary omissions : all by haplography : 12. 202. 30^b-31^c, 218. 21^d-23^c, 223. 6-8, 227. 24^c-27^b, 301. 7-9 and 326. 5^{cd}; while 271 from तिमि (in 37^c) up to वर्ण (in 39^c) is without haplography. The following are found as solitary sharers, all by haplography : D_5 in 172. 30; G_1 in 201. 29-30 and 237. 23-24; M_5 in 289. 4^{ab}; M_7 in 327. 75-76, and 349. 5^c-6^b; while the following are without haplography : M_6 in 203. 32^{ef}, 239. 21^{cd}, 255. 36^{ab}, 256. 16^{cd}, 259. 22^{ab} and 267. 5^{cd}; and M_7 in 326 from स्य बल (in 74^a) up to राज्यं (in 76^a), as also 329 from हैरण्य (in 20¹) up to भङ्गार्थ (in 21²). A considerable number of omissions in M_1 are restricted to the entire M version : 12. 169. 13^{cl}, 23-24, 32-33, 35-36; 274. 54^{bc} (hapl.); 278. 16-17; 285. 31^b-34^c (hapl.); 290. 60^{bc} (hapl.); 292. 14^{ab}; 299. 16; 308. 87^d-88^a; 309. 29^a, and from मनो (in 29^b) up to सुखं (in 29^c); 314. 45; and 332. 21. The following have a solitary sharer absent from the M version : M minus M_5 in 169. 34, 226. 14^{ab} (hapl.), 261. 37^{cd} (hapl.), 262. 15^c-16^b, 308. 86^{bc}, 313. 35-36 (hapl.), 335. 4^d-5^a (hapl.), and 336. 31^{cd}; as also, 327. 49^{ef} (hapl., with B_0); while the following have a solitary sharer beyond the M version : plus Da_4 in 306. 4^{cd} (hapl.); plus T_2 in 177. 33^{ab}; plus G_2 in 250. 17^a-18^b, 283. 3^c-4^b, and 306. 77^{cd}. Non-haplographical omission with NS minus primary ŚK as sharers is illustrated in 169. 11^{ef} and 12^{ef}. The remaining are more or less sporadic cases with mixed sharers, as for example, 312. 31-32 (hapl., with Ś₁ $K_{1.2.4} M_7$); 261. 5^d-6^a (hapl., with Ś₁ $K_{2.4} M_{6.7}$); 335. 68^a-69^b (hapl., with $K_{1.2.4} M_{6.7}$); 293. 47^c-49^b (hapl., with $K_{2.4} M_7$); 177. 37 (with $K_7 D_{4.9} M_{6.7}$); 232. 11^{cd} (with $K_7 M_{6.7}$); 326. 30^{ab} (hapl., with $B_0 D_{4.5.7} G_2 M_{5-7}$); 194. 10^{ef} (with $B_{6.7.9} M_{5-7}$); 220. 17-18 (hapl., with $B_9 D_6 G_1$); 262. 41^c-43^b (hapl., with $D_4 M_6$); and 216. 6 (hapl., with $D_{6.8}$).

As to transpositions in M_1 , in the Rājadharmā, the two — 92. 49^{ab} and 49^{cd}, and 50^{ab} and 50^{cd} — are common to $D_7 S$; and four more, shared by NS as follows : 29. 39^{abcd} and 39^{ef} (with Ś₁ $V_1 B_{0.3.5} D_n D_{2.3.5-7} T M_{2-4}$); 111. 11 and 12 (with $K_{1.5} B_{0.2-5} D_{n2} D_{2.3.5.6.8} T G_{1.4} M_{3.4}$); 68. 15 and 16 (with $K_1 V_1 B Da D_n D_{2.3.5-7} T G_{1.2.4} M$); and 68. 27 and 28 (with $K_4 B_2 Da D_n D_{6.7} S$). — In the Āpaddharmā, there are 2 transpositions common to $D_7 S$, viz., 137. 62^{ab} and 62^{cd}, and 149. 91^{cd} and 92^{ab}; and two, shared with S MSS. and a few sporadic N MSS., viz., 131. 10^{cd} and 10^{ef} (with $K_3 D_{4.7} S$), and 157. 3^{ab} and 3^{cd} (with $V_1 B Da D_{5.7} T G_{1.2.5} M_{3.4}$). — In the Mokṣadharmā, M_1 has also just two transpositions : 254. 12^{ab} and 12^{cd} (with $K_{1.2.6.7} B_{7-9} Da_4 D_{4-7.9} T G_{1-3.6} M_{5-7}$), and 319. 15^{ab} and 15^{cd} (with M_{5-7}).

As to the Appendix passages in M_1 , in the Rājadharmā, Nos. 1-3, 8-13 are found common to the entire D_1 S. — The details about additional colophons are passed over.

M_2

Cochin, Paliyam Estate Library, No. 3. Written on palm-leaves, in Malayālam characters. Size $14\frac{1}{4}'' \times 2''$, with 11 lines to a page and 52 letters to a line. The MS. gives only the Rājadharmā and the Āpaddharmā sub-sections, the Mokṣadharmā being absent. The Rājadharmā covers fol. 1-138, and the Āpaddharmā, fol. 138 to 181. The MS. is undated.

M_2 differs from M_1 only in the particulars specified below. In the Rājadharmā, it gives 77* (with D_1 T $G_{1.2}$), 171* (with D_1 T G), and 284* (with $B_{2.3}$ Da D_3 T_2 G_2), which may be put down as sporadic cases. The following four, have as sharers the MSS. mentioned: 43* (with $K_{2.3.5}$ V_1 B Da Dn $D_{2-6.8}$ T_1 G_{1-3} M_4); 294* (with $K_{3.5}$ V_1 B Da Dn $D_{2-6.8}$ T_2 $G_{1.2.4}$ M_4); 217* (with $K_{3.5}$ V_1 $B_{0-2.4.5}$ Da Dn D_{2-8} T G M_4); and 258* (with $K_{3.5}$ B Da Dn $D_{2-6.8}$ T G_{2-4} M_4); while in 214*, we have, as sharers of M_2 , K_5 V_1 $B_{0.2-5}$ Da Dn $D_{2.3.5-7}$ T G (B_1 missing). Lastly, in 15*, the sharers of M_2 are $K_{2.4.5}$ V_1 B Da Dn $D_{2.3.5-8}$; and in 76*, $K_{2.4.5}$ V_1 B Da Dn $D_{1-3.5-7}$ T $G_{1.2}$. — In the Āpaddharmā, M_2 has 400* and 436* as solitary star-passages; 393* has the following sporadic N sharers: K_5 Da Dn_{1. n3} $D_{2-4.8}$; while 123* has NS minus Primary ŚK as well as minus $M_{1.8}$.

Turning to omissions in M_2 , in the Rājadharmā it has 8 solitary omissions: three by haplography — 12. 5. 8^b-11^a; 44. 9^a-12^b; 47. 30 — and five without haplography: 12. 20. 26^c-27^b; 80. 19^{ab}; 104. 17^d, and 242*, line 2; and 121. 31^{ab}. Also 8 shared omissions: six by haplography: 12. 28. 19-20 (with Ś₁ $K_{1.2}$ T_2); 57. 33-34 (with Ś₁ K_1 D_1); 47. 26-27 (with K_1); 47. 76*, lines 1-2 (with K_5 D_1 T $G_{1.2}$); 65 from ज्ञयो (in 3^a) up to श्रेष्ठो (in 3^b) (with D_2); and 15. 38-39 (with M_4). Two without haplography: 12. 122. 282*, line 3 (with T $G_{1.2.4}$); and 63. 29 (with G_2 M_4). — Of the 26 omissions in M_2 in the Āpaddharmā, 24 are solitary, six of them by haplography: namely, 12. 138. 57^c-58^b; 140. 18-19; 149. 85^{bc}; 150. 2^c-4^b; 152. 1^c-2^d; and 156. 1^{cd}; while the others are: 12. 138. 38-39; 141. 24^{cd}; 149. 2^d-3^a; 150. 8, 10, 12^{bc}, 3^{cd}, 14^{bc}, 15, 17^a-21^d, 31^a, 31^d, and 32^c-33^d; 154. 5^a-6^b, and from वृत्तः (in 31^a) up to पिहितं (in 32^c); 157. 3^{cd}; 164. 9^{cd} and 18. The two shared omissions, both by apl., are 12. 139. 48-49 (with $D_{3.8}$ M_4), and 140. 11^b-14^a (with D_1).

Of the two transpositions in the Rājadharmā, 56. 60^{ab} and 60^{cd} is shared by M_2 with D_1 T G, and 43. 2^{cd} and 3^{ab}, with D_1 T G_{2-4} . In the Āpaddharmā, there is only one solitary transposition peculiar to M_2 , viz., 150. 31^b and 31^c.

M₃

Vadakancheri, Cochin : Avanapparambu Mana Library, No. 80. The MS. is written on palm-leaves in Malayālam characters. Size $17'' \times 1\frac{3}{4}''$, with 168 folios, giving 10 lines to a page, and 76 letters to a line. The MS. contains the Rājadharmā (folios 1-127) and the Āpaddharmā (folios 127-168) only, the Mokṣadharmā being absent. The MS. is undated.

The only peculiarity of this MS. that has to be noted, as compared with M₁, is that the MS. gives 404* as a solitary star-passage in the Āpaddharmā. In omissions, transpositions etc., the MS. otherwise agrees with M₁.

M₄

Alwaye, Travancore, Ponnokottu Mana Library, not numbered. The MS. is written on palm-leaves in Malayālam characters, having 127 folios, with 9 lines to a page and 73 letters to a line. Size $21'' \times 2''$. The MS. contains only the Rājadharmā (folios 1-93) and the Āpaddharmā (folios 93-127), the Mokṣadharmā being absent. The MS. is not dated.

As compared with M₁, M₄ offers no peculiarities of its own as regards star-passages. — As regards the omissions, however, in the Rājadharmā, it offers 13 omissions, 10 solitary and 3 shared, five of the solitary omissions being by haplography and five without it. The instances are : 12. 67. 3^b-5^c ; 78. 11^c-13^d ; 79. 5^b ; 84. 35-36 ; and 98. 27^{cd} of the former, and 12. 46. 2 ; 69. 47 ; 99. 4^c-5^b ; 100. 14-16 ; and 104. 19^{cd} of the latter. The shared omissions, all by haplography, are : 12. 70. 14^c-16^b (with D₁) ; 10. 27-28 (with G₁) ; and 65. 17^b (with G₃). — In the Āpaddharmā, there are two solitary non-haplographical omissions : 145 from अजन्त (in 13^d) up to धर्मो (in 18^b) ; and 156. 6^{ab}. There are no other differences from M₁ that can be mentioned.

M₅

Cochin, State Library, No. 39. Size $14'' \times 2''$. Written in Malayālam characters, with 10 lines to a page, and 65 letters to a line. The MS. contains only the Mokṣadharmā, and extends over 240 folios. At the end of the MS. (see p. 2019) is written : मळच्चेरियुटे ग्रन्थं, the first word giving the name of the owner. The MS. does not give any date.

M₅ gives in the Mokṣadharmā, 10 star-passages peculiar to itself, these being 472*, 587*, 692*, 698*, 712*, 776* 796*, 801*, 894* and 897*. The following 5 are shared by D₇ G_{1-3.6} : 473*, 481*, 543*, 548*, and 585* ; while the following 2 with the same sharers except D₇ : 688*, 702*. Similarly, the following 3 are shared by D₇ T G_{1.3.6} : 512*, 676* and 677* ; while 699* has the same sharers except D₇.

Stars 603* and 632* are shared by D_7 T $G_{1-3.6}$ M_6 , 628* omitting D_7 T_2 from the same sharers, while 487*, omitting G_3 , substitutes M_7 for M_6 , and 678* omits $G_{2.3}$ and M_6 . There finally remain the following 4 stars with preponderating N sharers : 591* with \bar{S}_1 $K_{1.2}$ M_7); 592* (with $K_{1.2}$ M_6); 667* (with $K_{6.7}$ V_1 $B_{0.6-9}$ $Da_{3.24}$ $Dn_{1.24}$ Ds $D_{2.3.5-9}$ T $G_{1.3.6}$); and 545* (with K_6 B_6 $Dn_{1.24}$ Ds $D_{2.3.5-8}$ T_2 $G_{1-3.6}$).

M_5 also gives the following 12 omissions peculiar to it, 4 of them by hapl., and the rest without hapl., the illustrations being : 12. 194. 18^c-19^b , 263. 27-28, 290. 3^{ab} , and 313. 18^d-19^a of the former; and 12. 171. 16, 192. 45, 200. 26-28, 254. 4^{ef} , 27^a-28^b , 326. 38^b-40^c , 346. 7^c-8^d , and 347. 8^{cd} of the latter. The shared omissions in M_5 , other than those recorded under M_1 , are 8 : 4 of them by hapl. and 4 without it. The instances are : 12. 293. 36^{bc} (with $K_{2.4}$); 262. 42^{ab} (with K_4 B_9 $D_{5.7}$ G_{1-3} M_7); 261. 37^c-39^b (with $G_{1.3}$); and 209. 9^{cd} (with M_6) of the former, and 2. 225. 14^{ab} (with D_7 T $G_{1.3.6}$); 177. 38^{ab} (with T $G_{1-3.6}$); 258. 21^{ab} (with G_1); and 210. 22 (with M_6) of the latter.

The following transpositions in M_5 are beyond those recorded under M_1 : 12. 69. 11^{ab} and 12^{cd} (solitary); 259. 21 and 22 (with D_3 T G_{1-3}); 216. 20^{cd} and 21^{ab} (with D_7 T $G_{1-3.6}$ M_6); 203. 32^{ab} and 32^{cd} (with D_7 T $G_{1-3.6}$ M_7); 203. 11 and 2 (with D_7 T $G_{1-3.6}$); 212. 50 and 51 (with D_7 T $G_{1.3.6}$ M_6); 184. 5 and 6 (with D_7 T $G_{2.3.6}$); 243. 3 and 4 (with T $G_{1.3.6}$); and 206. 16^b-16^c as well as 214. 15 and 16 (both, with M_6).

Finally M_5 (with G_7) gives, after 12. 308, App. I, (Nos. 29ABCDE).

M_6

Vadakancheri, Cochin, Avanapparambu Mana Library, No. 64. The MS. is written on palm-leaves in Malayālam characters. Size $17\frac{1}{2}'' \times 1\frac{1}{2}''$, with 188 folios, giving 10 lines to a page, and 83 letters to a line. The MS. gives the Mokṣadharma only, the portion from 12. 346. 1 to the end of the sub-parvan being lost on missing folios. The MS. is incomplete and undated.

As peculiar to M_6 , we have to mention one star-passage, 802*, which it shares with T $G_{1-3.6}$. It presents two solitary non-haplographical omissions, viz., 12. 322. 5^{cd} and 327. 25^b ; besides omitting (by hapl.) five passages present in M_1 , and shared as follows : 12. 291. 1^{cd} (with $K_{1.2.4}$ Da_3 Dn_1 Ds_1 D_4 $G_{1.2}$); 293. 14^c-15^b (with $K_{1.2.4}$ D_{31}); 223. 6 (with Da_4 G_1 M_7); 327. 76^{cd} (with T_2); and 314. 21-30 (with G_3). In other respects the MS. agrees with M_1 .

M_7

Calicut, Paḍiññāre Kovilakam Library, without number. The MS. is written on palm-leaves in Malayālam characters, and gives only the Mokṣadharma sub-section. The

total number of folios is 213, with 9 lines to a page and 70 letters to a line. The MS. is undated.

M₇ gives two solitary star-passages in the Mokṣadharmā — 710* and 917* — and, as distinct from M₁, it has three additional star-passages belonging to S Recension : 476* and 700* (both, shared by D₇ T G_{1-3.6}), and 733* (shared by T G_{1.3}), besides 636* (shared by Ś₁ K_{1.2.4.6} V₁ B_{0.6-9} D_{a3.a4} D_{n1.n4} D_s D_{2.3.5-8} T G_{1-3.6}) and 724* (shared by K_{6.7} V₁ B_{0.6-9} D_{a3.a4} D_{n1.n4} D_s D₂₋₉ T G₁₋₃).

As peculiar to itself, M₇ gives two solitary omissions : 12. 168. 21^{cd} (without hapl.) and 346. 2^c-4^d (with hapl.). There is also one transposition, 259. 23 and 29 shared with T G₁₋₃. In all other respects, it agrees with M₁.

SUPPLEMENTARY APPARATUS

For Mokṣadharmā adhyāyas 260-262, giving the Gokāpiliya episode, Friedrich Weinrich, in his critical edition of it (Göttingen, 1928) uses certain MSS. (enumerated in our Notes, p. 2194), which do not seem to offer any important variant not already found in our Apparatus. — For Appendix I, No. 27, as also for Nos. 29 ABCDE, (besides our Malayālam MS. M₅), G₇ (= ॐ in the Madras ed. of P. P. S. Sastri) is used for the variants below the App. passage, the MS. G₇ being a recent copy (A. D. 1842) written on palm-leaves in Grantha characters, and giving 410 leaves (size 17³/₈" × 1³/₄"), with 9-10 lines to a page. The MS. comes from the Tinnevely District, Madras. — For 12. 47 and for a few stars and Appendix passages in the Rājadharmā belonging to that adhyāya, I could also use some of the specimen collations made for the projected European edition, particularly from the important MS. G₈ belonging to the Bibliothèque Nationale, Paris, which is written on palm-leaves in Grantha characters, having fol. 227, and containing the Rāja- and the Āpad- dharmas.

TESTIMONIA

(i) Commentaries

Of the commentaries on the Śāntiparvan that are now extant, that of Arjunamīśra was available in the marginal notes in Śāradā characters given by Ś₁ (for all the three sub-parvans, and in Da₁, Da₂ (for both the Rāja- and the Āpad- dharmā), as also in Da_{3.a4} for the Mokṣa-dharma. There were also used, for comparison, copies procured from two other MSS. in the Tanjore Sarasvathi Mahal Library, numbered, Burnell 1214 (= No. 8652 in P. P. S. Sastri's Descriptive Catalogue, vol. XV, No. 8652), and 1237 (= *ibid.*, No. 8651), both undated and written on paper in Devanāgarī characters. These Tanjore copies gave, with the text, the commentary of Arjunamīśra

in the Rājadharmā sub-section only, while a third copy procured from Mysore Oriental Research Institute Library, No. S. A. 125, folios 138, also written in Devanāgarī, gives Arjunamiśra's commentary on the Āpaddharma sub-section. For the Mokṣadharmā sub-section, besides Da₃ and Da₄ as well as the marginalia in Ś₁ (except for folios damaged or missing), there was available the text of Arjunamiśra's comm. on adhy. 12. 260–262—the *Gokapiliya* chapters—in Dr. Friedrich Weinreich's Inaugural Dissertation (1928), which prints the text of Ca for these three chapters. The proper beginning and end of Arjunamiśra's comm. on the Rājadharmā as well as on the Āpaddharma is not given by Da₁, Da₂, nor also by the copy procured from Mysore, where Ca is given on the margins, with the Mbh. text in the centre; and the same is also the case with the marginal Ca citations in Ś₁, the MS. having lacuna for both the beginning and the end (see p. xxi).

Da₃ (= No. 476 of Viśrāmbāg I) and Da₄ (= No. 38 of A1879–80) begin the Mokṣadharmā comm. as follows :

ॐ नमो गुरुगोपालगौरिगणपतिभ्यः ॥

नत्वा जगद्गुरुं कृष्णं व्यासं पितरमेव च ।

क्रियतेऽर्जुनमिश्रेण मोक्षधर्मार्थदीपिका ॥

नमो धर्मश्रवणजातहर्षः परमधर्मिष्ठो राजा युधिष्ठिरः आश्रमिणां सर्वोत्कृष्टधर्मजिज्ञासया प्रश्नं कृतवान् । युधिष्ठिर उवाच । धर्माः पितामहे-
क्ताः इत्यादिना ।

The conclusion of Arjunamiśra's commentary on the Mokṣadharmā, as given by Da₃ and Da₄, is quoted in Vol. 16, p. 2020.

We may here draw attention to some special features of Arjunamiśra's commentary. When dealing with a particularly stiff passage from the Mokṣadharmā, Arjunamiśra gives a modest preface or a conclusion to his commentary, as for instance at the end of 12. 185, the भृगुभारद्वाजसंवाद —

भृगोर्वचः सुगहनं भरद्वाजे यथामति ।

विवृतं पूर्वदृष्ट्यात्र क्षन्तुमर्हन्ति सत्तमाः ॥

So too, Arjunamiśra begins his comm. on 12. 224 with —

गुरुपदेशतः पूर्वनिबन्धपरिमर्शतः ।

शुकानुप्रश्नविवृतिः क्रियते बुधबोधिनी ॥

At the end of 12. 236, he adds —

शुकानुप्रश्नपद्येषु दुरुद्देशु समन्ततः ।

प्राच्योपायापितृव्याख्याविशेषौ शरणं मम ॥

Also at the end of 12. 255, we read —

मोक्षधर्मार्थविवृतौ मदीयं साहसं महत् ।

किं च प्राचीनटीकार्थरक्षार्थमयमाहवः ॥ १

† The word उपाय is used here and in st. 2, next page, in the sense of methodology or tradition.

मतिमद्भिर्विमृश्यैतत्क्षन्तव्यं मम चापलम् ।

प्राचीनोपायरक्षा हि विदुषां हितकारिणी ॥ २

Some explanations of Ca are worth noting. Thus on 56. 32¹, Ca. b read भ्रुणहृत्ये and note ह्रस्वत्वमार्षम् । On 69. 37^b, Ca explains संक्रमान् by च्यौकी इति प्रसिद्धाः । On 69. 41^a, in explaining प्रगण्डीः, the comm. observes — या आकाशस्था तुङ्गीत्युच्यते । On 74. 31^b, प्रसृताग्रभुक् — प्रसृतः पक्वान्नम् । On 77. 7^a, Ca, explaining विष्टिः, observes : भाषया भिगरी । On 77. 8^a, देवलकाः, Ca : वेतनेन देवपूजकाः । On 104. 37^c, Ca suggests, as a साधुपाठ, पदातिर्यन्त्रबहुले and explains it by पदातिर्यन्त्रव्यवहारे । On 12. 132. 7^{ab}, Ca, like Cb, quotes विशालक्ष (see p. cxlii). On 136. 54^c, सांवास्यकं is explained by सहवासकार्यं (agreeing with Cb); and on 136. 106^b, दिवाकीर्तिः by चण्डालः . On 135. 2^b, Ca explains शकुलाः by मत्स्यविशेषाः, and in 13^a, उन्माथं (Ca v. l. for उद्दानं) by रज्जुग्रन्थनदण्डम् (cf. 136. 23^b). On 137. 15^b, वैरयातनम् by वैरशोधनम् . On 137. 85^c, कुस्त्री, कुत्सिता स्त्री, रतिपरा धनपरा च । माघमां कुकुटीं प्राहुस्तदपत्यानि सेगवाः । गवां कर्कटीनां (v. l. कुकुटीनां) तासां गर्भनाशहेतुः । On 138. 50^c, मत्स्यघाती, अनपराधान् मत्स्यान्हन्ति । जाल्या, स्वभावात् । On 159. 29^a, शुभां वियां ब्रह्मवियां, अश्राव्यां मन्त्रादिरूपां । On 12. 175. 13ff., Ca observes : ननु कोऽयं सर्गप्रकारः । न हि सांख्यादिसर्गेष्वयं क्रमः । उच्यते । अन्योऽयं सर्गप्रकारः, पौराणिकादिसंमतः । ब्रह्मैवाहंकारोऽत्र । अन्यत्र तु ब्रह्मा महानिति दृश्यते । तदपि सर्गप्रकारान्तरत्वान्न विरुध्यते । तस्यैव सर्वभूतात्मत्वादादावहमिति । एवमिह शास्त्रे स्थाने स्थाने विरोधाभावो ज्ञेयः । On 12. 188. 1, Ca remarks : सुखग्रहणार्थं तु संक्षिप्यास्माभिरिहोक्तमित्यवगन्तव्यम् । एवं तावत्सर्वज्ञनारायणमतानुसारेण विवृतः श्लोकः । On 12. 194. 3, Ca adverts to a reading given by विमलबोध and treats it with scant courtesy : cf. Critical Note to the stanza. On 12. 229. 3f., Ca gives some important explanations for which fuller room can now be found in the footnote† below. On 230. 1-3, Ca raises an interesting question as to whether the ज्ञानिन् should or should not perform कर्म — कर्माकरणपक्षमाशङ्कते — न चेदिति । कर्म हि — संदिग्धे परलोके हि त्याज्यमेवाशुभं बुधैः — इति विधया, कदाचित् क्रियेतापि । आश्रमविहिते सति तु, न मां कर्माणि लिम्पन्ति (6. 26. 14) इति तत्त्वज्ञानेन, मम कर्म कर्तव्यं न कर्तव्यमिति संशय एव नास्ति । सत्यमेवेदं युक्तम् — उत्पन्नज्ञानस्यालं कर्मणेति । किं तु स्वभावोऽयं प्राणिनां यत्कर्म । न हि अकर्मा क्षणमपि कश्चिदास्ते यतः, तेन स्वभावत्वाविशेषेऽपि, काम्यनिमित्तबन्धनहेतुकर्माणि हित्वा हितमेव नित्यादियत् समाहितमनोवस्थायां कर्म शीलयेत् । एवमपि कर्म न दोषाय योगिन इति भावः ॥ परार्थस्तु ज्ञानं वा कर्म वा अवश्यं ज्ञानिना कुर्वतैव स्थातव्यमिति भावः । यद्वा, प्रागुक्तविषयं कर्मैव ज्ञानहेतुत्वान्निवृत्ताख्यं कर्म गलितफलाभिलाषेण क्रियमाणं सत्त्वशुद्धिद्वारा तत्त्वज्ञाननिदानमिति । — Ca commences the comm. on 12. 257 with : पुनरपि हिंसाधर्मनिन्दार्थमहिंसाधर्मप्रशंसार्थं च विचख्नुगीतामाह । On 12. 269. 724*, line 4, Ca quotes the commentary of Devabodha. The star-passage 724* might have perhaps been admitted into our text, although it is not evidenced in the M version (except M₁) and in some K MSS. — Under 12. 271. 20 Ca quotes द्वा सुपर्णा (= Rv. 1. 164. 20^{ad}; Muṇḍaka Up. III. i. 2^{ad}; Śvetāśvatara Up. 4. 6^{ad}) as एकस्तयोः पिप्पलं खादति, अन्यस्त्वनश्रन्नपि चाकशीति । and explains the last verb by — अभुज्जानोऽपि कृत्वा, अभिमानशून्यतया चाकशीति, जानाति, सर्वज्ञतयेत्यर्थः ।

† बौद्धायनमतमाह — यस्तु पश्येदिति । सौत्रान्तिका बाह्यं पृथिव्यादिकं घटादौ कारणं नेच्छन्ति, ज्ञानमेव तदाकारतया बहिराभातीति मनुते । माध्यमिकास्तु प्रपञ्चजातस्य कार्यत्वं कारणत्वं वा न प्रतिपद्यन्ते, वासनामात्रमेव यथाकथंचिद्व्यवहारस्य कारणं, वस्तुतोऽसदेव तन्मनुते । तन्मतानुष्ठायी यदि कश्चित्स्वभावेन, स्वीयेन प्रत्यक्षादिप्रतीतेन भावकेन, कारणेन विना भावमुत्पत्तिं पश्येत्, सः अचेतनः, उन्मत्तवदुपेक्षणीयः, यतः स त्यक्तहेतुकः सद्युक्तिं विनैव सर्वान्व्यवहारार्थं भावान्पुष्यति, पोषयति । एवं प्रपञ्चमिथ्यात्ववादिनो वेदान्तैकदेशिनोऽप्यचेतनाः ज्ञानविवर्तनादिन योगाचारेण समानयोगक्षेमत्वादिति भावः ॥ ३ ॥ चार्वाकमतमुत्थाप्य दूषयति येषां चैकान्तभावेनेति । केवलो वस्तुस्वभाव एव कारणं, प्रत्यक्षतोऽनुत्पन्नज्ञानत्वादिति यो वदति सोऽपि तृणं फलरहितं, इषीकां वा तृणस्य फलरहितस्य, पूत्वा सूर्षेण प्रस्फोट्य, यथा न किञ्चिद्भते कश्चित्द्वयं फलारम्भकत्वादुपेक्ष्याः ॥ ४ ॥

Regarding the passages from Ca as given on the margins of the MS. Ś₁, it is to be noted that in several places Ca explains text-reading and star-passages which Ś₁ does not give, thereby proving that Ca quotations as supplied on the margins of Ś₁ have no reference to the actual text as written in the centre. Similarly, in 12. 47. 27^a, while the original reading in Ś₁ was सामग्रामानं, there is a *sup. lin.* emendation into सामसंस्थानं by the copyist of Ca, so as to make the explanation in the comm. agree with the text. Likewise, in 12. 38. 48^a, while Ś₁ reads छागः, the explanation of Ca is गृह्णाः, which suits the *v. l.* गौरीः, not found in the original. The explanation (e. g. स्वरागते for दिवं गते in 12. 46. 20^b, or आत्मवांश्च for गुप्तमन्त्रो in 12. 57. 13^a) as given in the Ca marginalia, probably points to an original, different from what we find in Ś₁. In 12. 159. 28^a, Ca explains युक्तं, while Ś₁ reads नाधर्मयुक्तं. At other places, Ca comments upon passages not read by Ś₁, as for instance : 12. 47. 52^b (त्र्यम्बकाय, त्रिनेत्राय), 59. 118^a (आत्मना, शरीरेण), 91. 14, etc., and on words from star-passages like 40*, 48*, 52* and others. Where Arjunamiśra's comm. could not be completely accommodated on the margins of the original folio, extra folios (written either on both sides or only on one side) are inserted, giving the commentary-continuation, but no text. We have such folios coming after 139^b, 140^b, 142^a, 144^a, 147^b, 152^b, 153^b, 155^b, 157^a and 173^b — all written on both sides except the one following 147^b. It is thus clear that Ca extracts in Ś₁ have no necessary relation to the text of Ś₁. Sufficient extracts from Ca are supplied in the variants below the text as also in the Critical Notes at the end.

Cb

The next commentary to be noticed is that of Vimalabodha (Cb). This commentary is mentioned in the Critical Apparatus of the Sabhā, Virāṭa, Udyoga and Bhīṣma parvans, on the authority of two paper MSS., viz. No. 84 of 1869-70 and No. 67 of 1887-91, both belonging to the Deccan College MS. Library, now deposited in the B. O. R. Institute. The first of these MSS. is 9" × 5½" in size, with 88 folios (fol. 10-45, 52, 53 and 69 written on one side only), giving 16 lines to a page and 36 letters to a line. The second is 13½" × 6" in size, with 67 folios (having margins ruled with red and yellow lines), and giving about 12 lines to a page and 48 letters to a line. No. 84 begins with श्रीगणेशाय नमः । जय जगदंब । (the other MS. adds—नमः पितृचरणेभ्यः ।) :

नमो धर्माय महते नमः कृष्णाय मायिने (*v. l.* वेधसे) ।

नमो व्यासाय गुरवे यैरिदं धार्यते जगत् ॥ १

निघण्टभाष्यनिगमनिरुक्तानि विशेषतः ।

वैशंपायनटीकादिदेवस्वामिमतानि च ॥ २

वीक्ष्य व्याख्या विरचिता दुर्धटार्थप्रकाशिनी ।

भवद्विमलबोधेन भारताख्यानवेदिना ॥ ३

श्रीमहाभारताख्यानदुर्बोधपदबोधिनी (*v. l.* °भञ्जिका) ।

टीका विरच्यतेऽस्माभिरादिपर्वक्रमादियम् ॥ ४

तत्रादिपर्ववाक्यम् । ॐ नमो भगवते वासुदेवाय । (*v. l.* : adds — ॐ नमः पितामहाय । ॐ नमः प्रजापतिभ्यः स्वाहा । ॐ नमः कृष्णद्वैपायनाय । ॐ नमः सर्वविघ्नविनायकेभ्यः ॥) लोमहर्षणपुत्र उग्रश्रवाः सौतिपौराणिको नैमिषारण्ये शौनकस्य कुलपतेर्द्वादशवार्षिके सत्रे सुखासीनानभ्यगच्छन्महर्षीन्शंसितव्रतान् । *

The beginning of No. 167 of 1887-91 is practically the same. The MSS. conclude as follows : No. 84 of 1869-70 —

इति श्रीविषमश्लोकी टीका समाप्ता । इदं पुस्तकं शुद्धां दुर्मिलां प्रति ज्ञात्वा, अत्यन्ताशुद्धप्रत्यनुसारेणैव शिवणेकरोपनाम्ना शिवराम-पंतसूनुना कृष्णभट्टेन पुनाख्यपुटभेदने स्थितेन स्वार्थं परार्थं च लिखितम् । लेखनकाले विचाराशक्यत्वात् प्रतेरत्यन्ताशुद्धत्वाच्च श्रीमद्भारत-व्याख्यानप्रीतिमतः प्रत्यन्तरसंपादनाशक्तस्य पुरुषस्य चित्तैकाग्र्येण दृढमननशीलस्य क्वचित्क्वचिदंशेऽपि भविष्यत्युपकारकमिति ॥ शके १७२४ दुंदुभिसंवत्सरे माघकृष्णाष्टम्यां सहनवम्यां भौमवासरे रजन्याः प्रथमयामावसाने जगदम्बकृपया सिद्धिं गतमिदं पुस्तकम् ॥ शुभं भूयात् ॥

No. 167 of 1887-91 ends :

एते आश्वमेधिश्लोकाः । इति महाभारतस्य टिप्पणी श्रीमद्विमलबोधविरचिता समाप्ता ।

There are, however, certain indications showing that what we have in these two MSS. is not the original commentary of Vimalabodha, but only some select extracts from that commentary. Thus MS. No. 84 of 1869-70, while explaining the name लोमहर्षण (1. 7. 1), writes as follows— तस्य गुरुं शुश्रूषतो लोमान्यहृष्यन्त इति लोमहर्षणनामाभूदिति देवबोधपादा आहुः ।निघण्टुसिद्धं तस्य नामेति विमलबोधपादाद्याः । These could not of course have been the words of Vimalabodha himself, who would hardly call himself विमलबोधपाद. Likewise, on fol. 65^a, the same MS., after giving the com. on 12. 115. 9^c, has the colophon :

इति माहापौराणिकोपाध्यायश्रीत्रिविक्रमकृतौ महाभारतविषमपद्यतात्पर्यार्थविवरणटीकायां शान्तिपर्वणि राजधर्मश्लोकाः समाप्ताः ।

Here Trivikrama is said to be the author, while the Commentary is named विषमपद्यतात्पर्यार्थ-विवरणटीका (instead of दुर्घटार्थप्रकाशिनी as in introductory stanza 3, or दुर्बोधपदबोधिनी [*v. l.* °भञ्जिका] as in stanza 4). Thus we have three different names to deal with : विमलबोध's original दुर्घटार्थप्रकाशिनी ; त्रिविक्रम's विषमपद्यतात्पर्यार्थविवरणटीका (in MS. No. 84 of 1869-70 only), and दुर्बोध-पदबोधिनी or °भञ्जिका according to the two MSS. before us.

These two MSS. deal with select stanzas from the Ādiparvan (No. 84, fol. 1-16^a; No. 167, fol. 1-11^b); Sabhāparvan (No. 84, fol. 16^a-20^b ; No. 167, fol. 11^b-15^b); Āraṇyaka-parvan (No. 84, fol. 20^b-29^a ; No. 167, fol. 15^b-23^a); Virāṭaparvan (No. 84, fol. 29^a-33^b ; No. 167, fol. 23^a-26^a); Udyogaparvan (No. 84, fol. 33^b-50^b ; No. 167, fol. 26^a-37^a); Bhīṣmaparvan (No. 84, fol. 50^b-56^a† ; No. 167, fol. 37^a-40^a); Dronaparvan (No. 84,

* It is worth noting that Vimalabodha, as quoted here, gives, in both the MSS., the first stanza of the first chapter of the Ādiparvan all in prose, exactly as in the Critical Edition.

† The MS. gives no indication as to where the Comm. on the Bhīṣmaparvan ends. Towards the end, however, it offers (fol. 55^a-56^a) a discussion as to the time when the Mbh. War began. This is absent in MS. No. 167, and it is reproduced here by reason of its importance :

कस्मिन्मासे कस्यां तिथौ कस्मिन्क्षेत्रे महाभारतयुद्धारम्भोऽभवादिति तत्र श्रीमद्भगवान्व्यासमुनेः पूर्वीयाः श्लोकाः । तद्यथा अत्रैवोद्योगपर्वणि कौमुदे मासि रेवत्यां शरदन्ते हिमागमे । रफीतसस्ययुते काले कल्पः कल्पवतां वरः । अस्यार्थः कौमुदी जागरपूर्णिमा, तद्योगात् कौमुदः आश्विनमासः । तस्य च षड्विंशे रेवत्यां कृष्णषष्ठ्यां भगवद्भानम् । तदनु अस्थैवाष्टाविंशे कृष्णाष्टम्यां भरण्यादिपुष्पान्तैः सप्तनक्षत्रैरनिष्टवशादेकयोगभूतायां युधिष्ठिर-

fol. 56^a-57^a; No. 167, fol. 40^a-42^a); Kārṇaparvan (No. 84, fol. 57^a-58^a; No. 167, fol. 42^a-43^b); Śalya, Sautika and Strī parvans omitted; Śāntiparvan: Rājadharmā plus Āpaddharma (No. 84, fol. 58^a-65^a; No. 167, fol. 43^b-49^b); Mokṣadharmā (No. 84, fol. 65^a-76^a; No. 167, fol. 49^b-59^b); Dānadharmā (No. 84, fol. 76^a-82^b; No. 167, fol. 59^b-65^a); Āśvamedhikā (No. 84, fol. 82^b-84^b; No. 167, fol. 65^a-67^a). — No. 84 gives at the end पञ्चपर्वीनदुष्करश्लोकाः and justifies the inclusion of हरिवंश (= आश्वर्यपर्व)† in the Mahābhārata, but No. 167 does not give anything of these.

The two MSS. above described do not, therefore, constitute the real commentary of Vimalabodha, but only a selection of difficult extracts from the same. This was proved by the fortunate discovery of a MS. belonging to the Rāja Library at Darbhanga, which contained an unnumbered MS. written in Maithili characters and giving the original commentary of Vimalabodha on the Rājadharmā (which, according to the commentator, includes the Āpaddharma). A Devanāgarī transcript of the MS. was obtained through the courtesy of Shri Jivānanda Thakara, the Head Pandit of that Library. While the other two MSS. begin the commentary on the Rājadharmā with the explanation of star-passage 22* (which the commentary considers as part of the text, the Darbhanga MS. supplies, before 22*, explanations on 12. 1. 2^d (where मासमेकं is explained as दश दिनानि (which Ca accepts); 1. 9^a (काले = अवसरे); 1. 9^c (reading संभाष्य = ऐकमत्यं कृत्वा); 1. 16^a (Cb : वाष्णेयी सुभद्रा । एतेन युद्धसमय एव पुत्रवधानन्तरं द्वारकां गता सेति केचित् । तच्च पौर्वापर्यविरुद्धम् । किं तु कृष्ण-तेगमनानन्तरमतिशोकं बोधयितुमेव । 1. 27^c (मातरि इति द्वितीयार्थे); 1. 31^a (कामं, वरम्); 1. 34^a पुत्रगृहिणी, पुत्ररक्षण-रा । भावे कान्तादपि (Pān. 2. 4. 114) पुत्रगृहिणीति); 1. 36^b (वा, वाक्यालंकारे); 1. 43^c नः [v. l., for] प्रश्ने. Adhy. 2. 4^c (संह[? घ]र्षजननो, विरोधजनकः); 2. 5^c (चकार, अधीतवान्— cf. 2. 18^a); 2. 26^a कर्णपर्वणि गौर्हतेति वत्सवध उक्तः । स वत्सवधेऽपि धेनुवध एवेति कृत्वा). Adhy. 3. 1^b (प्रश्रयेण, अनुरागेण); 3. 13^a नाम प्रसिद्धं, नामतो नाम्ना); 3. 15^b (करालवान्, विभीषणः); 3. 25^d (कामया इत्यव्ययम्, इच्छया); 3. 33^b न्यायेन, अभिवादनादिना); Adhy. 7. 2^d, कर्षि[शि]तः, तनूकृतः; 7. 17^b (अनवदाय, अपरिशोध्य); 7. 33^d (रुन्धयति, गृणोति). Adhy. 8. 3^c (मानुषं, पौरुषं); 8. 6 (the three-line verse quoted [as in text] and explained : यो नैव केनचित्कर्मणा पौरुषेण भैक्षेण जीविकामिच्छोः समारम्भान्, व्यवहारान् वाञ्छेत्, स हतस्वस्तिः,

मीपे श्रीकृष्णगमनादुभयबलस्य कुरुक्षेत्रगमनं, बलदेवतीर्थयात्रा च । तदनु सप्तमाद्यापि दिवसादमावास्या भविष्यतीति कृष्णवाक्यादमावास्यायां शबिरनिर्माणपूर्वकयुद्धारम्भाय संग्रामभूयस्वतरणम् । तदनु कार्तिकद्वारविंशेऽरिष्टवशेन त्रयोदशी चतुर्दशी पूर्णिमा तिथित्रययोगादपरदिननिर्गतत्रयो-दश्यां भीष्मयुद्धारम्भः । तदनु दशभिर्दिनैराग्रहायणतृतीयकृष्णसप्तम्यां भीष्मपतनम् । तदनु पञ्चभिर्दिनैः कृष्णद्वादश्यां द्रोणपतनम् । तदनु दिनद्वयेन र्णपतनं चतुर्दश्याम् । तदनु अमावास्यायां शल्यपतनं, बलभद्रागमनं, दुर्योधनोरुभङ्गः, रात्रौ सौप्तिकं च । तथा गदापर्वणि बलभद्रवाक्यम् — तत्वारिश्महानद्योन्यद्य (? चत्वारिंशदहान्यद्य) द्वे च मे निःसृतस्य वै । पुष्पे संप्रस्थितश्चाहं श्रवणे पुनरागतः ॥ इति बलभद्रवाक्यादाश्विनाष्टाविंशे लभद्रस्यागमनं, कार्तिकत्रयोविंशात्प्रभृति आग्रहायणदशमदिनपर्यन्तं अष्टादशाभ्यन्तर एव महाभारतयुद्धसमाप्तिः ॥ अत्र विशेषः । उत्तमानुशासने दानधर्मे युधिष्ठिरवाक्ये — उषित्वा शर्वरीः श्रीमान् पञ्चाशन्नगरोत्तमे इति । आग्रहायणदशमदिनात् प्रभृति माघप्रवेशः, संक्रान्तिदिनपर्यन्ते च पञ्चाशद्दिनानि भवन्तीति व्याख्या । आग्रहायणतृतीयदिनात्प्रभृति माघप्रवेशः । संक्रान्तिकृष्णाष्टमीदिनं यावदष्टपञ्चाशद्दिनानि भवन्ति । तथा च दानधर्मे भीष्मवाक्ये अष्टपञ्चाशतं रात्र्यः शयानस्य गता मम । शेषेषु निशिताग्रेषु यथा वर्षशतं तथा । यद्येवं, कथं कृष्णाष्टम्यां मृतस्य भीष्मस्य युद्धाष्टम्यां कर्म विधीयते । तथा च दानधर्मे भीष्मवाक्यम् — त्रिभागशेषपक्षोऽयं कृष्णो भवितुमर्हति । इति ।

† ननु आश्वर्यपर्वणः कथं भारतसंगतिः । अष्टादशपर्वपरिमितस्य भारतस्य मुनिप्रोक्तशतसाहस्रसंख्यानुपपत्तेः । तस्मादूनविंशतिपर्वत्वं भारतस्य । संगतिश्च प्रासङ्गिकी । पूर्वं जनमेजयेन पाण्डुचरितानुषङ्गितया श्रीविष्णुमाहात्म्यं श्रुतं, संप्रति तु मुख्यतयैव तच्छ्रोतुं वैशंपायनमुक्त-मान् । उक्तं च पूर्वं गुरुणा यत्र यत्र संशयोऽस्य तं वसा[तमवसायया]मीति संगतिनिष्पत्तिः ।

कल्याणशून्यः, अकिञ्चनो, दरिद्रः, सर्वलोकेषु प्रसिद्धः, न पुत्रपश्वादिसहितः). 8. 11^a (अनीशस्य [v. l. for अनाशास्यं] कर्तुमक्षमस्य । अधने, निर्धने आनृशंस्यं [v. l. for नृशंसा], दयां कृत्वा, नहुष इति संबध्यते); 8. 14^a (शंसितुं, प्रशंसितुं); 8. 20^b विवन्सितुं [v. l. for विवित्सता], लब्धुम्); 8. 24^a (कृशाश्वः, अश्वदिशून्यः); 8. 28^e (व्यवसिताः कृत-निश्चयाः). Adhy. 9. 19^{cd}-20^{ab} (वनमेव गत्वा मोक्षं चरिष्यामः, किमनेन दुःखनिवासेनेत्याभिप्रायादाह राजा— ऋजुश्चानुद्धत-स्वभावः । प्रणिहितः, आत्मप्रणिधानयुक्तः । गच्छन्, वनमिति शेषः । त्रसस्थावरवर्जकः, स्थावरजङ्गमेषु किमप्यनाशंसन् । शरीरधारणोपायः कस्तर्ह्यत आह— स्वभावस्तु प्रयात्यग्रे इति । स्वभावो भवितव्यता । स यत्रक्वचन यास्यतः पुरुषस्याग्रे उपस्थितो भवति । तेन क्वचिदन-शनान्युपवासा भवन्ति । अपिशब्दात् क्वचिदशनान्यपि भवन्ति । तेन अनशनाशने दैवतत्रे एवेति भावः). Adhy. 11. 17^b (=19^a) (शाश्वतान्बहून्); 11. 25^d (अनुपस्कृताः, संदेहशून्याः); 11. 27^e ([v. l.] उत्सृज्य नास्तीति गता, तत्कालं तथा न भवतीति कृत्वा). Adhy. 12. 3^a (विशाखयूपे, यज्ञीययूपविशेषे); 12. 4^e (वेदवादापविद्वान्, त्यक्तवेदोक्तान्); 12. 6^a (अत्या-श्रमानयं सर्वान्, अयं गृहस्थाश्रमः सर्वानाश्रमानतिक्रम्य); 12. 14^b (धर्मवैतंसिकः, धर्मवञ्चकः). Adhy. 14. 6^{bc} (स्तोक-काश्चातकाः, वावाश्यमानाः, पुनःपुनर्वदन्तः); 14. 13^d (मत्स्याः पङ्क इव, पङ्के यथा मत्स्याः, सर्वलङ्घ्याः); 14. 22^{ff}. (कौञ्चद्वीपादिवशीकरणं सिद्धद्वारा राजसूये). Adhy. 15. 6^e (सांसिद्धिके, स्वाभाविके); 15. 9^d (निर्दण्डः, सर्वदण्डः); 15. 21^d (व्यालमृगः, चित्रव्याघ्रः); 15. 22^b (यस्य [v. l. for पश्य] धर्मो यथागतः, यस्य जन्तोर्धर्मो व्यवहारो यथागमेन बोधितः); 15. 26^d (स्कन्धपर्यायो [sic], नाशः); 15. 42^e (पितृमती [v. l.], कुमारी); 15. 55^{cd} (भ्रूणहा, ब्रह्महा); (आर्छति [v. l.], आ समन्ततः, ऋच्छति गच्छति, नाशयति वा). Adhy. 16. 6^a ([v. l.] अगतिरभावः, गति-र्भावः); 16. 7^a (गते, ज्ञाते); 16. 12^b (विधानं, प्रतीकारः); 16. 17^d (न तस्य स्मर्तुं, अपि तु स्मर्तुम् । शिरश्चालने नकारः).

The explanation of 12. 16. 22* is common to the Darbhanga MS. as well as the two abridgements of Cb, and it runs as given below :

यः पुमान्धनजनसाधनशीलः (-हीनः¹) स पतितः, पापं कृत्वा नरकं याति, प्रतिकर्तुमशक्यत्वात् । यः पुनराढ्यः, दैवात्पापं कृत्वा प्रतिकर्तुं शक्तः । किमिति शोचसीति भावः । तथापि गुरुवधाद्यशः कथं शास्येत । तत्राह — तदुच्छिष्टमिति । यदल्पकं, दानादिना लोकसंग्रहणा-शक्तं स्त्रीपुरुषादि, तदुच्छिष्टं, कृतप्रायश्चित्तमपि, लोकविगीति भवति । तथापि प्रायश्चित्तकरणसामर्थ्येन पापाचरणेन नाश्वासः स्यादित्याह — बह्व-पथ्यं बलवतो न किञ्चित् । बह्वपि भुक्तं पीतं दत्तं गृहीतं कृतं वा बलवतो, दशबलयुक्तस्य, नापथ्यं नापरिणास्यम् (sic) । कुतोऽत आह — त्रायते बलम्, बलस्यैव त्राणे हेतुत्वात्, तस्य च स्थितत्वात् । कानि दश बलानि । विशालाक्ष उक्तवान् —

विद्याभिजनमित्राणि बुद्धिसत्त्वधनानि च ।

तपःसाहाय्यवीर्याणि दशमं दैवमेव हि ॥ इति ।

एतान्येव प्रभुशक्तिरित्युच्यते । उक्तं च —

बलान्मुक्तं बलान्नीतं बलादुक्तं बलात्कृतम् ।

सर्वं बलवतः पथ्यं दुर्बलस्त्ववसीदति ॥ इति ।

अतो गत्यन्तरमपश्यतामस्माकं आवर्जितमिदं गुरुवधादिजनितमयशो दानादिना प्रतिकरिष्याम इति भावः ।

As the transcript of the Darbhanga MS. reached us late, it was not possible to give citations from it at the proper places. The more important explanations from it (after adhy. 16) are, owing to the great antiquity of the Comm., reproduced below :

18. 19^a — कुण्डिकाम्, दण्डकमण्डलुत्रिशूलादीन् ।

18. 22^e — सौखिकैः, सुखार्थिभिः ।

21. 15^e — भ्रामणेन, वानप्रस्थेन ।

26. 22^{cd} — आर्तिः, विषयाभावः ।

26. 25. — शोकादिनिमित्तपरंपरापर्यालोचनेन रागद्वेषौ विना किमपि शोकादेः कारणमितिकारणतामङ्गतो निश्चित्य तौ त्यजे-दिति भावः ।

26. 26^d — हृदयेनापराजितः, प्रियप्राप्ती हर्षेण, अप्रियप्राप्ती शोकेन वा अवशीकृतः ।

26. 28 — मूढतमाः, मोहमहिम्नैव निःसंज्ञाः, इहलोके विपर्यस्तमतित्वात् । ते ह्युभयत आकृष्टे मनसि यदुःखं, किं कर्तव्यता-
मोहवैदुष्यलक्षणं तन्नानुभवन्ति । ये च बुद्धेः परं गताः, आत्मतत्त्वं ज्ञातवन्तः, ते तु विवेकमहिम्नैव निःसंज्ञतया न
दुःखभाजनम् । यः पुनरेतेषां मध्यमः, मध्यवर्ती, स किञ्चिज्ज्ञत्वात् सर्वत्र संदेहदुःखदोषनिविष्टबुद्धिर्नित्यदुःखितः ।
27. 30^{ab} — कर्मयोगप्रशंसामाह-सुखं दुःखान्तमिति । आलस्यं कर्मत्यागः । तदापाततः सुखमपि, अनायासत्वात्, दुःखान्तं,
नित्यनैमित्तिककर्मत्यागेन प्रत्यवायत्वाद्वा । दाक्ष्यं पुनरापाततो नित्यनैमित्तिककर्मपरत्वेन दुःखमपि सुखमेव
गृहाश्रमिणः इति भावः । 28. 18^d — विधानम्, अदृष्टम् ।
28. 58^a — अच्युत, स्वधर्मादचलित । 29. 18^d — चैत्यमालिनी, चैत्यं = चयनम् ।
29. 21^b — चतुर्भद्रतरः धर्मार्थकाममोक्षयुतः । 29. 82^d (reading द्यौरनादीति) द्यौरेव ध्वनिं कृतवान् ।
29. 96^d — दक्षिणायनम्, दक्षिणास्थानम् । 29. 110^b — दशव्यामां, व्यामो हस्तचतुष्टयम् ।
35. 3^{ab} — सूर्येणाभ्युदितः, शयनस्थे उदितसूर्यसंबद्धः । सूर्याभिनिर्मुक्तः, शयनस्थ एवास्तंगतसूर्यः ।
35. 4^{cd} — दिधिषूपतिः, अन्यपरिणीतापतिः । अग्रेदिधिषुरेव च — अग्रेदिधिषुपतिः, पूर्वपतिः ।
35. 8^b — ब्रह्मविक्रयी, वेदविक्रायकः, वेदाध्ययनफलविक्रेता, वेतनेनाध्यापको वा ।
35. 14^a — पिता विभजते पुत्रान्, — अकाले पुत्राणां धनादिविभागेन । 35. 30^b — निष्कृतिस्त्यागः ।
36. 1^a — तपसा, चान्द्रायणादिना । कर्मभिः, यज्ञादिभिः । 36. 3^b — द्वादशभिर्वर्षैर्ब्रह्महा, अकामतः साक्षाद्वधे ।
36. 48*, L. 1 — लक्ष्यः शस्त्रवधादिति तु कामतः साक्षाद्वधे ।
36. 26 — (reading भोजनं ह्यन्तरा शुद्धं) स्नात्वा चतुर्थे दिने भोजनं कुर्वीत ।
36. 49*, L. 1 — पादजः, शूद्रः । दशभिः, दिनैरित्यर्थः । 37. 50*, L. 7 — न गर्वेण, प्रभुत्वादिगर्वेण । पिबेत्सुरामिति
शेषः । 37. 8^d — आवस्थिकः (for व्या°), अवस्थाविशेषभवः ।
37. 11^a-12^b — किं तत्फलमत आह-दैवं चेति । दैवं प्राग्भवीयकर्मनिर्दिष्टः स्वर्गनरकः । दैवयुक्तं पुरुषकारफलम् । पुरुष-
कारश्चैतच्छरीरकृतो व्यापारः । सोऽपि शुभाशुभतया द्विविधः । देवताराधनेन राज्यप्राप्तिः, तन्निन्दया शापा-
दिप्राप्तिर्वा । ततश्चैतयोरशुभयोरपि प्रत्येकं फलद्वयं युज्यते इति । तथा प्राणाः (v. l.), जीवनं भवान्तरीय-
शुभाशुभकर्मवशात् पुरुषायुषजीवनमल्पायुषत्वं वा । तथा मरणम् । तच्च शुभदैवकृतं विशिष्टकालोपपादितं भवति ।
अशुभदैवकृतं विपरीतमिति । एवं शुभपौरुषमरणं महापथादिगमनेन । विपरीतं दुर्दशादिनिमित्तं भवतीति भावः ।
37. 14 — जातिर्ब्राह्मणादिजातिः । श्रेणिः शिल्पजीव्यादिसमूहः । अधिवासाः...निवासिनः । एतेषां ये धर्माः शास्त्र-
निर्दिष्टाः, तथा कुलधर्मा ये ब्राह्मण्यनुमरणादयः शास्त्रविरोधिनः, तान् धार्मिको राजा वर्जयेत् । न तैर्धर्मैर्व्यव-
हरेत् । तस्मादत आह । न ते धर्मा इति । येषां धर्मो धर्मशास्त्रं न कारणं न प्रमाणं भवति, न ते धर्मा
धर्मत्वेन व्यवहर्तव्या इत्यर्थः ।
37. 20^b — सूतिकानां गवामिति । दशरात्राभ्यन्तरे गवामपि इन्द्रियं शुद्धम् ।
37. 52*, L. 5 — दीक्षितो भूत्वा यः कृपणस्तस्य । ऋतुविक्रयिकस्य, ऋतुफलविक्रयिणः ।
37. 22^{ad} — तक्षणः, तक्षादिवृत्तेर्ब्राह्मणस्य । रक्षिणः, रक्षाधिकृतस्य ।
37. 41^a — निराकृतौ, मूर्खे देवादिनिराकर्तरि । 38. 10^c — सवैयाख्यं, व्याख्यासहितम् ।
38. 32^c — गोयानं वेदबोधितम् । cf. Rv. 10. 68, 2. 38. 48^c — सुमनसः, गौरीश्च शुक्लाः ।
39. 15^d — अभिरूपान्, पण्डितान् । 39. 18^d — किमिच्छकैः, इच्छाविषयैर्नानाद्रव्यैः ।
39. 26^d — ज्ञातिघातिन् नमोऽस्तुते - परीहारे नमःशब्दः । 39. 57*, L. 2 — अमृतमुखः, चन्द्रमुखः ।
43. 4^b — सत्त्वतां गतिम् (v. l.), भगवदुपासकानामाश्रयम् ।
43. 6^d — त्रियुगम्, त्रीणि युगानि युग्मानि षट् यस्य तानि - ऐश्वर्यं समग्रं, धर्मो, यशः, श्रीः, ज्ञानं, वैराग्यं चेति ।

43. 9^b — वाजसनिः, यजुर्वेदः । 45. 6^d — तर्ककान्, भ्रमणशीलान् प्राश्निकान् ।
46. 8^a — विकर्ता, संहर्ता । 46. 27^c — अनभिध्येयम्, अनाशङ्कनीयम् ।
47. 16^{ab} — संवाक्येषु (*v. l.* for यं वाक्येषु), संवाकाः पुरुषसूक्तादयो यैः पुरुषपूजा क्रियते । अनुवाकाः, विभ्राडादयो यैर्देवताः स्तूयन्ते । निषदो, यैः संसारो निन्द्यते — यथा अन्धं तमः प्रविशन्ति धीराः इत्यादयः । उपनिषदः, आत्मप्रकाशकानि गीतादिवाक्यानि । This and the next copied by Ca, cf. p.196.
47. 17^{ab} — चतुर्भिर्वाकानुवाकनिषदुपनिषद्भिः विष्णुहरिहरनरात्मानमर्चयन्ति । यद्वा संकर्षणवासुदेवप्रद्युम्नानिरुद्धरूपम् ।
47. 18^c — भौमस्य, भूमिगतस्य ब्रह्मणो वेदस्य ।
47. 20 — पुराणे पञ्चलक्षणे लोकस्थितिहेतौ, पुरुषं पुरुषविग्रहम् । उक्तं च — स्थितौ पुरुषविग्रहः इति । युगादिषु, सृष्ट्यादिषु ब्रह्मा प्रोक्तः, सृष्टत्वात् । उक्तं च — ब्रह्मासृजत पुरस्तादित्यादि । क्षये, प्रलये, संकृष्यत्याकृष्यति प्राणिनामसूनिति संकर्षणं रुद्रम् । उक्तमत्रैव पर्वणि — रुद्रो हि संकर्षणनामधेयः इति । नारदवाक्यं च — रुद्रः संकर्षणः प्रोक्तो ह्यनिरुद्धः प्रभञ्जनः इति च ।
47. 22^b — जगतः, जङ्गमस्य । 47. 26^a — उक्थे, वेदमार्गे ।
47. 34^{ab} — यं त्रिधात्मानं etc. — त्रिधा (*v. l.*), प्रधानमहदहंकारैः । षोडशभिः, पञ्चमहाभूतैरेकादशेन्द्रियैः ।
47. 45^{abc} — विषये वर्तमानानां, प्रसक्तानामजितेन्द्रियाणामिति यावत् । विषयगोप्तारं, ब्रह्मरक्षकम्, आश्रयत्वात् । भूतात्मानमिति यावत् । वैशेषिकाः, असाधारणगुणाः शब्दादय एव । तैलक्षितं यमाहुः, तस्मै गोप्तात्मने, गोप्तृस्वरूपाय नमः । यद्वा । विषये, विषये वर्तमानानामिन्द्रियाणां, विषये गोप्तारं बुद्ध्यात्मानं यमाहुस्तस्मै बुद्ध्यात्मने नमः इति । न चैतन्नास्ति, चेतनप्रतिबिम्बसंक्रमेण सत्त्वात् । न मुख्योऽयमर्थ इति चेन्न, भोक्तृत्वेऽपि समत्वादिति चिन्तनीयमिति भावः ।
47. 57^c — हृषीकं, विषयसंबन्धमिन्द्रियम् । तं जितेन्द्रियमित्यर्थः । दृष्टमेतत्पुरा भविष्यपुराणे ।
51. 14^a — पञ्चाशतं षट्चेति पतनदिनमारभ्य ज्ञेयम् । अग्रहणस्य (*sic*, आग्रहायणस्य) तृतीयेऽहि भौमस्य शरशय्यां प्रात्पवतः षट्पञ्चाशत् पतनदिनमारभ्य मृत्युदिनं च यावदिति ।
51. 15^d — उदक्, उदीचीम् । 51. 17^c — त्वयि, त्वयेत्यर्थः ।
54. 19^{ab} — वेदोक्ताः प्रवृत्तिधर्माः । वेदान्ताधिगता निवृत्तिधर्मा मोक्षोपयुक्ताः ।
54. 35^c — (*reading* स्थातारं), स्थापयितारम् ।
55. 18^b — धर्मराजः, धर्मो राजा प्रधानभूतो यस्येति टच् (Pāṇini 5. 4. 91) आर्षः ।
56. 5^d — प्रग्रहणं, वारणकारणम् । 56. 15^{cd} — दैवं निश्चित्य पौरुषकारमासज्य ।
56. 32^d — भ्रुणहृत्ये, गर्भवधे । ह्रस्वत्वमार्षम् । 56. 42^d — सङ्गम्, अत्यासङ्गम् ।
56. 43^a — व्यसनी, स्त्रीगीतनृत्य[द्यु]तमृगयामार्षाकपानपरः ।
56. 54^d — हर्षणे (*v. l.*), परिहासशीले । 56. 58^{ab} — हेलमानाः, अनादरं कुर्वाणाः । स्वस्थाः, सुखासीनाः ।
57. 25^d — छत्रमात्राज्ञयाधिकः, छात्राज्ञामात्रेण । 58. 1^b — नवनीतं, तद्वत्सारम् ।
58. 18^a — एकाङ्गेन (*v. l.*), हस्त्यश्वरथपादातमध्ये येनकेनापि उद्भूतः, संपन्नः ।
59. 23^b — देवलोके (*v. l.*), ब्रह्मलोके ।
59. 37^a — विविधाभिध्यः (*v. l.*), नानासंज्ञः । 59. 39^c — पञ्चवर्गस्य, चक्षुरादीन्द्रियवर्गस्य ।
59. 49^a — रसदैः (*v. l.*), विषदैः ... इदं जगन्नीयते, यथोत्सङ्गं प्राप्यते ।
59. 96^b — पञ्चातिगः, वशीकृतेन्द्रियः । 59. 98^a — अनङ्गः, अङ्गस्यैव नामान्तरम् ।
59. 118^a — आत्मनाष्टमः, आत्मना शरीरेण अष्टमः, बुद्धिर्मनश्चक्षुरादिपञ्चकानाम् ।

59. 141^d — वार्त्यताम् (*v. l.*), कथ्यतां, तवेति शेषः । वर्ततामिति पाठः प्रायशः ।

60. 3^a — स्वित्, प्रश्ने ।

60. 19^d — समनिष्ठानि, अन्यूनानतिरिक्तानि ।

60. 21^d — शौचेन, शुद्धव्यवहारेण ।

60. 24^{cd}-25^{ab} — षण्णामेकां पिबेद्धेनुं शताच्च मिथुनं हरेत् । लब्धाच्च सप्तमो भागस्तथा शृङ्गे कला खुरे ॥

षण्णां रक्षणीयानामेकस्या धेनोः पयः पिबेत् । शतात्, गोशतादरक्षितात्, मिथुनं स्त्रीगवीं वृषभं च हरेत्, गृहीयात् । लब्धात्, वाणिज्यया राजधनेन लाभात् सप्तमोऽशः, तथा शृङ्गे लाभात् सप्तमस्तु गण्डकादिशृङ्गेणापि वाणिज्यसंभवात् । शृङ्गे, शृङ्गप्रधाने महिषादौ वा । खुरे पशुविशेषखुरे, खुरप्रधाने वा अश्वादौ ।

60. 32^a — वेष्टनम्, गन्धविशेषः ।

60. 32^e — यातयामानि, स्वोपभोगेन जीर्णानि ।

60. 34^e — तैः (*v. l.*), पूर्वोक्तैः ।

60. 34^f — वृद्धदुर्बली तदीयमातापितरौ ।

60. 35^{ee} — अतिरेकेण, कुटुम्बपोषणादधिकेन । स्वं, स्वीयं धनम् ।

60. 37^a — पाकयज्ञैः, वैश्वदेवादियज्ञैः, आमान्नसाधनैः । 60. 37^e — पूर्णपात्रमयीम्, तण्डुलादिना पूर्णं पात्रम् ।

60. 38^b — सहस्राणां शतं लक्षं, गवाम् पूर्णपात्राणां वा ।

60. 41^{ab} — संसृष्टा ब्राह्मणैर्वर्णाः (*v. l.*), विवाहादिसंबन्धेन संबद्धाः । सृष्टयः, संसर्गाः ।

60. 42^{cd} — See Crit. App. — The Cb comm. is quoted verbatim in Ca. For a somewhat different interpretation by Cn, see Critical Notes, p. 661.

60. 44^c-45^b — Cb reads : अपरो वितानः संपृक्तौ ब्राह्मणस्त्रिषु वर्णेषु दृष्टः ।

उत वै जातिधर्मः संसृज्यते तस्य वै कोप एषः ॥

जातिसंकरे प्रस्तुते, ब्राह्मणे तावज्जातिसंकरः कथ्यते । अपरोऽन्यो वितानो विस्तारः संपृक्तौ जातिसंकरे दृष्टः । यस्माद्ब्राह्मणस्त्रिषु वर्णेषु संसृज्यते, अपत्यमुत्पादयतीत्यर्थः । उत प्रश्ने । किं वायं जातिधर्मोऽयम् । नेत्याह । तस्य वै कोप एषः । एष जातिसंकरस्तस्य ब्राह्मणस्य कोपः, कामजं स्खलितम् । ब्राह्मणेन न संकरितव्यमिति श्रुतेः । कथं तर्हि शास्त्रे, मन्वादौ, चतुर्वर्णपरिग्रहो ब्राह्मणस्य विहितः, यतश्चतुर्वर्णानामपि स्त्रीणां पृथक्कार्याणि दृश्यन्ते । कामतस्तु क्रियमाणोऽयं संकरः प्रकोपं जनयतीति भावः । एवं क्षत्रियादिष्वपि बोद्धव्यम् । कचिदेवं पाठः (cf. 138*) —

अधरोऽवितानः संसृष्टो ब्राह्मणस्त्रिषु वर्णेषु दृष्टः ।

उत वै जातिधर्मः संसृज्यते तस्य वै कोप एषः ।

त्रिषु वर्णेषु क्षत्रियादिषु संसृष्टो ब्राह्मणोऽधरोऽधमो भवतीति दृष्टः शास्त्रे । अवितानः, यज्ञरहितः । जातिधर्मोऽयं, ततः किं यत्संकीर्यते । नेत्याह । तस्य वै कोप एषः ॥ अयं श्लोकः पुस्तकेषु न सम्यग्दृश्यते ॥

61. 12^e — सर्वलिङ्गिप्रदाता । लिङ्गिनो ब्रह्मचर्यादयः ।

61. 140*, 20^{cd} — अनिषिद्ध (*v. l.*) श्रमज्ञेकः सर्वानेव युधिष्ठिर ।

षट्कर्मा ह्यनिकेतश्च संप्रवृत्तश्च सर्वज्ञः ॥

हे युधिष्ठिर । आश्रमधर्मे एको ब्राह्मणः सर्वानेवाश्रमांश्चरन् निषिध्यते । यथा प्रथमं ब्रह्मचारी पश्चाद्ब्रह्मचर्यस्ततो वानप्रस्थस्ततो यतिरिति । ननु यथा वर्णसंकरो निषिद्धस्तथाश्रमसंकरोऽपि । तत्कथमुच्यते एकः सर्वानिति । उच्यते । उक्तमाजगरे वनपर्वणि (cf. 3. 177. 15-32).

63. 3^{cd} — कौटिल्यमनार्जवम्, कौटिलीयं (*v. l.*), मात्सर्यम् ।

63. 13 — अस्यार्थः । मनुना पुरुषायुषस्य शतवर्षस्य चतुर्भागमुपित्वा आश्रमान्तरं प्रहीतव्यमित्युक्तम् । तत्र जीवनकालस्य निश्चेतुमशक्यत्वादल्पाल्पमपि कालं स्थित्वा आश्रमान्तरं ग्राह्यमिति । दशधर्मगतस्य वेति । पुरुषस्य दशभिर्दशभिर्वर्षैर्वृद्धिसमृद्धिपाका यथा भवन्तीत्यागमः । तस्य च धर्माः, पुरुषाश्रयत्वात् तान्प्राप्तस्य सम्यगात्मानुमानादिभि-

निश्चितस्य सर्वे एवाश्रमाश्चतुर्भागव्यवस्थया गन्तव्याः । प्रातिलोम्यानुलोम्येनेत्यर्थः । ननु भिक्षोः कथं न प्राति-
लोम्येनाश्रमान्तरप्रवेशो निषिद्धः । उक्तं हि — चतुर्विधा भिक्षवः स्युः कुटीचकबहुदकौ । हंसः परमहंसश्च श्रेयां-
स्तेषूत्तरोत्तरः (= B. 13. 141. 89) ॥ चत्वारोऽपि पतन्त्येते आश्रमान्तरमागताः । इत्यत आह — वर्ज-
यित्वा निरामिषमिति । निराशीर्यत्याश्रमः । तस्मात्प्रतिलोमानुलोमप्रवृत्तानामपि त्रयाणामेव नास्त्याश्रमसंकर
इति भावः । तानेवाश्रमानाह — षट्कर्मा ब्रह्मचारी, गृहस्थः, अनिकेतो वानप्रस्थः, संप्रवृत्तश्च भिक्षुः सर्वश
इति । नास्य भक्ष्यपेयस्यानशननियमोऽस्ति । उक्तं च — येनकेनचिदाच्छन्नो येनकेनचिदाश्रितः । यत्रक्वचनशायी
च यत्रतत्र स्थितो मुनिः ॥ इति ।

65. 5^d — औरसैः, आत्मपुरुषैः ।

65. 11^e — नोपयुञ्जानम् (v. l.), नाचरन्तम् ।

65. 29^a — समानुषान् (v. l.), सनकादिसंबन्धिसुतान् ।

67. 23^e — अधिपञ्चाशत्, पञ्चाशदधिकम् ।

67. 24^a — शस्त्रपत्रेण, शस्त्रवाहनयुताः ।

67. 28^z — धर्मो जयति (v. l.) नः सदा, नोऽस्माकमुत्कृष्टो धर्मो भवतु ।

67. 31^a — परिपपौ (v. l.), परिररक्ष ।

68. 4^a — वैनयिकं, विनयम् ।

68. 11 —

यथा ह्यनुदके मत्स्या निराक्रन्दे विहंगमाः ।

विहरेयुर्यथाकामं विहंसन्तः (v. l.) पुनः पुनः ॥

अनुदके, अल्पोदके जलहीने वा, अन्योन्यहिंसायां मत्स्या नश्यन्ति । निराक्रन्दे, शून्ये स्वेच्छया हिंसन्तः
क्रीडन्ति । 68. 14^{bc} — परिग्रहान्, स्वीयद्रव्याणि । व्यायच्छमानाः (v. l.), व्यायामं कुर्वन्तः ।

68. 28^e — कर्ता, अनिष्टकर्ता । हन्ता हस्तगतमपि चोरयेत् ।

68. 51^a — रक्ष्याणि, रक्षणीयानि द्रव्याणि ।

68. 52^b — कूटं, यन्त्रादि ।

68. 54^a — भोजो, भोगाधिकारी । विराट्, विशिष्य राजते । सम्राट्, सम्यगधिकारी ।

68. 55^e — दाता (v. l. for तस्माद्), त्राता । बुभूषुः, जीवितुमिच्छुः ।

69. 3^a — पार्थिवप्रकृ[हि]तेन, राजनियुक्तेन ।

69. 9^a — गुल्मान्, रक्षिणः पत्नीन् ।

69. 6^b — सन्धौ, सीमासन्धौ ।

69. 9^d — प्रणिदध्यात्, चाराणि युञ्जीत ।

69. 20^b — पुष्टबलः, दत्तवेतनसैन्यः ।

69. 22^a — तस्य, गन्तव्यस्य राज्ञः ।

69. 33^b — उत्थापयेत्, उत्सादयेत् ।

69. 37^d — दूषयेत्, विषादिना ।

69. 41 Compare the quotation given in the Critical Notes (p. 664) under the stanza. — Cb reads (prob. by mistake) षाड्गुण्यं सत्रिवर्गकम् (= var. 64^a) as 69. 41^b, and explains षाड्गुण्यं by संधिविग्रहादि, and त्रिवर्गः by क्षयस्थानवृद्धिरूपः अरिमित्रोदासीन-
रूपो वा, भूमिमित्रस्वर्णरूपं वा फलत्रयम् । धर्मकामार्थसंपत्तिर्वा त्रिवर्गः । Cb reads 41^a as — स्थाणु-
कीलकचाक्रिकान् and explains : स्थाणुः, कीलकः । चाक्रिकान्, सकोटिकान् ।

69. 64^d — भुनक्ति महीम्, पृथिवीं भुङ्क्ते, परिपालनक्षमत्वादिति भावः ।

70. 17^a — अशुभस्य (v. l.), अधर्मस्य ।

70. 30^a — सीमन्तकरी, व्यवस्थापिका ।

71. 3^a — अनुद्धतश्चरेत्कामम् (v. l.), अनुद्धतः अप्रसङ्गी । अगुणं कृत्वा शुश्रुवान् (sic श्रुतवान्) सन् ।

72. 10 —

बलषष्ठेन शुक्ले[ल्ले]न दण्डेन[ना]चारबोधिना ।

शास्त्रदष्टेन लिप्सेथा वेतनेन धनागमम् ॥

षष्ठं बलं, मन्त्रलक्षणं बलम् । शास्त्रदष्टेन, स्वमिति प्रयुक्तेन । तथा वेतनेन, वेतनोपगृहीतपुरुषप्रयुक्त-
वाणिज्यादिना । धनागमं लिप्सेथाः । सर्वत्र शास्त्रदष्टेनेति संबन्धनीयम् ।

72. 16^d — ऊधः स्तनान् ।

72. 30^a — स्विष्टी (v. l.), शोभनयागशीलः ।

73. 23^b — उष्णो (*v. l.*), घर्मार्तिः । 73. 23^a — शीतः (*v. l.*), मागशीर्षादिषु शीतार्तः ।
 74. 15^a — चरणात्, वेदशाखायाः । 74. 16^b — अर्थवादं (*v. l.*), प्रशंसाम् । अनुवादमित्यपि पाठः ।
 74. 17^b — रुद्रो, हिंसकः । 74. 23^a — मिश्रः, संकरकृतः ।
 74. 31^b — प्रशृताग्रभुक् । प्रशृतं (*v. l.*), पक्वान्नम् । 75. 9^a — त्वया (*v. l.*) त्वत्तः ।
 77. 8^b — नक्षत्रग्रामयाजकाः, नक्षत्रादिसूचकाः गणकवृत्तयः । ग्रामस्य, समूहस्य, याजकाः ।
 77. 8^a — महापथिकाः, निष्प्रयोजनं, वाणिज्यादिनिमित्तं वा, विषमपथगाः ।
 78. 8^a — मामकान्तरमाविशः, मदीयान्तरमाविष्टवान्, गृहीतवान् । कुत इति शेषः ।
 78. 15^a — गोरक्षः, गोरक्षा । 79. 6^b — विराट्, भगवान् ।
 79. 8^b — साधयताम्, पचताम् । 79. 15^a — वेदबलिनः, वेदबलवन्तः ।
 79. 41^a — पथि क्षेत्रम्, तत्र सस्यरक्षा न संभवति । 80. 5^a — त्रिभिः शुक्लैः, विद्याभिजनकर्मभिः ।
 81. 28^b — प्रतिपत्तिविशारदः, प्रतिपत्तिः प्रतिभा । 81. 30^b — प्रतिरूपेषु, अनुरूपेषु ।
 81. 35^a — [नरैरन्यः] निष्कृतः, केवलः । 82. 1^a — अग्राह्यके, ग्रहीतुमशक्ये ।
 82. 1^a — भावो, व्यवहारः । विभाव्यते, क्रियते । 82. 8^a — अन्धकवृष्णयः, तद्वंश्याः ।
 82. 9^a — न स्यात्, न जीवेत् । 82. 9^c — द्वाभ्यां, भावाभ्यामेकतरभावं, अभावं वा ।
 82. 11^b — द्वयोर्, द्वयोर्मध्ये । 82. 13^b — आभ्यन्तराः, तज्जाः ।
 82. 13^a — स्वकृताद् (*v. l.*), दोषात् । 82. 14^c — भोजः, उग्रसेनः ।
 82. 15^c — ऐश्वर्यं, कंसं हत्वा राज्यप्रभुत्वम् । 82. 15^a — अन्यत्र, उग्रसेने ।
 82. 17^a — बभ्रुः, अकूरः । 82. 24 — प्रतीकः, महान् ।
 82. 30^a — गुरुः, उत्पादकः । संवर्धकः, शिक्षोपशिक्षकः ।
 82. 30^b — गतागतम्, नाशोत्पादरूपम् । 83. 1^a — प्रथमतः प्रथमा, मुख्या ।
 83. 8^a — वायसीं विद्यां, काकचरित्रम् । 83. 9^c — राजयुक्तानां, अमात्यानाम् ।
 83. 10^c — अपचाला[रा]न्, अन्योन्यकर्माणि । 83. 15^c — तमस्यति (*v. l.*), अतितमसि ।
 83. 18^b — भक्त्या, तात्पर्येण । 83. 63^a — विभ्रमेद्, चलेद् ।
 84. 6^a — यावदार्द्रकपाणयः, मितहस्ताः । 84. 17^c — अव्यभीचारैः, स्थिरैः ।
 84. 18^a — यौनाः (*v. l.* for योधाः), शुद्धयोनयः । श्रौताः (*v. l.* for स्त्रौवाः), वेदविदः ।
 84. 18^a — मौलाः, परंपरीणाः । 84. 19^a — वैनयिकी, विनयवती ।
 84. 41^b — शौटीरः, प्रगल्भः । 84. 44^a — त्र्यवराः, त्रयोऽवरा येषाम्, इतरे अमात्याः ।
 85. 2^a — एकपदं, श्रेष्ठस्थानम् । 87. 1^c — कृतं, परेण ।
 87. 5^a — धन्वदुर्गं, वृक्षदुर्गम् । 88. 4^a — ग्रामेयान् (one word), ग्रामजनपदान् ।
 88. 4^b — ग्रामिकः, ग्रामाधिकारी । 88. 211*, L. 1 — तच्चरः, तस्य राज्ञः चरः ।
 88. 18^c — भृतः, क्षीरेण पुष्टः । 88. 30^{ba} — चोदये वः, युष्माकमुत्कर्षे ।
 89. 212*, L. 1 — शल्यकवान्, शल्यकज...संगतः (?) । 89. 10^b — विवक्षितान्, विवक्षितः (?) ।
 89. 10^a — तान्, मुख्यान् । 91. 1^a — यान्, परान् बाह्यान् । अङ्गिराः, अङ्गिरसः ।
 91. 6^{ab} — परमधार्मिको राजा लक्ष्मीवानुच्यते, परः पापः उच्यते, इत्यन्वयः । पापः, पापिष्ठः ।
 91. 6^c — देवाश्च गर्हा गच्छन्ति, देवगर्हा कुर्वन्ति । 91. 12^a — वृषलं, धर्मलोपकम् ।

91. 23^a — प्रतायिनी (v. l.), संतता, विस्तारिणीत्यर्थः । 91. 27^b — पौगण्डात् (v. l.), पौगण्डत्वाधीनात् ।
 91. 30^b — क्लीबासु, वन्ध्यासु । 91. 31^a — पापरक्षांसि, पापिष्ठान्यपत्यान्येव रक्षांसि ।
 91. 35^b — तथागते (v. l.), प्रमत्ते नृपे । 92. 5^b — वस्त्राणामिव शोधनम्, रजक इति शेषः ।
 92. 19^a — मिथ्याभिस्तानाम्, अन्यायेन जितानाम् । 92. 20^a — गौरिव, पृथिवीव, कर्षणादिक्रमेणैव ।
 92. 24^a — यदा युक्त्या, अनुक्त्या, अतोभिरूपादिभ्यः । 92. 55^c — अविशङ्कः, संदेहरहितः ।
 93. 5^c — हेमवर्ण, वसुमनसम् । 94. 10^b — अभिव्याप्यां (v. l.) असंस्कृताम् ।
 94. 16^a — ऐन्द्रियकम्, अजितेन्द्रियम् । 94. 17^a — त्यक्तोपात्त, अप्रसिद्धम् ।
 94. 19^c — अनभिख्यातैः, प्रच्छन्नैः । 94. 23^b — अनामयम्, नित्यम् ।
 94. 31^d — गाधम्, अन्तम् । 95. 12^b — वर्तते, आचरति ।
 95. Colophon : वामदेवगीताः, गाथापेक्षया स्त्रीलिङ्गता ।
 96. 15^b — क्षत्रियो वदमानकः (v. l.) — क्षत्रिय इति वदन् ।
 101. 2^d — औपयिकाद् (v. l.) — उपायात् । 101. 2^c — सिद्धार्थान्, सिद्धप्रयोजनान् ।
 101. 3^d — नैगमम्, वैदिकमुपायम् । 101. 14^c — गुणजातैः, गुणसमूहैः ।
 101. 17^b — शक्रः (v. l.), पर्जन्यो, मेघाधिष्ठाता । 101. 18^b — अमर्यादां, स्नेहशून्यम् ।
 101. 21^d — सुदिनेषु, वृष्टिरहितदिनेषु । 101. 23^b — तिथिनक्षत्रपूजितः, प्रशस्ततिथिनक्षत्रः ।
 101. 30^c — प्रदरं, पलायनम् । 101. 34^c — राशिवर्धमाननेत्राः, समुदायवृद्धिकरमात्राः ।
 101. 38^d — प्राप्तुमर्हन् महद्गति (v. l.), महतां गतिं स्वर्गाधिकाम् । यद्वा, शरीरोपचयवर्धमानमात्राः ।
 103. 9^c — अप्रतीपाः, अपराङ्मुखाः । 103. 20^c — पञ्चशतं (v. l.), पञ्चाशत् ।
 104. 36^b — पिष्टेषु (v. l.), हिंसितेषु । 104. 39 — Comm. in Crit. Notes, p. 673.
 105. 15^a — पूर्वसमाहारे (v. l.), पूर्वसमये । 105. 33^c — अभिनिष्पन्दते (v. l.) अपगच्छति ।
 105. 33^c — सत्यपि, विद्यमानापि । 105. 49^a — जाल्मी, गर्हिताम् ।
 105. 52^d — केवलम्, शुद्धम् । 106. 7^{ab} — प्रमाणं, स्थेयताम् । स्थेयतां (v. l.),
 106. 10^b — बिल्वं बिल्वेन शातय — लोकोक्तिरियम् । ग्रहणम्, उपादेयताम् ।
 108. 22^a — भयः, भयम् । 109. 17^c — जातिर्जन्म ।
 109. 18^c — न स दुष्यति (v. l.), स पुत्रः शिष्यश्च तद्वर्वा[दि]कृतमयोग्यमपि ।
 109. 28^c — अनिर्देशेन (v. l.), अतिदेशेन ।
 110. 5^a-6^b — सत्यं वदेदतं वदेदिति श्रुत्या सत्यवचनं विहितं तस्यापवादोऽयम् । सत्यमवक्तव्यं, वक्तुमर्हं न भवेत् ।
 अनृतं मिथ्यावचनं तद् वक्तव्यं भवेत् यत्र, यस्मिन्प्राणात्यये सर्वधर्मापहारादिविषये, तादृशः सत्यवादी
 बालो, यः सत्यवचनस्य उत्सर्गापवादानभिज्ञः, सत्यमनुतिष्ठन् वध्यते, तस्मिन्विषये सत्यं न वक्तव्यम् ।
 अन्यथावचनेऽप्यन्यः शङ्कते तदानृतमेव वक्तव्यं, यथा स्वधनविषये, राजचौराभियोगे स्वधनं प्रति । तादृ-
 शेऽर्थे अनुपहाराभावादित्यर्थः । ननु प्रत्यक्षश्रुतिविरोधे कथं स्मार्तस्यापवादस्य संभव इत्यत आह—

श्रुतिर्धर्म इति ह्येके नेत्याहुरपरे जनाः ।

तं तु प्रत्यभ्यसूयामो न हि सर्वं विधीयते (= var. 110. 12) ॥

चतुर्विधा हि श्रुतिस्मृतयो भवन्ति, विधिनिषेधौ तयोः [प्रति]प्रसवौ चेति । श्रुतिर्धर्मः, श्रुतिविधिरेव
 धर्मो, न तु स्मृतिविधिरित्याहुरेके वादिनः । नेत्यपरे । न तु श्रुतिमात्रविहित एव धर्मः, किं तु स्मृतिविहि-
 तोऽपि । तत्र यः श्रुतिविहितमेव धर्ममाह, न हि सर्वं श्रुत्या विधीयते । अष्टकादिकर्मणां लोकेऽप्रसङ्गा-

दिति भावः । अथ तत्रापि श्रुतिरनुमन्तव्या, तदपवादवाक्येऽपि समानामिति । न च परस्परं विरुद्धाः श्रुतयो दृश्यन्ते । उदितानुदितादिहोमषोडशीग्रहणाग्रहणादीनां श्रुतिवाक्यानां बहुतरदर्शनादिति ॥

110. 14^{ab} — अकूजने, अवचनेन । नात्र, मोक्षे कूजेत्, कथयेत् । मोचन[ना]सिद्धेः ।

110. 17^{oder} — सत्यसंप्रतिपत्त्यर्थं यद्वयुः साक्षिणः क्वचित् ।

अनुक्त्वा तत्र यद्वाच्यं सर्वे तेऽनृतवादिनः ॥

व्यवहारे साक्षिपरीक्षामाह । सत्यसंप्रतिपत्त्यर्थं, वादिप्रतिवाद्युक्तार्थतत्त्वजिज्ञासार्थं, यत् यत्र क्वचिदृणादि-विषयविवादे भूयो, बहुतरं साक्षिणो वदन्ति, तदा सर्वे साक्षिणोऽनृतवादिनो राज्ञा दण्डनीया इत्यर्थः ।

110. 22^a — विप्रयोजनं, विप्रयोगः ।

111. 11^b — स्वाध्यायं, वेदम् । नैव कुर्वते, नाधीयन्ते ।

111. 12^a — अकुहकार्थानि, दम्भार्थानि ।

112. 1^a — असौम्यः (*v. l.*), अशान्तः, अनाश्वासस्थानम् ।

112. 3^b — पौरिकः, पुरवासी ।

112. 4^b — अनीप्सितां गतिम्, नकाम्याम् ।

112. 9^c — विप्रतिपत्तिः, विरुद्धा बुद्धिः ।

112. 9^d — यदा, यस्मात् ।

112. 18^d — परिहार्याः, परिच्छदाः ।

112. 23^b — अनुपसंहितान्, अशठान् ।

112. 33^b — शिष्टाः, कृतदण्डाः ।

112. 33^c — उपाघातैः (*v. l.*), भेदैः ।

112. 61^a — असत्याः, असाधवः ।

112. 69^d — प्रायं, मरणम् ।

112. 74^b — क्रुद्धा (*v. l.*) भीताः (*v. l.*) प्रतारिताः, क्षारिताः ।

112. 74^d — त्यक्तोदात्ताः (*v. l.*), त्यक्तमहत्त्वाः । 112. 77^a — समर्थः, हितैषी कार्यक्षमो वा ।

112. 82^d — भावाः, पदार्थाः ।

112. 84^a — प्रक्रिया, अधिकारः ।

112. 84^b — अपकर्षणम्, ततश्च्यवनम् ।

Colophon : *Adhy. name:* Cb गोमायुशार्दूलसंवादः ।

113. 1^c — भूतेन (*v. l.*) — तत्त्वेन ।

113. 2^a — हन्त, हे युधिष्ठिर ।

113. 4^b — प्राजापत्ययुगे भवः (*v. l.*) — प्राजापत्ययुगे, कृतयुगे ।

113. 5^c — छन्दयामास, पूरयामास ।

113. 16^c — क्रमात्, करणात् ।

113. 18^a — बुद्धिश्रेष्ठानि, बुद्धिकृतानि ।

113. 18^b — बाहुमध्यानि, बाहुवीर्यकृतानि मध्यवेद्यानि ।

113. 18^c — तानि, कर्माणि जङ्घाजघन्यानि, पादविहरणादिकृतानि अधमानि ।

113. 18^d — भाव[र]प्रत्यवराणि, भाव[र]वहनेनातितुच्छानि ।

114. 5^a — अकायः, अल्पकायः ।

114. 8^d — प्रातिलोम्यात्, प्रतिस्त्रोतोवस्थानात् ।

114. 10^a — कालज्ञः, तदानुज्ञः । समयज्ञः, सङ्केतज्ञः । 114. 10^c — अनुलोम्यः (*v. l.*), अनुकूलवत्त्वात् ।

115. 4^a — टैट्टिमं (*v. l.*), टिट्टिमपक्षिचरितम् ।

115. 9 — निषेकं विपरीतं स आचष्टे धर्मचेष्टया ।

मयूरः स च (*v. l.*) कौपीनं नृत्यं संदर्शयन्निव ॥

अस्यार्थः । निषेकं विपरीतं, मातृयोनौ परपुरुषरेतःसेकम् । कौपीनं, गुह्यदेशम् । तथा हि । वल्लखण्डे च खड्गे च कौपीनं गुह्यमेव च—इति । स्वधर्मक्रियासांकर्यादिना गुह्यमप्रत्यक्षं निषेकं, आतुरधर्मनग्नादिना शुक्र-पातमाचष्टे ।

115. 14^b — (reading दुरात्मा मध्यमक्रियः ?), मध्यमक्रियः पुमानित्यर्थः । 115. 18^a — एभिः, दुर्जनैः ।

115. 19^a — दशार्धेन, पञ्चांगुलिहस्तचपेटेन ।

116. 2^c — वाक्यसंभारः (*v. l.*), वाक्यसमूहः ।

116. 13^c — लब्धुं, शक्या इति शेषः ।

116. 19^a कोषाक्षपटलं, कोषसमूहः ।

116. 20^d — गुणी, बहुगुणः ।

116. 21^c — शङ्खलिखितः, शङ्खमुनिप्रणीतः । शङ्खे, कपाले विधातुलिखिते वा ।

117. 12^c — क्षुधाभ्रमः, पीडितः ।

117. 12^d — तदामिषं, तस्य शुनो मांसं शोणितम् ।

117. 271*, L. 1 — शुभम्, महान्तम् ।

117. 27^d — निशानिशम्, बहुरात्रम् ।

118. 5^{ab} — कुलजः, अधिकृतः । तत्कुलीनतया, महाकुलजत्वेन ।

118. 11^c — इङ्गितं, चेष्टितम् । आकारो, मुखरागः ।

118. 13^a — चोक्षं (v. l.), शुद्धम् ।

118. 13^d — गुणषष्ट्या, कुलीनत्वादिरूपया ।

119. 7^a — प्रमाणम्, नीतिशास्त्रम् ।

120. 9^a — शिखा (v. l.), लिङ्गानि ।

120. 33^c — संचयानुविसर्गो, संचयात् गुप्तात् विसर्गो, दाता ।

121. 14^a-15^b

नीलोत्पलदलश्यामश्चतुर्दंष्ट्रश्चतुर्भुजः ।

अष्टपान्नैकनयनः शङ्कुकर्णोर्ध्वरोमवान् ॥

जटी द्विजिह्वस्ताम्रास्यो मृगराजतनुच्छदः ।

नीलोत्पलदलवच्छद्यामः शुक्लकृष्णरूपः, वादिप्रतिवादिनोः सत्यानृताभ्यां प्रवृत्तेः । चत्वारो वेदधर्मज्ञा एव चतस्रो दंष्ट्रा यस्य, अन्यायनिग्राहकत्वात् । उक्तं च — चत्वारो वेदधर्मज्ञाः पार्षत्रैविध्यमेव वा । साकं ब्रूते स धर्मः स्यादेको वाध्यात्म-वित्तमः ॥ चत्वारो वर्णान्, चतुरश्चाश्रमान् यथावर्णं भुनक्ति, पालयतीति चतुर्भुजः । व्यवहारमन्तरेण संकरप्रसक्तेः । भाषा-मिथ्या-संप्रतिपत्ति-कारणोत्तर-प्राङ्न्यायश्चेति ***** क्रमेण दैवी-मानुषी-निर्णयश्चाष्टम इत्यष्टौ पादा यस्येत्यष्ट-पादान् । नैकानि, लिखित-साक्षी-भोगादीनि प्रमाणान्येव नयनानि, निर्णायकानि यस्य स तथा । उक्तं च — लिखितं साक्षिणो भुक्तिः प्रमाणं त्रिविधं स्मृतम् । इति । धर्मशास्त्रार्थशास्त्रे एव शङ्कु, स्थिरौ कर्णौ, यस्य स तथा । उक्तं च — धर्मशास्त्रार्थशास्त्राभ्यामविबो[रो]धेन पार्थिवः । समीक्षमाणो निपुणं व्यवहारगतिं नयेत् ॥ इति । ऊर्ध्वानि, स्थिरीभूतानि लोमानि, छलभूतपुरुषाश्रयणरूपाणि न्यायशरीरबहिर्भूतानि यस्य तद्वान् । आर्षः जटी, नानाकुहल्यादिजटायुक्तः । द्वौ वादिप्रतिवादिनावेव जिह्वे, जयपराजयफलादिके यस्य । ताम्रद्रव्यं, पणरूपमास्यरूपं यस्य, तस्मिन्व्यवहारदर्शनात् । मृग-राजो व्याघ्रः । तस्य तनुरेव छदः, आवरणं यस्य । विचित्ररूपधारीति यावत् । तथा च मनुः — तेषामाद्यमृणादानं etc. (8. 4-7) ॥ एवं नानारूपो व्यवहारपुरुष इति ॥ अयं च सार्धश्लोको भोजदेवेन व्यवहारमञ्जर्यामन्यथा व्याख्यातः । तयोर्हि सत्यानृतप्रवृत्तयोर्वादिप्रतिवादिनोर्विबुद्धो व्यवहारः, प्रत्यवस्थानम् । स च उभयोर्धर्मग्राहिपातित्वा-दुभयात्मा पुरुषः कोऽपि । नीलोत्पलदलश्यामः, सितासितात्मा सत्यानृतप्रवृत्तत्वादुभयोः । चतस्रो दंष्ट्रा यस्मिन्स तथा । उभयोश्चत्वारोऽष्टपदा भाषोत्तरक्रियाप्रत्याकलितपादचतुष्टयपादसहिता अष्टौ पादा यस्मिन्स तथा । नैकानि बहूनि उभ-योर्नयनानि यस्मिन् । चतुरक्षत्वाद्व्यवहारस्य । उक्तं च — चातुरक्षे तु निर्वृत्ते इति । शाङ्खवशुद्धाः क्रोधलोभयोः कर्ता[रो] यस्मिन् स तथा । उभयोः क्रोधेन ऊर्ध्वरोमवान् । जटी द्विजिह्वः, द्वे जिह्वे यत्र स तथा । क्रोधात्ताम्रवत् नय-नान्युभयोर्यत्र स तथा । उपवेशनार्थं मृगराजस्य व्याघ्रस्य तनुच्छदः चर्मपुटं यस्मिन्स तथा । उक्तं च बृहन्नारदे — व्याघ्र-चर्माणि संविष्टश्चिन्तयन्गडध्वजम् । सुवर्णपाणिः सुमुखो व्यवहारे जयं लभेत् ॥ इति ।

122. 42^c — जागर्ति, निर्णयरूपेण ।

122. 55^d — चक्राक्रान्तस्य (v. l.), प्रतापश्चक्रं, स्वातन्त्र्यं वा ।

123. 6^d — रजस्वलाः, रागोपहिताः ।

123. 284* + 285* L. 1 — कर्मणा बुद्धिरूपेण भवत्याद्यो न वा पुनः (± 128. 7^{ab}) ।

अर्थार्थमन्यद्भवति विपरीतमथापरम् (± 128. 38^{ab}) ॥

अस्यार्थस्यायमुपाय इति निश्चयपूर्वकेण कर्मणा, पुरुषव्यवहारेण कर्मफलाद्यः पुरुषो भवतीति प्रायशो दृष्टम्, न वा पुनरर्थार्थमन्यद्भवति । हठेन यद्बुद्धिपूर्वमन्यत्कर्म पुनरर्थार्थं भवति, न वा भवति, नात्र नियम इत्यर्थः । विपरीतमथापरमिति, अपरं पुनर्यत्र बुद्धिः कर्मणा व्याप्रियते तदा विपरीतमेव अनर्थार्थमिति । तस्मान्न दैव-परेण राज्ञा भवितव्यमिति भावः ।

123. 285*, L. 2 ± 123. 8^{ab} — अनर्थार्थमथाप्यन्यदन्यत्राथोपकारकम् ।

बुद्ध्या बुद्धिरिहार्थेन तदाप्नोति निकृष्टया ॥

यत्र प्रथममारभ्यते तदनर्थकारणमेव कर्म भवति, निधुद्धाटनादि । अन्यत्राथोपकारकमिति । यदि राजा

तज्जानाति तदा राजा सर्वमेव गृहीयादित्यर्थः । उक्तं च — ब्राह्मणोऽथ निधिं प्राप्य क्षिप्रं राज्ञे निवेदयत् । तेन दत्तं तु गृहीयास्तेयी स्यादन्यथा द्विजः ॥ इति । बुद्ध्या निकृष्टफलया पुनर्यदाप्नोति तेनार्थेन बुद्धिरेवाप्यते । अर्थानुसारिणी बुद्धिः सर्वेषां प्राणिनामिति ॥

123. 9 —

अपध्यानमलो धर्मो मलोऽर्थस्य निगूहनम् ।

अप्रमोदमलकामो भूयः स्वगुणवर्धितः ॥

अपध्यानं परानिष्टचिन्तनम् । स धर्मस्य मलः । न हि धर्मो हिंसास्तीति भावः । अर्थस्य मलो निगूहन-मदानमनुपभोगश्च । उक्तं च — दत्तभुक्तफलं धनम् । इति । अप्रमादः कामस्य मलः । यो हि नृत्यादिकं न पश्यति, गीतादिकं न शृणोति, वसन् नातिसूक्ष्माणि वस्त्राणि स्पृशति, सुगन्धं न जिघ्रति, किं तस्य कामसुखमिति भावः । भूयः स्वगुणवर्धितः इति । यः पुनर्धर्मोऽर्थः कामो वा स्वगुणैरहिंसादानभोगप्रमोदैर्वर्धितोऽनुकूलितः स भूयोऽतिशयेन उत्कृष्टो भवति । तस्मात्त्रिवर्गसेविभिरेते धर्माः सेवितव्या इत्यर्थः ॥

123. 11^a — समयपर्ययम्, पूजादिकम् ।

123. 21^a — दुष्कृतीन्, दुःखाकृति चरितं येषां तान् ।

124. 4^b — मानद (*v. l.*), समानद ।

124. 34^c — कव्यपथे (*v. l.*), वर्णनीयपथे ।

125. 26^b — शल्यवान्, सशरः ।

125. 27^a — भ्रष्टलक्षणः (*v. l.*), भ्रष्टराजचिह्नः ।

126. 9^a — सामान्ये, तद्रूपे ।

126. 15^c — आशाकृतः, कृताशः ।

126. 24^c — आरण्यकेन, वानप्रस्थविधिना । वेदवाक्यमिति वा ।

126. 39^{ab} — तथेति दुर्लभोऽयं यो अर्थो धृतिमवाप्नुयात् (*v. l.* ; also as in text).

126. 40^a — कृशतरी, कृशतरेति साधीयान्पाठः ।

128. 8^b — अञ्जसा (*v. l.* for यात्रार्थ), प्राधान्येन ।

128. 8^d — बुभूषे, इच्छामि ।

128. 10^a — अयोगः, उपायाभावः ।

128. 29^a — शङ्खलिखितां वृत्तिं, फलमात्रचौर्ये हस्तच्छेदवत्, धात्रा कपाले लिखिताम् ।

इति राजधर्मः ।

129. 10^{cd} — यदापनयनम् (*v. l.*), यतः आ, समन्ततः; अपनयनम्, आपत्खण्डनोपायः । साम्प्रायिकम्, परलोकहितं, युद्धहितम् ।

129. 14^c — विलिङ्गयित्वा (*v. l.*), राजचिह्नमपनीय ।

130. 4^c — संक्रमम्, दुस्तरणोपायम् ।

132. 1^{oder} —

धर्मश्चार्थश्च प्रत्यक्षौ क्षत्रियस्य विजानतः ।

तत्र न व्यवधातव्यं परोक्षा धर्मयापना ।

धर्मः प्रजापालनादिरूपः, अर्थः कोषः, एतौ प्रत्यक्षौ, स्वयं नीतिशास्त्रादेव प्रत्येतव्यौ क्षत्रियस्य राज्ञः, विजानतः, विद्यावृद्धसंयोगिनः । तत्र धर्मे अर्थे न व्यवधातव्यं, न तिरोधेयम् । यथोक्तमेव राज्ञा परिपालनीयम् । यस्मात् परोक्षा, नीतिशास्त्रोक्ता धर्मयापना, धर्मच्छलः । उक्तं च (± 5. 35. 49) —

न सा सभा यत्र न सन्ति वृद्धा वृद्धा न ते ये न वदन्ति धर्मम् ।

धर्मः स नो यत्र न सत्यमस्ति न तत्सत्यं यच्छलेनार्थं (*v. l.* for 'नानु') विद्धम् ॥

132. 2 —

धर्मोऽधर्म (*v. l.*) इति ह्येतद्यथा वृकपदं तथा ।

धर्माधर्मफले जातु न ददर्शेह कश्चन ॥

धर्मेऽधर्मे वा कोऽयं कुतः कथं किंफल इति विचारो न कार्यः । यथा वृकपदं न विचार्यते, किं शुनः किं च...व्याघ्रस्य व्याघ्रशिशोर्वेति विचारो व्यर्थः, निष्प्रयोजन इति तात्पर्यम् । विचारो हि बुद्धयुत्कर्षापकर्षभेदात्संशयापादको, न च तेन व्यवहारः सिध्यते । तस्माच्छास्त्रमेव प्रमाणं कृत्वा राज्ञा धर्मविषयो व्यवहर्तव्यः । न हि कश्चित्पुमानिदं धर्मस्य फलमिति प्रत्यक्षेण दृष्टवान् यतः श्रद्धातव्यमित्यर्थः ॥

132. 5^e — अति धर्माद्वलं, धर्मादतिशयितं बलम् ।
 132. 7^a — अनीश्वरे बलं धर्मो, ... (portion lost) । बलं दशविधम् ।
 132. 8^b — परिमाणं, परिच्छेद्यगणनाम् । 132. 10^a — पापेन, युक्तमिति शेषः ।
 132. 13^d — पेशलः, कुशलः । 133. 20^a — येन येनास्माकं मध्ये शिष्टा[ष्ट्य]र्थं, शासनार्थम् ।
 133. 26^d — गोपतिः, भूपतिः । 134. 4^a — धनार्थं वा (v. l.), अथैरर्थानिव धि[ही]यन्त
 135. 3^a — दीर्घकालज्ञः (v. l.), अनागतकालज्ञः । इति ।
 135. 6^d — न दुष्यति, जलक्षयात् । 135. 13^a — उद्दाने (v. l.), ग्रन्थनहान्याम् ।
 136. 20^e — वैवर्ण्यम् (v. l.), नगरम् । 136. 28^a — उन्माथं, रज्जुग्रन्थनदण्डम् ।
 136. 52^e — न धर्षयति, मामिति शेषः । 136. 54^e — सांवास्यकं, सहवासकार्यम् ।
 136. 78^a — संकरात् (v. l. for संशयात्), संकटात् । 136. 81^d — पितृमातृवत्, पृष्ठयर्थे ।
 136. 109^d — श्वचयैः, कुकुरसमूहैः । 136. 180^b — पातयितुम् (v. l.), तापयितुम् ।
 137. 10^a — ततो धात्र्या प्रवृत्तेन (v. l.), दत्तेन । 137. 21^b — परलम्बि[म्ब]तः, विश्वासं कुर्वतः ।
 137. 68^b — युगात्, सृष्टेः । 137. 85^e — कुस्त्री, कुत्सिता स्त्री, रतिधनपरा च ।
 137. 85^d — माघं, गर्भं । आसेगवां, कर्ककी[टी]नाम् । तासां हि गर्भ एव नाशहेतुः ।
 138. 21 — कोकिलस्य वराहस्य मेरोः शून्यस्य वेश्मनः ।

व्याडस्य भक्तिचित्रस्य यच्छ्रेष्ठं तत्समाचरेत् ॥

राजवृत्तिविषयं कोकिलस्य मधुरालापित्वं सौभाग्यं च श्रेष्ठवराहस्य शूकरस्य श्रुतिबलीयस्त्वं शत्रुविषये परा-
 क्रमित्वं च । मेरोः कोषबहुलत्वं सर्वोच्चप्रकृतित्वं च । शून्यस्य वेश्मनः सर्वाश्रयत्वं सर्वत्र समवर्तित्वं च ।
 व्याडस्य (v. l.), व्याघ्रस्य छिद्रानुसारित्वं प्रतिभयहेतुत्वं च । भक्तिचित्रस्य, नटस्य भावनालेशधारित्वं च
 श्रेष्ठम् । विशालाक्षः —

वराहहंसकाकोलमृग्यागाव[^०शून्यागार]महीक्षिताम् ।

पञ्चास्यबकगृध्राणु[खु]सारमेयगतिं चरेत् ॥ इति ।

एतत्सर्वं तस्यां तस्यामवस्थायां राज्ञा तेषु तेषु कार्येष्वनुष्ठेयमिति तात्पर्यम् ।

138. 25 — बकवदिति । cf. Crit. Note, p. 936.
 138. 30^d — गर्भमश्वतरी यथा । गर्दभभीता अश्वा उदरभेदेनैव प्रसूते ।
 139. 14^b — युगान्ते, नाशे । 139. 15^b — प्रतिलोमः, प्रतिकूलगतिः ।
 139. 22^d — हरो, हरणम् । आहरो, धनादिराहरणीयः ।
 139. 35^b — कुतन्त्री (v. l.), कुत्सिता तन्त्रीम्, चर्मरज्जुम् ।
 139. 39^a — अन्तावसायिनी (v. l.), अन्तावसज्जानाम् । 139. 48^a — शजाघनीम्, शुनो जङ्गाम् ।
 139. 66^a — पञ्च पञ्चनखा भक्ष्याः इति परिसंख्येयम् । शशकः शल्लकी गोधा खत्री कूर्मश्च पञ्चमः ।
 139. 69^a — शिष्टाः, अगस्त्यादयः । 139. 69^e — परां श्रेष्ठां, मेध्याशनात्, पवित्रभोजनात् ।
 139. 72^a — अर्थितेन, याचितेन ।
 139. 72^b — तेनर्षिणा, अगस्त्येन (v. l.), कर्म कृतम् । तत्कर्म रक्षाधिकारं (v. l.) रक्षणोपायान्तराभावे अधिकृतम् ।
 अत्र न तथेति भावः । 139. 75^a — स्थाने, युक्तम् । शासनीयं, निरसनीयम् शासनेन पापेन ।
 140. 1^b — अश्रद्धेयमिवानृतम्, अनृतमिवाश्रद्धेयम् । 141. 4^a — मांसैर्निमन्त्रितः, भोजनार्थम् ।

141. 361*, L. 2 — अभिसंधत्ते, शङ्कते । 141. 13^a — क्षारकं, जालं, खारम् इति वा ।
 141. 23^b — न जगाम (*v. l.* for जगामैव) न तस्थिवान् (*v. l.*), गन्तुं न शशाक स्थातुमपि नेत्यर्थः ।
 142. 6^a — तपस्विनी, पतिधर्मतपोन्विता ।
 142. 368*, L. 1 — भार्या (*v. l.* for साध्वी) च प्रियवादिनी, गृहे नास्तीति संबध्यते ।
 142. 12^a — स्त्रीति वाच्या (*v. l.*), स्त्रीशब्दवाच्या । 142. 30^a — अङ्गारकर्मान्तं, कर्मकारगृहसमीपम् ।
 143. 4^b — प्रत्यादेशः, साक्षादुपदेशः । 146. 6^c — पापकृत्या, पापकर्मणा ।
 146. 12^a — यवीयसे, हीनाय । 146. 16^{cd} — अशाश्वतीः शाश्वतीश्च समाः, चिरकालम् ।
 147. 6^a — संविदं, प्रतिवेदवेत्तित्वम् । 147. 17^b — उपाह्वये, अधिकरोमि ।
 148. 2^c — सदसती, भद्राभद्रे । 148. 4^a — दुर्बलो, दरिद्रो असमर्थो वा ।
 148. 22^a — द्वितीयात्, प्रकारात् । 148. 22^c — धर्मम्, एनं प्रति साधुना कर्मणा ।
 149. 1^a — वैदिशे, नगरे । 149. 385*, L. 2 — बालग्राह- (*v. l.*), बालग्रह- ।
 149. 4^c — एकात्मकम्, एकस्वरूपम् । इदं मरणं सर्वसाधारणमित्यर्थः । 149. 5^c — कालेन, मृत्युना ।
 149. 5^a — किं ते वै जात्वबान्धवाः, पुंस्त्रीसहस्राणि किं बान्धवास्ते पुनरेवं न, यथा यूयं सबान्धवा एवेत्यर्थः ।
 149. 7^c — आयुषः प्रमाणेन, शतवर्षादिसमाप्त्या । 149. 14^a — ध्वाङ्क्षः, रूक्षः । सवर्णः (*v. l.*), कृष्णवर्णः ।
 149. 25^c — सतां, वर्तमानानाम् । 149. 31^a — अनिष्टानि, दुर्दृष्टानि ।
 149. 31^b — मूर्तिना (*v. l.* for °भिः), मूर्त्या शरीरेण । 149. 36^c — आकाशे, शून्ये ।
 149. 74^a — अध्वनि, मृत्युपथे । 149. 85^b — बालो पञ्चवर्षपर्यन्तं, कौमारे (? कुमारो)
 154. 32^c — गुहायां निहितं (*v. l.* for पि°), गुह्यम् । पञ्चदशपर्यन्तम् ।
 154. 33^c — आवृत्तिः, संसारो जन्म वा । 155. 4^a — अगदादीनि, रोगोपशमनानि ।
 155. 4^b — तिस्रो विद्याः, त्रयो वेदाः । 156. 5^a — सत्यं मोक्षः (*v. l.* for धर्मः), तदुपायत्वात् ।
 156. 9^a — आर्यत्वं, पाण्डित्यम् । 156. 9^a — सत्याकाराः, सत्यशरीराणि ।
 159. 1^c — आचार्यपितृकार्यार्थं (*v. l.* for °भार्यार्थं), गुरुदक्षिणार्थम् ।
 159. 11-12^{ab} — तथैव सप्तमे भक्ते भक्तानि षडनश्रतः (*v. l.* for °ता) ।
 अश्वस्तनविधानेन हर्तव्यं हीनकर्मणः ॥
 खलात्क्षेत्रात्तथागाराद्यतो वाप्युपपद्यते ।
 आख्यातव्यं तु तस्मै तत् (for नृपस्यैतत्) पृच्छतेऽपृच्छते (for °तोऽपृच्छतो)ऽपि वा ॥
 ब्राह्मणविषयं चैतत् । सप्तमे भक्ते, षष्ठकालोपवासे दिनत्रयगते चतुर्थदिने सप्तमभोजनप्रसङ्गे भक्ताभावे दिनैकमात्र-
 भोजनार्थं खलात्, सस्यमर्दनस्थानात् । पृच्छते द्रव्यस्वामिने । दण्डं, चौरदण्डम् ।
 159. 14^c — अविकल्पो, निःसंदेहः । पुराधर्मः, पूर्वैराचरितम् । 159. 15^a — लिङ्गप्रतिनिधिः, विधिः प्रतिनिधिः ।
 159. 16^b — अनुकल्पो, विधिः, मुख्याभावे । 159. 17^a — वेदयीत (*v. l.* for °येत), विज्ञापयेत् ।
 159. 20^a — असंस्कृतः, दशविधसंस्कारहीनः । 159. 21^a — प्राजापत्यं, प्रजापतिदैवतम् ।
 159. 24^a — आसते, उपासते । 159. 25^a — तदपानोदके (*v. l.* for उद°), कूपमात्रजले ।
 159. 25^b — वृषलीपतिः, शूद्रकर्मा । 159. 26^a — अभार्या (*v. l.* for अना°), परभार्याम् ।
 159. 26^{bc} — अब्राह्मणं (*v. l.* for °णो), क्षत्रियादिम् । मन्यमानः, सेवमानः ।
 159. 26^d — पृष्ठतः, पश्चाद्भागे तृणेष्वसीत । 159. 27^b — कृष्णं वर्णं, शूद्रम् ।
 159. 27^c — स्थानासनाभ्याम्, ऊर्ध्वावस्थानं स्थानम् । आसनं पद्मासनादि ।

159. 28^b — न स्त्रीषु, न रतिकाले ।

159. 28^a — अपातकानि, न पापसाधनानि ।

159. 29^a — शुभां विद्यां, ब्रह्मविद्याम् ।

159. 29^b — अन्यामपि (*v. l.* for हीनाद°), रामचन्द्रादिरूपाम् ।

159. 32^a — सुरापानमित्यादि कामतःकरणे ।

159. 32^{ed} — अनिर्देश्यानि, व्रतानि, प्रायश्चित्ततयानुक्तानि । कथं तर्हीत्याह — प्राणान्तानीति । धारणा, शास्त्रमर्यादा ।

159. 35 — संवत्सरेण पतति पतितेन सहाचरन् ।

याजनाध्यापनाद्यौनाञ्च तु यानशरासनात् (*sic*) ॥

पतितेन सहाचरन्, व्यवहरन्, यानासनाशनात् संवत्सरेण पतति, पतितो भवति । न च गह्रो भवतीति ।

याजनाध्यापनाञ्च तु संवत्सरेण, किं तु तत्र सत्य एव पततीति भावः ।

159. 37 — अन्नं तिर्यङ्मुहोतव्यं प्रेतकर्मण्यपातिते ।

त्रिषु त्वेतेषु पूर्वेषु न कुर्वीत विचारणाम् ॥

अन्नं, सिद्धान्नम् । प्रेतकर्मणि अपातिते, अकृते यावदशौचं त्रिषु कालेषु, प्रातर्मध्यसायेषु ।

159. 40^b — दुष्यती, व्यभिचारिणी ।

159. 41^b — पृष्ठा (*v. l.* for स्पृष्ठा), तृणेनापि ।

159. 41^c — वर्षशतं नारकी (*v. l.*) ।

159. 46^c — मूषां (*v. l.* for सूमी), ताम्रादिमयीं प्रतिमाम् ।

159. 48^b — अश्वमेधादिना (*v. l.* for °धेन वा) ।

159. 50^b — सवनी, त्रिकालस्त्रायी ।

159. 50^a — आत्रेयी, प्राप्तगर्भा स्त्रियम् ।

159. 51^c — ऋषभैकसहस्रं गाः, एकवृषाधिकस्त्रीगवीसहस्रम् ।

159. 52^c — शूद्रं, सच्छूद्रम् ।

159. 56^a — त्रिः, त्रीन् वारान्, स्नानादिवान् वा ।

159. 59^a — श्रेयांसं, पतिम् ।

159. 59^a — संस्थाने, वध्यस्थाने ।

159. 61^b — [व्यतिक्रमे], अतिलङ्घने ।

159. 62^c — कुचरः, कुत्सितकर्मा । भूचरो वा, पर्यटनशीलः ।

159. 66^a — अमानुषीषु, अजादिषु ।

159. 66^b — अनावृष्टी (*v. l.* for °ष्टिर्), रेतःसेकस[र]हितः ।

160. 2^b — वादः, वचनम् ।

160. 24^b — प्रभाषसिकतादयः (*v. l.*), ऋषयः ।

160. 42^a — भूतं, प्राणी मूर्तिमान् ।

160. 43^a — तद्रूपं, प्राणशरीरम् ।

160. 43^b — निखिशः, खड्गरूपः ।

160. 49^a — त्रिकूटं, त्रिशङ्खम् ।

161. 5^a — आत्मसंपदः, एताः ।

161. 38^c — द्वयोः, धर्मार्थयोः ।

161. 39^c — संग्रहविग्रहेण, त्रिवर्गप्रशंसया कामप्रशंसया च ।

161. 48^a — नरेन्द्राः, भीमादयः ।

162. 32^c — वयोपेतां, युवतौ मध्यमवयस्कां वा ।

162. 39^c — सब्रह्मचारी, एकगुरुः ।

162. 435*, L. 1 — घृणी, कुत्सां कुर्वन् । — L. 2 — छन्द्यमानः, नानाद्रव्यैः प्रलोभ्यमानः अर्थ्यमानो वा ।

163. 12^b — परिमण्डलं, सर्वतोविस्तारम् ।

165. 3^a — ब्रह्मवर्चसं, वेदाध्ययनं तेजः ।

165. 440*, L. 1 — अर्घिः (*v. l.* °र्चि) ताः, दत्तार्घाः ।

165. 28^c — अभिरूपस्य, शुद्धस्य ।

167. 10^c — तेनैव, ब्रह्मणा सुरभीमुख्येन ।

167. 13^a — सभाण्डोपस्करं, पात्रपरिच्छेदधनयुतम् ।

॥ इति राजधर्मटीका समाप्ता ॥

For the Mokṣadharmā, unfortunately, we have to rely on the extracts from Vimalabodha's commentary as supplied by our two MSS., No. 84 of 1869-70 and No. 167 of 1887-91. As Vimalabodha quotes Bhojarāja's *Vyavahāramāñjarī* (see p. CL above) and is himself quoted by Vidyāsāgara (Cs), his date, according to Dr. P. K. Gode (*Studies in Indian Literary History*, Vol. I, p. 422) lies between A. D. 1150 and 1300. The commentator is therefore fairly old, and Arjunamiśra, although differing

from him once in a while, generally follows him.

On the evidence of the Darbhanga MS., Cb admits in the text the following passages : 22*, 42*, 48*, 49*, 50*, 51*, 52*, 57*, 140*, 152*, 211*, 212*, 271*, 281*, 285*, 361*, 368*, 385*, 435* and 440*. It also gives Appendix passage No. 4. Remarkable also is the circumstance that Vimalabodha gives (under 12. 37. 4) his definite opinion against a Brahman widow's self-immolation on her husband's funeral pile, characterizing it as against the Scriptures¹.

Cn

The commentary of Nīlkaṇṭha, named the *Bhāratabhāvadīpa* or *dīpikā*, printed in the Vulgate edition of the Mahābhārata, was used, in the present edition of the Śānti-parvan, from MS. Dn₁ which was available for all the three sub-sections, as also from Dn₂ which was available for the Rājadharmā, Dn₃ which was available for the Āpad-dharmā, and Dn₄ which was available for the Mokṣadharmā. For a detailed description of these MSS. (which give the text as well as the corresponding commentary), see pp. LXXV-LXXX. One more MS., Lahore, No. 2935, from D. A. V. College, Lalchand Library (now transferred to Sadhu Ashram, Hoshiarpur, East Panjab), giving the Rājadharmā alone, was collated but not used for the present ed. except in 12. 79. 41, for which see Critical Note to the passage.

Cn begins the Rājadharmā with—

श्रीमद्रूपालमानम्य श्रीलक्ष्मणपदानुगः ।
नीलकण्ठो भावदीपं कुरुते शान्तिपर्वणि ॥
यत्साधनेषु रुच्यर्थमितिहासोऽयमीरितः ।
धर्मार्थकाममोक्षास्ते सम्यगत्र निरूपिताः ॥
धर्मादित्रयमर्थकामकरणप्रीत्यर्थमित्यल्पकाः
धीशुद्धिकृतुजीवनार्थकतया मुक्त्यर्थमित्युत्तमाः ।
एतत्पाण्डवधार्तराष्ट्रचरितव्याख्यामिषाद्दर्शितं
येनासौ निजवाक्यजातहृदयं मह्यं ददात्वादरात् ॥

तावच्छान्तौ राजधर्मापद्धर्ममोक्षधर्माख्याः काण्डान्नयः क्रमेण विश्वस्यापन्नस्य विरक्तस्य चोपकारकाः । etc.

Certain explanations in Cn are noteworthy. On 12. 50. 20, he declares that Dhishma was not an ऊर्ध्वरेतस् prior to his प्रतिज्ञा. On 12. 51. 14, he draws an inference regarding the calendar of events discussed fully in the Crit. Note to the adhy. The commentator elsewhere gives evidence of his knowledge of correct Mīmāṃsā procedure, such as, for instance, the crowned king's ceremonial drive in a chariot driven by sixteen white bulls (and not horses, as the S MSS. have it), in which connection Cn quotes

¹ This was of course centuries before the modern law against the practice of Satī was passed.

(*apud* 12. 38. 32°) सं गोभिराङ्गिरसो नक्षमाणो etc. (Rv. 10. 68. 2). Compare also Cn interpretation of सर्वलोकागमं in 12. 130. 13°. — At the same time, Cn displays its traditional orthodoxy in the interpretation of texts like 12. 60. 36–42 : see, for instance, Cn forcing उपद्रवः to mean शूद्रः, as against the interpretation of Ca. b, both understanding the word in the sense of a Brāhmaṇa ignorant of Vedic knowledge. The Cn explanation of 12. 121. 14f. is given in the footnote below†.

Cn begins the Āpaddharma thus—

गोपालनारायणलक्ष्मणार्यान्धीरेशगङ्गाधरनीलकण्ठान् ।

चिन्तामणिं साम्बशिवं च नत्वा विवृण्म आपद्रतराजधर्मान् ॥

It gives a longer opening for the Mokṣadharmā sub-section :

तरणिमुकुरनेत्रोत्तेजनाभां शरीरप्रतिकृतिमनुमायी भूम्नि चन्द्रान्तराभः ।

स्थिरदृग्गमणुमसङ्गं यं नयत्यन्यथात्वं तदभयममृतं सत्प्रत्यगीडे गवेन्द्रम् ॥ १

कणभक्षमक्षचरणं जैमिनिकपिलौ पतञ्जलिं च नुमः ।

श्रीमद्यासवचोम्बुधिनयसीकरवर्षिणो मुदिरान् ॥ २

सर्वविद्येशतामाविश्विकीर्षू पूर्वपूरुषौ ।

श्रीनारायणधीरेशरूपौ हरिहरौ नुमः ॥ ३

बहून्समाहृत्य विभिन्नदेश्यान्कोशान्विनिश्चित्य च पाठमग्र्यम् ।

प्राचां गुरुणामनुसृत्य वाचं व्याकुर्महे भारतमोक्षधर्मान् ॥ ४

उत्तानेष्विह कोशविग्रहबलं पद्येषु नैवाश्रितं ।

गम्भीरेषु न सेतवो न विहिताः कूटा न न स्फोटिताः ।

न च्छिन्ना न तमश्चराननततिर्भक्ता न नाह्लादिता

नो दीनाश्च विभीषणा न विहिताः श्रीलक्ष्मणार्याश्रितैः ॥ ५

† दण्डाधिष्ठात्र्या देवताया इदं ध्यानादिकं, अज्ञानाददण्ड्यदण्डजं दोषं निराकर्तुं दण्डकर्तृभिरमात्यादिभिर्ध्येयमित्येवमर्थयुक्तम् । यदि तु लौकिकानि दण्डधर्मव्यवहाराङ्गान्यत्रोत्प्रेक्ष्यन्ते, तर्हि एवं व्याख्येयम् । तत्र दण्डः संहर्तृत्वादौद्रो, रुद्रश्च नीललोहित इति तस्याग्निरिवोत्थित इति लोहितं रूपमुक्तम् । । तत्र राज्ञा दण्ड्ये द्वेषात्तद्धने च लोभात् प्रणयस्य दण्डस्य मालिन्यरागोत्पन्नत्वान्नीललोहितं दण्डस्य रूपम् । चतस्रो दंष्ट्रा इव प्राणिनां वधसाधनानि यत्र सः । तथा हि । केचिन्मानभङ्गेन केचिद्धनहरणेन केचिदङ्गवैकल्येन केचित्प्राणव्यापादनेन च वध्यन्ते । अतस्तान्येव तदंष्ट्राः । चत्वारो भुजाः अर्थादानकर्तारो यस्य सः । तथा हि । प्रजाभ्यः सामन्तेभ्यश्च करादानं, अनृतादर्थिनोऽर्थ्यमानद्रव्याद्विगुणधनादानं, अनृतात्प्रत्यर्थिनः तत्समं द्रव्यादानं, धनवतः कदर्यादिप्रात्सर्वस्वादानं चेति । अथ तस्यैव व्यवहाररूपिणो रूपं वर्णयन्ति — आवेदनं, भाषा, संप्रतिपत्तिः, मिथ्योत्तरं, कारणोत्तरं, प्राङ्गन्यायं, प्रतिभूः, क्रियाफलसिद्धिश्चेत्यष्टौ पादाः । एतैर्हि निमित्तैर्दण्डश्चरति, नान्यथेत्येतेषां पादत्वम् । तत्र आवेदनम्, अर्थिना सभ्यान्प्रति गत्वा देवदत्तो मदीयं शतं सुवर्णानाममुकसिन्देशे काले साक्षिणि च गृहीत्वा न ददातीति तद्धस्तेन लेखनम् । पुनरपि प्रत्यर्थिनमाहूय तत्समं तथैव लेखनं भाषा । तत्र प्रत्यर्थिना अहमेतस्य धारयामीत्युक्ते न कस्यापि दण्ड इति तदिदं संप्रतिपत्तिरूपमुत्तरं न दण्डपादत्वेन गण्यते । नाहमेतस्य धारयामीति मिथ्योत्तरम् । मया गृहीतमासीत्, तत् पुनः परावृत्य दत्तमिति कारणोत्तरम् । अस्मिन्नर्थेऽनेन पूर्वमहमभियुक्तस्तत्र पराजितो मयेति प्राङ्गन्यायोत्तरम् । त्रिविधेऽप्यस्मिन्नुत्तरे अर्थिप्रत्यर्थिभ्यां प्रतिभूदेयः । अहमेतस्मिन्पराजित इदं द्रव्यं दास्यामीति क्रिया । स्वमतसाधकानां साक्षिपत्रभोगशपथादीनां प्रदर्शनम् । ततोऽच्यवने तस्य जयः, इत्यष्टभ्यः पादेभ्योऽनन्तरमपराधी दण्ड्यत इत्येते दण्डस्य पादाः । । नैकनयनः, नैकानि, बहूनि, नयनस्थानीयानि राजामात्यपुरोहितपर्वदाख्यानि दर्शनसाधनानि यस्मिन् । शङ्कुकर्णः, तीक्ष्णकर्णः अवश्यं श्राव्यः । ऊर्ध्वरोमवान्, अत्यन्तमुत्फुल्लः शङ्कुकर्णश्चासौ ऊर्ध्वरोमवाश्चेति समासः ॥ १४ ॥ जटी, अनेकसंदेहजटिलः । द्विजिह्वः, अर्थिप्रत्यर्थिनोर्वाक्यवैमत्यात् द्वे जिह्वे यस्य स तथा । एवं व्यवहाररूपिणो दण्डस्य रूपमुक्त्वा धर्माख्यदण्डरूपमाह । ताम्रास्यो, ताम्रो वह्निरेवाहवनीयादिरास्यं यस्य स तथा । मृगराजः, कृष्णमृगः, तत्संबन्धि चर्म, तनुच्छदः शरीराच्छादकं प्रावरणमस्य । तेन दीक्षाप्रधानो यज्ञ उक्तः । एतच्च सर्वेषां दानोपवासहोमादीनामुपलक्षणम् ॥ १५ ॥

Cn concludes the commentary on the Mokṣadharmas as follows :

वेदान्ते लक्ष्मणार्यं क्रतुविधिविवृतौ तीर्थनारायणार्यं
 तर्के धीरेशमिश्रान्फणिपतिभणितौ पोलगङ्गाधरार्यम् ।
 वेदे साङ्गे पितृव्यं शिवमथ पितरं दक्षिणामूर्त्युपास्तौ
 श्रौते चिन्तामणिं यः शरणमुपगतो भूम्नि गोपालदेवम् ॥ १
 व्याकरोन्मोक्षधर्मान्स नीलकण्ठः समासतः ।
 अनेन प्रीयतां देवो गिरिजापतिरव्ययः ॥ २

Important explanations of Cn have been supplied in the Critical Apparatus, and it is hence not necessary to advert to the pre-conceived notions of Cn which often give unacceptable interpretations, particularly to some of the philosophical passages in the Mokṣadharmas, even after making allowance for the fact that Nīlakaṇṭha probably had before him several authoritative philosophical texts (especially Sāṃkhya-Yoga treatises and commentaries) which are no longer accessible to us. Nīlakaṇṭha's date is cir. A. D. 1680†.

Cp

The commentary of Paramānanda Bhaṭṭācārya was available only for the Mokṣadharmas sub-section, and that too in a rare MS. kindly lent by the Oriental Institute of Baroda : No. 12899. The MS. is written on old country paper, 10½" × 4½"; folios 1-256, with folios 5, 14, 19, 25, 30, 34, 39, 40, 51, 61, 71, 72, 89, 100, 101, 109, 112, 114, 128, 129, 144, 166, 201, 202, 210, 211, 213, 215, 229, 232, 233, 236, 237, 239, 241, and 244 missing, while folios numbered 33, 35, 41, 42, 88, 145, 155, and 234 are half-torn or otherwise damaged, fol. 68 being numbered twice. Margins ruled in black double lines, and red chalk occasionally used. There are also occasional deletions of passages or lines by yellow pigment, as also corrections and additions in the margins. Folio 1^a and 256^b left blank — except for the fact that the former gives, in the hand of the original copyist, the first draft of the concluding stanza (which seems to have been subsequently copied on fol. 256^a) : the stanza gives the date and the names of the copyists as under —

शाके वेदनवेषुभूपरिमिते(१५९४) पक्षे वलक्षे तिथौ
 गौर्या मन्ददिने व्यलीलिखदिदं श्रीसत्यदेवः सुधीः ।
 पूर्वार्धं जलपोक्षरक्षसहिते मासे तपस्युत्तरा-
 र्धं शीघ्रं सुखदेवपण्डितवरः शिष्येण साकं शुभम् ॥

This gives the date Śaka 1594 (cir. A. D. 1672).

In consequence of the damaged folios mentioned above, there was no text of the Cp available for 12. 168. 3^a-4^b ; 171. 42^e-172. 18^b ; 174. 6^b-175. 16^e ; 179. 1^b-15^d ; 181.

† See P. K. Gode : *Studies in Indian Literary History*, Vol. II, pp. 476ff., for a full biography.

15^c-182. 16^d; 185. 1-6^d; 187. 30^a-48^d; 194. 11^b-21^d; 199. 2^b-16^d; 207. 5^b-208. 9^d; 212. 23^a-36^a; 219. 6^b-220. 118^b; 225. 11^c-226. 9^d; 228. 4^f-23^b; 229. 1-230. 2^b; 243. 9^d-245. 11^c; 257. 3^c-258. 19^c; 265. 14^b-266. 14^d; 288. 8^b-289. 38^b; 293. 29^d-49^d; 294. 12^a-24^c, 43^b-295. 8^d; 306. 56^b-82^d; 308. 24^a-86^d, 107^c-179^d; 309. 24^d-49^a; 312. 14^b-315. 36^d; 322. 9^b-325. 64. There is a MS. of परमानन्द's मोक्षधर्मटीका mentioned by Burnell. It is a palm-leaf MS. in Grantha characters, dated Samvat 1690 (cir. A. D. 1633), of which no further details are available in P. P. S. Sastri's Descriptive Catalogue. This MS. was not used for the present edition.

The commentary begins thus : श्रीगणेशाय नमः ।

साधको यः प्रमाणानां बुद्धिदो बोधकश्च यः ।
तं सरामं भजे रामं विश्वाराममनुत्तमम् ॥ १
दूर्वाकाण्डदलश्यामं श्रीरामचरणद्वयम् ।
द्वैतज्ञानोदयोच्छेदि चकास्तु हृदि संततम् ॥ २
रामतीर्थाभिधं ज्योतिरन्याभास्यमहं भजे ।
खन्तेवासिजनखान्तध्वान्तसंततिनाशनम् ॥ ३
सभापतिमनोहरं सुपदवाक्यमानार्थव-
न्मुनीन्द्रसमनिर्मितं यदपि भाति टीकाशतम् ।
तथापि मितभाषितां विरचयामि टीकामिमां
स्वमानसविशुद्धये स्वमितमोक्षधर्मेष्वपि ॥ ४

इह खलु मन्दप्रज्ञायुर्भाग्याज्जनानवलोक्य भगवान्वेदव्यासः परमकारुणिको महाभारतसंहितामशेषवेदार्थोपबृंहितां प्रणिनाय । तत्र शान्तिदान्त्यादिमतं धर्मात्मजं मुमुक्षुं शिष्यं विधाय, सर्वधर्मविदं परमभागवतं भीष्मं प्रवक्तारं, स्वाज्ञानसंतमसमग्रानां स्वप्रकाशात्मज्ञानभास्कर-मपहाय स्वरूपमपश्यतां मुमुक्षूणामशेषानर्थप्रहाणपरमानन्दलब्धये मोक्षधर्मं प्रणिनाय ।

On fol. 148^b, at the end of adhy. 259, is found the statement : समाप्तं मोक्षधर्मटीकापूर्वार्धम् । शाण्डिल्यलक्ष्मणकृते मोक्षधर्मप्रकाशके । पूर्वार्धमिदमापूरि विवेक्तव्यं विवेकिभिः ॥ — Are we to conclude from this that शाण्डिल्यलक्ष्मण was an alternative, or perhaps the earlier pre-samnyāsa name, of Paramānanda Bhaṭṭācārya ?

The MS. ends : इति श्रीमहाभारते परमानन्दभट्टाचार्यकृता मोक्षधर्मटीका समाप्ता ॥ कृता श्रीपरमानन्दभट्टाचार्येण यत्नतः । श्रीमोक्षधर्मटीकेयं परमानन्ददायिनी ॥ Then, after the stanza giving the date of writing already quoted above, it adds : शोधितमेतद्यथाप्रति स्वयमेव ।

Paramānanda displays in his commentary intimate and penetrating acquaintance in several fields of knowledge. Thus under 12. 177. 36, he explains the seven स्वर, and under 12. 178. 15, the ten नाडी, and under 12. 216. 20, the seven modes of dancing, quoting the Nāṭyaśāstra. Compare also 12. 184. 10^d. Under 12. 211. 28 and 212. 33ff., he quotes Sāṃkhya texts, not all of which have come down to us. On fol. 52, Paramānanda quotes — फलव्याप्यत्वमेवास्य शास्त्रकृद्भिर्निवारितम् । ब्रह्मण्यज्ञाननाशाय वृत्तिव्याप्तिरिहेष्यते (= पञ्चदशी, 7. 90^{cd}, 92^{ab}) ॥ This places him after A. D. 1360.

Cs

This is the commentary, named *Vyākhyānaratnāvali*, by the author Vidyāsāgara, which was available in MSS. (named Ds₁) No. 39 of A. 1879-80 of the Bombay Govt. Collection of MSS. (deposited at the B. O. R. Institute), and in No. 1141 of the Sarasvathi Mahal Library, Tanjore (designated Ds₂). Both these MSS. give the commentary above and below the text, and they are already fully described on pp. Lxxx-Lxxxiii above, both the MSS. being undated. The commentary was available only for the Mokṣadharmā sub-section. Subsequently, a MS. of the same comm. was procured from the Hyderabad State Library, which did not offer much difference. The comm. begins thus: श्रीगणेशाय नमः ।

यः श्वेतत्वमुपागतः कृतयुगे त्रेतायुगे रक्ततां
युग्मे यः कपिलः कलौ च भगवान्कृष्णत्वमभ्यागतः ।
यं वेदान्तविदो वदन्ति मुनयो यो योगिभिर्गीयते
स ब्रह्मा यदि वा हरो यदि हरिर्योऽसौ स तस्मै नमः ॥ १

मधुरमधुरमुग्धस्मेरवक्त्रारविन्दा
मधुकरमृदुधीरप्रोल्लसत्सप्ततन्त्री ।
मधुपतिरिव वृन्दाराधितश्रीपदाब्जा
वदनमुकुरवृन्दे नृत्यतां भारती नः ॥ २

राजधर्मद्वारा त्रिवर्गं श्रुत्वा तत्र गूढोक्तमपवर्गं विस्तरेण बुभुत्सुर्युधिष्ठिरश्चोदयति भीष्मं — धर्माः पितामहेनेति ।

The MS. ends with — इति श्रीमहाभारते शान्तौ मोक्षधर्मेषु अध्यायः ॥

उदञ्चदजयस्तनस्तवकमर्त्यकल्लोलिनीं
परागपरिपन्थिनीममृतविन्दुनिष्यन्दिनीम् ।
अपारगुणगुम्फितामनिशमस्य विद्योदधे-
रुपासितविपश्चितस्मरणभारतीचातुरीम् ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्य-अभयानन्दपूज्यपादशिष्येण-आनन्दपूर्णमुनीन्द्रेण विद्यासागरपरनामधेयेन विरचितायां व्याख्यानरत्नावल्यां
मोक्षधर्मटिप्पणिका समाप्ता ॥ मोक्षधर्माः समाप्ताः ॥

यदक्षरं पदभ्रष्टं मात्राहीनं च यद्ववेत् ।
तत्सर्वं क्षम्यतां देव नारायण नमोऽस्तु ते ॥

For further details of Cs, compare pp. Lxxx-Lxxxiii above, under MSS. Ds₁, and Ds₂. The commentator Vidyāsāgara, in the course of his comment on 12. 192. 93, quotes the Mitākṣarā (cir. 1120 A. D.) on Yājñavalkya 5. 128, as also, *apud* 12. 285. 8, the lexicon called the Vaijayantī. Vidyāsāgara is also known by the name Ānanda-pūrṇa. His comm. is available for the Sabhā, the Bhīṣma and the Anuśāsana parvans. According to Dr. V. Raghavan¹, the commentator lived under Kāmadeva, the Kadamba ruler of Goa, one of whose inscriptions bears the date Śaka 1315 (cir. A. D. 1393). The date of Vidyāsāgara is thus cir. A. D. 1350.

¹ See *Annals of Oriental Research*, Madras University, vol. IV, 1939-40, Pt. i, Sk. Sec., pp. 1-5,

Cv

Vādirāja's commentary on the Mahābhārata in an almost complete form is available in the Mysore Oriental Library, and stray portion of it in the several libraries of Southern India. The late P. P. S. Sastri, the editor of the so-called "Southern Recension" of the Epic, got together a complete copy of Vādirāja's commentary in modern hand which, after the completion of that edition, was procured by the B. O. R. Institute for use in the Critical Edition. This hand-written copy is complete for all the parvans of the Epic except the Sabhāparvan, the text of the comm. on that parvan being in fact printed in P. P. S. Sastri's edition itself. The commentary is known as the लक्षालंकार, on the strength of the commentator's concluding stanza of the Introduction to the Ādiparvan, where he says :

नारायणस्य व्यासस्य मध्वस्य च कृपाबलात् ।

भारतस्य श्लोकलक्षालंकारः क्रियते मया ॥

The commentator gives a complete account of himself at the end of his commentary on the concluding parvan of the Epic from which, for convenience, a couple of stanzas are reproduced here :

प्रयागे ब्राह्मणः संध्यामठे जपपरायणः ।

अहमासं तदा लक्षालंकारं कुर्विति प्रभुः ॥ ४

भारतस्य श्लोकलक्षस्यार्थविस्तरणात्मकम् ।

कारयामास योगीन्द्रो लक्षालंकारमीदृशम् ॥ ५

The commentary gives no special beginning or end to the Rājadharmā and the Āpaddharmā. The colophon at the end of the Śāntiparvan runs as follows : इति श्रीमन्महाभारते शतसाहस्रिकायां संहितायां वैयासिक्यां शान्तिपर्वणि मोक्षधर्मे उच्छ्वत्त्युपाख्याने वादिराजतीर्थपूज्यचरणविरचितलक्षालंकाराख्यटीकायामेकद्विशततमोऽध्यायः ॥ समाप्तं चेदं शान्तिपर्व ॥

Cv offers the following star-passages, which it shares only with the Kumbhakonam edition, a few of them also found in D₁ : 169* (with D₁), 237*, 259* (with D₁), 504*, 506*, 510*, 526*, 536*, 539*, 541*, 552*, 553*, 563*, 571*, 572*, 573*, 575*, 583*, 590*, 596*, 597*, 599*, 600*, 601*, 602*, 606*, 608*, 609*, 617*, 618*, 619*, 623*, 624*, 642*, 643*, 646*, 647*, 657*, and 674*; as also — 23*, 26*, 32*, 111*, 114*, 126*, 127*, 147*, 163*, 164*, 166*, 199*, 204*, 255*, 279*, 683*, 695*, 837*, and 873*, where other MSS. also share the passage. It also gives Appendix passages Nos. 14-16, 17A, 17B, 17C, 18-22, 24-26, and 37, all of which it shares only with the Kumbhakonam ed., except 17B where other participating MSS. are also found.

Citations from Cv are supplied where necessary in the Critical Apparatus and occasionally commented upon in the Critical Notes. — Under 12. 173. 39°, commenting upon खट्वाङ्गानां (its v. l. for लट्वाङ्गानां), it remarks : खट्वाङ्गाः पक्षिविशेषाः, तेषाम् । ' होरसिनहक्रीत्यपभ्रंशभाषायाम्'. The अपभ्रंशभाषा here probably denotes the Kannada speech.

Kṣemendra's Bhāratamañjarī

Kṣemendra epitomizes the Rājadharmā in 510 stanzas, altogether omitting in the abridgment the topics contained in 12. 16-17, 19-22, 25-27, 32, 43, 49, 57-58, 61-63, 65-66, 71-74, 79-80, 84-87, 89, 94, 97, 100-103, 115, 119, 120-121, and 127. Amongst the omissions are included the वासुदेवस्तुति in adhy. 43; रामोपाख्यान in 49; the राजनीति discussions in 57-58; the इन्द्रमान्धातृसंवाद in 65; the गार्हस्थस्तुति in 66, the topic of adhy. 71 (list of 36 guṇas); the ऐलवायुसंवाद in 73; the sundry राजधर्म discussions in 71-72, 79-80, 84-87, 89 and 97; the वामदेवगीता in 94; the विजिगीषुनीति in 100-103; the इन्द्रिभ story in 115; धर्मिसंवाद in 119; and the दण्डप्रजागरोत्पत्ति in 121. — Regarding the षोडशराजकीय, it is interesting to note that Kṣemendra gives the sixteen kings in the same order as in the Śāntiparvan, and that he has nothing corresponding to it in the Dronaparvan: vide Critical Note on 12. 29. 12 (p. 649).

In his summary of the Āpaddharma, Kṣemendra seems to have omitted adhy. 140, while he has summarized the entire contents of adhy. 152-158 in just two stanzas (668-669). Otherwise he has retained most of the topics.

In the Mokṣadharmā, Kṣemendra omits 12. 171. 57 to 171, 475* (बोध्यगीता); 172 (अजगरप्रहादसंवाद); 174 [= GK 181, same as 322] (कालमुनिकं); 251; 252; 264-266; 289-290; 297; 307; पञ्चशिखजनदेवसंवाद (see note on 12. 291. 7); and 327-340. The last mentioned portion is, as will be noted, also enclosed in square brackets in the present Edition.

The Andhra Mahābhāratamu †

The Śāntiparvan in the *Āndhra Mahābhāratamu* adaptation (published by Vāvilla Bāmaswāmi Sastrilu and Sons, Madras, 1919) is included in Volume six of that work. It is divided into 6 Āśvāsas: Āśvāsa 1 summarizes Rājadharmā chapters 1-44; Āśvāsa 2 summarizes Rājadharmā 45-100, including Appendix I, No. 11; Āśvāsa 3 summarizes Rājadharmā 101 to the end of the sub-parvan, plus the Āpaddharma (beginning at para. 69 and reaching up to the end of Āśvāsa 3). It will be noted that there is no separation here between Rāja and Āpad sub-sections: the two together are called Rājadharmā. The Mokṣadharmā begins with Āśvāsa 4, giving adhy. 12. 168. The text is brief and much condensed, avoiding, for instance, a passage like 175. 36 (which was not perhaps properly understood), although 175. 35 is present. Similarly, adhy. 12. 176-180 are omitted, although the text contains much original speculation of Bhṛgu. Also, in adhy. 181-185, the inconvenient speculation of Bhṛgu about the deterioration of the originally created Varnas (181. 10ff.) is passed over. Āśvāsa 5 begins with 12. 221, the Śrī-Śakra Dialogue. — There is a repetition of the पितापुत्रसंवाद (12. 169,

† For my use, I had the Śāntiparvan portion concerned, as given in the *Āndhra Mahābhāratamu*, translated into English through the kindness of Shri N. Venkataramanayya, M. A., Ph. D., retired Reader in Indian History and Archaeology, University of Madras.

as in Bom. ed. 12. 276), probably in this following the Malayālam Version. — Āśvāsa 6 begins with 12. 291. — The final story, the उच्छृति, comes at the end, as in the Crit. Ed. (12. 341. 4—353. 9), but the Āndhra version does not give its repetition after 12. 168. 5, as in P. P. S. Sastri's Madras ed.

THE OLD-JAVANESE VERSION†

The Old-Javanese Version of the Mahābhārata has not preserved the Javanese text of the Śāntiparvan. It is amongst the ten lost parvans. Nevertheless, as has been pointed out on pp. 343–346, a few stanzas from chapter 72 of the Śāntiparvan (in the Crit. ed.) are placed by the Javanese Version at the end of the Bhīṣmaparvan. H. Kern (Bijdragen, Ser. III, Vol. vi. p. 95) reports that in the Ādiparvan, chapter 2 (the Parvasaṁgrahaparvan : Crit. ed. 1. 2. 196–200), the total number of adhyāyas in the Śāntiparvan is given as 333 and that of stanzas, 14,525 ; the Crit. Ed. gives them as 339 and 14,525 ; while the Mirikar MS. (which was not available for the Ādi) gives them as 339 and 14,925 (the same MS. giving it as 14,960 at the end of the Mokṣadharmā : see p. 2015).

THE ŚĀNTIPARVAN VERSIONS, THEIR CHARACTERISTICS

AND INTER-RELATIONS

(i) *The Śāradā Version*

The important Śāradā Version of the Śāntiparvan happens to be preserved in just one solitary MS., which is written on paper and cannot be said to be very old, even though, here and there, it offers a few original readings which have been accepted in the constituted text. The MS. has been already described on pp. xxi–xxiii above. It is also incomplete, lacking as it does (see ante, p. xxi bottom) 107 adhyāyas out of a total of 353 adhyāyas of the present edition. Even in the available portion, the MS. offers, in the additional passages, omissions and transpositions (details on pp. xxii–xxiii), very little that is of much critical importance, except perhaps the omission of 12. 320. 27–37, found in Ś₁ alone, which is non-haplographical, and which contains (as already observed) an incident compromising to the dignity of sage Vyāsa. For the correct and justified omission of 56* in Ś₁ K_{1.2} alone, see note to 40. 84 (p. 655).

It is the variant readings presented by Ś₁ (along with a few allied MSS.) that are likely to prove somewhat more instructive. Thus in the Rājadharmā, attention might be invited to the following select specimens :

Adhy. 25. 9° शृणु मच्च (in Ś₁ K₁), ‘hear from me’ (changed, by K₁ to शृणुमच्च owing to misreading म as श, with purposeful corrections like शृणुच्च च in other MSS.) ; 28. 8^a

† H. H. Juynboll : Ādiparvāna, 1906.

प्रोक्तमनाः (see note on page 648); 29. 18^a सतां (in \bar{S}_1 K_{1.2}) going with either प्रशासति or नृतौ, but in most MSS. changed into the *lec. fac.* महीं; 29. 48^b दशवन्ति (in \bar{S}_1 K₁, 'ten-fold') equally plausible with the majority text, रस^o; 34. 30^{ab}, त्वं वसुंधरां संक्रान्तो, the accepted \bar{S}_1 K_{1.2.4} D₁ reading, seems to have been rendered even more easy by the majority variant सेयं त्वामनुसंप्राप्ता. Similarly, अकल्मषम्, given by \bar{S}_1 K_{1.2.4} D₁ in place of the majority reading in 34. 36^b अकण्टकम्; 45. 15^a कौस्तुभेन शिरःस्थेन in \bar{S}_1 K₁ V₁ B₁ D₃ (for उरःस्थेन, giving the more familiar location of the jewel) which is, however, in the present passage, found in B₂ only : (Da₂ reads उरुस्थेन !) : other MSS. use subterfuges to avoid the hiatus; 54. 32^o अक्षयं स्थानं, text, in \bar{S}_1 only; अक्षया लोकाः found in K₃ D₄ M_{1.3.4} is possible, but अक्षया कीर्तिः given by the remaining MSS. is hardly plausible; 56. 16^o घटते विनयस्तात, text, as in \bar{S}_1 K₁ only : ' a well-disciplined approach ensures success ' ; 59. 72^a नीतिनिश्चयाः (in \bar{S}_1 K_{1.2.4} D₁ only) gives a better sense in the context than the majority reading भूरिदक्षिणाः; 65. 28^a परलोकगुरु (read by \bar{S}_1 K_{1.4} D₁) yields, in the context, perhaps a slightly better sense; 66. 31^b धर्मसेतुवटाकराः (as in \bar{S}_1 alone [orig.], वटारक being perhaps the late Kashmirian spelling (as in \bar{S}_1 [by corr.] K₃ and other MSS.) ; 84. 17^o अविभीचारैः in \bar{S}_1 alone, a permissible form for अव्यभीचारैः, ' not absolutely doubtless, i. e., cautious ' ; 98. 6^b निन्दन् वै क्षेत्रम् in \bar{S}_1 alone : निन्दन् is preserved in the Marāthi निंदणें = खुरपणें, to ' weed out by sickle ' ; 99. 12^o संग्रामरङ्गः in \bar{S}_1 K_{1.2.4} (for ' यज्ञः ') ; 99. 33^o -ध्वहा (emend : ' जा) नूका, the emended reading, gives the most apposite sense : अनूह is the technical name for the back-part of an altar, which is used as stocking-place for sacrificial debris; 105. 35^a खेकुसुमं (\bar{S}_1 alone) for संकुसुमं (= अस्थिरं, संदिग्धं) : \bar{S}_1 expressing the intended meaning by paraphrase; 110. 17^b वरम्, text, in \bar{S}_1 K_{2.4} D₁, (having the technical sense of ' alleged truth ') ; 120. 10^b भावानि (text : \bar{S}_1 [*inf. lin.*] K₁ ; the majority reading being भौमानि) : भावानि connotes small, earth-born insects, and the word can be neuter in that sense (see Notes, p. 677) ; 128. 14^a प्राक्कोशः (in \bar{S}_1 K_{1.3}) comes nearest to the emendation *प्राक्कोशः (see Notes, p. 681).

In the available portions of the Āpaddharma, attention has to be invited to the following peculiar readings : 132. 1^a कर्मानुवचनं (in \bar{S}_1 alone, due to confusion in the Mārādā script between न्त and नु), कर्मान्तवचनं denoting ' statement regarding the highest act ' ; 135. 13^a अग्रे संप्रतिपत्तिमान् (in \bar{S}_1 K_{1.2.4} D_{1.5}), interpreted as ' taking the lead (अग्रे) in acquiescing with the group [of victims] ', is capable of yielding the desired sense ; 136. 53^{ab} कूटं..... निरीक्षते (orig. reading in \bar{S}_1 K₁, changed, *sec. m.*, into the text reading कूजत्) — कूटं can be interpreted adverbially, ' like a puzzle, in an incomprehensible manner ' ; 136. 209^o पूजिताः शुभकर्माणः (in \bar{S}_1 K_{1.2.4} D₁ = text) ; 137. 5^o, 12^o, 17^a, etc. पूतनी (in \bar{S}_1 K_{1.2.4} D₁) for पूजनी ; 139. 47^o परिश्रान्तो (\bar{S}_1 K_{2.4} : attempt to improve उत्प्राणो, the more usual reading) ; 145. 14^a गतौ (in \bar{S}_1 K₂₋₄ D₁ M_{1.3}), more accurate than गताः, the more common reading ; 146. 10^o शवसंकाशो (in \bar{S}_1 alone, and giving equally good sense) ; 147. 7^o अग्निह्वति, given by \bar{S}_1 K₁ alone and accepted as text : see the note on p. 940 ; 161. 36^o परस्वयोषाभिरुपेत्य (in \bar{S}_1 K₁ alone, giving a somewhat unexpected sense than the text : रमस्व योषाभिरुपेत्य) ; 163. 4^o किञ्चिद्भूतो (in \bar{S}_1 K_{1.4} D₁) for the normal

कादिग्भूतो; 164. 3^c सलपुष्प-, in Ś₁ alone, for शालपुष्प-: is सलपुष्प the name of a specific water-lily?

There is a much longer list of passages from the Mokṣadharmas : 168. 25^d अन्तरमध्ययोः (= अमध्ययोः अन्तः) in Ś₁ K_{1.2.4} (for अन्तरमन्तयोः = interval betwixt extremes); 169. 7^a for अभ्याहते, explained by Cn as मृत्युना ताडिते, Ś₁ reads अभ्याहिते, which can be interpreted to mean 'ablaze': cf. Śatapatha Br. I. 3. 3. 18 — अभ्याधानाय इध्मः; 169. 37^d सत्यमेतत्परायणं in Ś₁ K_{1.2.4} (for सत्यधर्मपरायणः); 170. 23^c विमुक्तेन (in Ś₁ K_{1.2.4}) for पुरा मद्यं; 171. 11^d उन्माथ्येनेव in Ś₁ (for उन्माथ्येनेव); 171. 29^a देवं (= soul?) in Ś₁ [*sup. lin.*] K_{2.4} (for देहं); 171. 44^d कामत्वा in Ś₁ K_{1.2} (for त्वामहं); 172. 11^a संपश्य, irregular, in Ś₁ K_{1.2.4} (for संदश्य); 172. 18^d श्ये in Ś₁ K_{1.2.4} (for स्वपे); 172. 20^d उपलभ्यते in Ś₁ K_{1.2.4} (for उपपद्यते, meant to convey the same sense); 173. 32^a पाणिवंतो, irregular form in Ś₁ K_{1.2.4} Da₄ Ds₂ G₁ (for पाणिमन्तो); 175. 12^d in Ś₁ K_{1.2.4} D₄, वियन्ति, conveying the same sense as the irregular text-reading म्रियन्ति; 177. 4^d पंचभौतिकं (in Ś₁ K₂) for the regular text-reading पाञ्चभौतिकं; 177. 32^b, [s]-नुवर्तुलः (in Ś₁ K_{1.2.4}) for णु वृत्तवान्; 178. 2^d वर्तयिते (sic) (in Ś₁ K_{1.2.4}) for text-reading चेष्यते; 184. 16^d स्वव्यवहारसंतोषः, in Ś₁ K₂, for स्वदारविहारसंतोषः; 188. 16^a क्लेशमानस्य, irregular form in Ś₁ K_{1.2.4} for the regular text क्लिश्यमानस्तु; 189. 10^b मिताशनः, in Ś₁ K_{1.2.4} Ca, to clarify and improve the text तथा शमः; 189. 13^a, for विषयेभ्यो नमस्क्रुयात् — Ś₁ K_{1.2} B₈ read विषयेभ्यः (abl.) मनः क्रुयात्; 189. 21^b, for शान्तीभूतो, Ś₁ K_{1.2.4} V₁ read ब्रह्मभूतो; 190. 7^b, जीवस्तस्य तु रज्यति in Ś₁ K_{1.2.4} (for जापकस्तत्र रज्यते); 191. 9^a कालः समृध्यते in Ś₁ K_{1.2.4} (for कालः संपच्यते); 193. 10^a साध्यविश्वेशमरुतो in Ś₁ K_{1.2.4} (for साध्या विश्वेऽथ मरुतो); 193. 11^b स्तोताः, error common to Ś₁ K_{1.2.4} (for स्तोभाः); so also in 194. 5^c महर्षिर् in Ś₁ K_{1.2.4} (for महद्भिर्); 194. 23^b अरूपदं च in Ś₁ K_{1.2} (for अरूपवच्च); 195. 9^c दीपवृद्धाः in Ś₁ K_{1.2}, apparently owing to unfamiliarity with the text-reading दीपवृक्षाः (see Notes, p. 2163-64); 196. 10^c निरीक्ष्यन्ते in Ś₁ K₁ (for निनीषन्ति); 196. 15^b रविं गत्वा in Ś₁ K_{1.2.4} (for अलिङ्गत्वात्); 198. 11^a, the text-reading तपसा चानुमानेन, changed by Ś₁ K_{1.2} into उपमानानुमानेन, owing to scriptal similarity between उ and त, and मा and सा in the Śāradā script; 199. 29^a कर्मयुक्तो in Ś₁ K_{1.2.4} for the text-reading संप्रयुक्तो; 200. 39^b ते शवरांध्रकाः in Ś₁ K₁ (for तलवरान्ध्रकाः — see Notes, p. 2166); 203. 14^d युगांते, a material error in Ś₁ for युगादौ; 204. 2^d अध्यात्मात् in Ś₁ K₁ for the text-reading अव्यक्तात्; 205. 27^d अयोमयम् in Ś₁ K_{1.2.4} for the text-reading अयस्मयम्; 206. 2^a पदम् in Ś₁ K_{1.2.4} (for परम्); 207. 10^d कनिसीं in Ś₁ (for कन्यसीं); 207. 11^d गृहीयाद्विचलं मनः in Ś₁ K_{1.2.4} (for निगृहीयाद्विजो मनः); 207. 24^c दग्धदेहास् in Ś₁ K_{1.2} (for दग्धदोषास्); 208. 12^b प्रपद्यते in Ś₁ K_{1.2}, improvement on [उ]पपद्यते; 208. 26^a रजोतीतो in Ś₁ K_{1.2.4} for the text वयोतीतो; 209. 13^b वर्ततेप्रतिघस्मरः, Ś₁ K₁ (for वर्ततेऽप्रतिघं मनः); 210. 17^d वाङ्मयं तपः, Ś₁ K_{1.2} (for मानसं तपः); 215. 37^c सुरेन्द्रस्तमुपामन्त्र्य, Ś₁ K_{1.2.4} (for असुरेन्द्रमुपामन्त्र्य); 217. 33^a, the irregular दुष्कुलेयस् in Ś₁ K_{1.2.4} D₄ (for दौष्कुलेयस्); 220. 53^b टीटिभश्च Ś₁ K_{1.2} (for कैटिभश्च); 220. 76^b ऋषिभिः, Ś₁ K_{1.2} (for वसुभिः); 220. 78^c सपट्ट (? सपट्ट = flat), Ś₁ K_{1.2} (for सट्टङ्क = shaped like edge of a hatchet); 220. 80^d दुर्धर्षण-, Ś₁ K_{1.2} (for दुर्मर्षण); 220. 115^d निराश्रयः, Ś₁ K_{2.4} (for निरामयः); 221. 6^b पिस्पृष्टः, Ś₁ K_{2.7} D_{4.9} (for पिस्पृष्टः); 221. 31^{cd} भृत्यपुत्रा, भृत्यामाला, भृत्यदारा, Ś₁ K_{1.2.4} (for भृतपुत्रा, etc.); 221. 34^c नामार्थकरा, Ś₁ K_{1.2.4} (for मानार्थकरा); 221. 52^b पुत्राः प्रभव आत्मनः, Ś₁ K_{1.2} (for पुत्राः प्रभवतात्मनः); 221. 65^b विस्पष्टमतयश्च

ये, $\dot{S}_1 K_2 D_5$ (for विस्पष्टमनुचश्च ये); 221. 75^a मध्ये, $\dot{S}_1 K_{1.2.4}$ (for अग्ने); 221. 86^a आदौ, $\dot{S}_1 K_{1.2.4}$ (for शुचौ); 221. 86^d दिदक्षया, $\dot{S}_1 K_{1.2.4}$ (for दिदक्षवः); 221. 87^b प्रियोपपन्नः, $\dot{S}_1 K_{1.2.4}$ (for श्रियोपपन्नः); 222. 12^a सर्वविद्या, $\dot{S}_1 K_{1.2.4}$ (for पक्वविद्या); 222. 21^d बाध्यते, $\dot{S}_1 K_{2.4.7} Da D_9$ (for बध्यते); 224. 1^b भारत, $\dot{S}_1 K_{1.2.4} V_1$ (for कौरव, an unusual address to भीष्म by युधिष्ठिर); 224. 22^d मनस्तस्यातिवर्तते, $\dot{S}_1 K_{1.2.4}$ (for परस्तस्य प्रवर्तते); 224. 31^d सर्वात्मकं मनः, $\dot{S}_1 K_{1.2}$ (for व्यक्तात्मकं मनः); 224. 37^c ज्योतिः संजायते, $\dot{S}_1 K_{1.2}$ (for रोचिष्णु जायते); 224. 44^b तपसः शरणाय, $\dot{S}_1 K_{1.2}$ (for तपसश्चरणाय); 224. 50^d स्वभावमिति चापरे, $\dot{S}_1 K_{1.4}$ (for स्वभावं भूतचिन्तकाः [= लोकायतिकाः Cs]); 225. 4^{ab} आपः.... ऊर्मिमंता, $\dot{S}_1 K_{2.4} V_1$ (for आपः.... ऊर्मिमलो); 227. 11^c मृत्युपंकाम्, $\dot{S}_1 K_{1.2.4} M_{1.6}$ (for मन्युपङ्काम्); 227. 13^d पक्षोदुपतृणेन, $\dot{S}_1 K_{1.2.6.7} D_{4.6.9}$ (for पक्षोलप°); 227. 15^b कामकर्मजवेन, $\dot{S}_1 K_{1.2.4}$ (for अर्थकामरवेण); 228. 10^b प्रबोध-, $\dot{S}_1 K_{1.2.4}$ (for प्रतोदो); 228. 17^b सूक्ष्मसंश्रयणे रतः, $\dot{S}_1 K_1$ (for सूक्ष्मः संश्रयते नभः); 228. 18^b धूमदर्शनं, $\dot{S}_1 K_{1.2} V_1 B_8 D_6$ (for रूपदर्शनम्); 228. 21^d यष्टिर्, $\dot{S}_1 K_{1.2.4}$ (for सृष्टिर्); 228. 24^d चाप्यते, $\dot{S}_1 K_1$ (for शाम्यते); 228. 38^a शुद्धिः, $\dot{S}_1 K_{1.2.4}$ (for बुद्धिः); 229. 20^d धर्माधर्मोपधारणात्, $\dot{S}_1 K_{1.2.4}$ (for जन्माजन्मोप° : -अन्म- = -मोक्ष-, as actually read in $D_7 T_1 G_{1.3.6}$); 230. 11^c पदांतेषु पुनर्व्यस्तं, $\dot{S}_1 K_{1.2}$ (for वेदांतेषु पुनर्व्यक्तं); 231. 3^b संगत्यागेन, $\dot{S}_1 K_{1.4}$ (for सर्व°); 231. 18^d ब्रह्मभूतये, $\dot{S}_1 K_{1.2} D_6$ (for ब्रह्मयसे); 231. 23^d चापदस्य, $\dot{S}_1 K_{1.2}$ (to avoid hiatus in अपदस्य, the text-reading); 232. 10^c आहारसंसिद्धिर्, $\dot{S}_1 K_{1.2.4} D_{3.6}$ (for संशुद्धिर्); 232. 15^a विषयान्, $\dot{S}_1 K_{1.2.4}$ (for मनस्तु); 232. 22^b प्रतिभानुपसंसर्गाद्, $\dot{S}_1 K_1$ (for प्रतिभामुपसर्गाश्च); 232. 29^b संज्वरेत्, $\dot{S}_1 K_{1.2.4} V_1 B_8 D_6$ (for चिन्तयेत्); 232. 32^a धर्मापकृष्टस्य, \dot{S}_1 (for वर्णावकृष्टस्तु); 233. 4^d गुह्यमेतदनंतरं, $\dot{S}_1 K_{1.2.4}$ (for गह्वरं ह्येतन्तरम्); 234. 2^b -हेतुकीं, $\dot{S}_1 K_{1.2.4.7} D_9$ (for -हेतुकीम्); 234. 17^a धर्मातिरेकेण, $\dot{S}_1 K_1$ (for कर्माति°); 235. 1^d चार्चयेत्, $\dot{S}_1 K_{1.2.4}$ (for सुव्रतः); 235. 4^d गुरुशुश्रूषणे रतः, $\dot{S}_1 K_1$ (for ब्रह्मसूत्रे व्यवस्थितः); 235. 6^a प्रसुपेज्, $\dot{S}_1 K_2$ (for प्रस्वपेज्); 235. 7^c उपास्यास्तितथः, $\dot{S}_1 K_{1.2.4}$ (for तथस्यास्तितथः); 236. 5^b वनवासाश्रमे, $\dot{S}_1 K_{1.2.4}$ (for वानप्रस्थाश्रमे); 236. 12^b अश्मकुंठास्, $\dot{S}_1 K_{1.2}$ (for °कुंठास्); 236. 17^c काश्यस्, \dot{S}_1 (for काव्यस्); 236. 18^b शून्यवाकः, $\dot{S}_1 K_{1.2} V_1$ (for °पालः); 241. 8^b मूले, $\dot{S}_1 K_{1.2.4}$ (for स्थले); 241. 9^d शमनुत्तमं, $\dot{S}_1 K_2 Da_3. a_4 Ca$ (for शममुत्तमम्); 242. 3^d औरसान्, $\dot{S}_1 K_{1.2.4}$ (for आत्मजान्); 242. 6^b खानि ते, $\dot{S}_1 K_{1.2.4}$ (for वेदमनि); 242. 7^c महत्मानं, $\dot{S}_1 K_{1.2}$ (for °त्मानो); 242. 7^d विपश्चितः, $\dot{S}_1 K_{1.2.4}$ (for मनीषिणः); 242. 12^b लोभप्रवाहिन्, $\dot{S}_1 K_{1.2.4} D_8 T G_{1-3.6} M_5$ (for लोकप्रवाहिनीम्, which is somewhat inferior); 242. 16^b बुद्धिमंतो, $\dot{S}_1 K_{1.2.4}$ (for धृतिमन्तो); 242. 23^c अभाव-, $\dot{S}_1 K_{1.2.4} D_{4.6.7.9}$ (for अभव, which Cs explains as मोक्ष); 243. 3^b सर्वदेहवित्, $\dot{S}_1 K_{1.2.4} V_1$ (for सर्ववेदवित्); 244. 3^d मोक्षशास्त्र-, $\dot{S}_1 K_{1.2}$ (for मूर्तिशास्त्र- [cf. Cn gloss]); 245. 2^a सवितुश्, $\dot{S}_1 K_{1.2.4}$ (for सहिताश्); 245. 11^a अतितेजिष्ठं, $\dot{S}_1 K_4$ (for अतितेजोशं); 246. 8^b परिकर्षणम्, text as in $\dot{S}_1 K_{1.2}$ only; 247. 1, $\dot{S}_1 K_{1.2.4}$ wrongly give the ref. as व्यास (for भीष्म); 247. 5^c सौक्ष्म्यं, $\dot{S}_1 K_{1.2.4}$ (for तैक्ष्ण्यं); 248. 8^b सबलः सहवाहनः, $\dot{S}_1 K_{1.2.4}$ (for सबलः सपदानुगः); 248. 19^b वेधा धनपतिः, $\dot{S}_1 K_1$ (for वेदाध्वरपतिः); 250. 7^b भावकर्मिणः, $\dot{S}_1 K_2$ (for पापकर्मिणः); 250. 32^d दास्यामि, $\dot{S}_1 K_1 D_{82}$ (for ध्यास्यामि); 256. 7^b श्रद्धावृत्तं, $\dot{S}_1 K_{1.2.4}$ (for श्रद्धावृद्धं); 256. 12^b पापविशोधिनी, $\dot{S}_1 K_{1.2}$ (for पापप्रमोचनी); 256. 1^c स्वधर्मेवस्थितश्, $\dot{S}_1 K_{1.2.4}$ (for स्ववर्त्मनि स्थितश्); 256. 20^b तन्मत्तानां यथाबलं, $\dot{S}_1 K_{1.2.7}$ (for सत्तानां सुचेतसां); 257. 11^d चाक्षैः, $\dot{S}_1 K_{1.2}$ (for चोक्षैः); 258. 13^b जज्ञियां, text, as in $\dot{S}_1 K_4$ only; 258. 25^d त्वंवेति (to avoid hiatus), $\dot{S}_1 K_{1.2.4}$ (for अम्बेति); 258. 32^a प्राणसंक्षेपे, $\dot{S}_1 K_{2.7} D_{4.9}$ (for °संक्षेपे); 258. 34^d याव्यंति याप्यतां, $\dot{S}_1 K_1$ (for याप्यन्ति याप्यताम्); 258. 37^c सर्वा

एवापराध्यत्वात्, Ś₁ K_{1.2} (for सर्वकार्यापराध्यत्वात्); 258. 72^a चान्वेक्षणं, Ś₁ K_{1.2} (for चान्वेषणं); 258. 73^b इष्टान्, Ś₁ K_{1.2.4} (for शिष्टान्); 259. 6^a नश्येत्, Ś₁ K_{1.2.4} (for नास्येत्); 259. 8^a, 10^a प्रधावयेत्, Ś₁ K_{1.2} (for प्रधारयेत्); 259. 13^a वधबंधेन, Ś₁ K_{1.2} (for वधदण्डेन); 259. 17^b नियमे, Ś₁ K_{1.2} (for समये); 259. 22^a आदित्ये (sic), Ś₁ K₁ M₇ (for आदत्ते); 259. 25^b निक्कामाद्वन्ति दुष्कृतं, Ś₁ K_{1.2.4} (for न कामाद्गन्ति दुष्कृतीन्); 259. 26^a गुणैर्वृत्तं, Ś₁ K_{1.2} (for गुरोर्वृत्तं); 260. 8^a अतुलां, Ś₁ K_{1.2.4} (for उत्तमां); 260. 25^a बहिर्, Ś₁ K_{1.2.4} (for हविर्); 260. 27^b शकृतासितया, Ś₁ K_{1.2.4} (for शकृतामिक्षया); 260. 27^c स्वर्गं, Ś₁ K_{1.2} (for सर्वं); 260. 29^a यथार्थानि, Ś₁ K_{1.2.4} mistake for यज्ञार्थानि); 260. 33^a ब्राह्मणप्रभवो धर्मो, Ś₁ K_{1.2.4} (for ब्राह्मणप्रभवो यज्ञो); 261. 60^b देवानां, Ś₁ K_{2.4} (for वेदानां); 262. 10^a संहित्य, (sic), Ś₁ K_{1.7} D_{4.9} (for संहत्य); 262. 12^b [अ]त्राचरेत्, Ś₁ K_{2.4} (for [अ]भ्याचरन्); 262. 16^a अधीनसत्त्वानां (sic), Ś₁ K_{1.4} (for अदीनसत्त्वानां); 262. 31^b क्षमंते, Ś₁ K_{1.2.4.6} (for यजन्ते); 262. 32^b सर्वजित्तमः, Ś₁ K₁ (for स्वर्गजित्तमः); 263. 1^a लोभो विनष्टो, Ś₁ K_{2.4} (for लाभो विशिष्टो); 263. 4^a धर्मं, Ś₁ K_{1.2.4} (for धनं); 263. 6^b देवानुपचरन्ति के (error), Ś₁ K_{1.4} (for देवानुचरमन्तिके); 273. 46^b पितामहः, Ś₁ K₂ (for महातपाः); 273. 56^a सोश्वमेधादवाप्तवान्, Ś₁ K_{2.4} (for हयमेधेन लब्धवान्); 273. 58^b खर्खडाः, Ś₁ [sup. lin. हि खंडाः] K₂ (for खुखुण्डाः); 308. 81^a अतिवर्तते, Ś₁ K_{1.2} V₁ B₉ D_{4.3} D₅ (for इति वर्तते); 308. 87^b नामवृत्तानुवाचिकं, Ś₁ K_{2.4} (for नापवृत्तं न चाधिकं); 308. 99^b वर्ततेत्येष निश्चयः, Ś₁ K_{1.2} (for अस्तीत्येष विनिश्चयः); 308. 107^a समावृतौ, Ś₁ K₁ (for समाश्रितौ); 308. 114^b क्रियापथचतुष्टयं, Ś₁ K_{1.2.4.7} D_{4.9} (for द्वयीमथ चतुष्टयीम्); 308. 128^a, 129^a किं तन्मुक्तस्य लक्षणं, Ś₁ K_{1.2.4} (for किं तस्मिन्मुक्तलक्षणम्); 308. 135^a गृहे शय्या तदप्येका, Ś₁ K_{1.2.4} (for गृहे शयनमप्येकं); 309. 17^a काले, Ś₁ K_{1.2.4} (for लोके); 309. 19^a संचित्वानेकम्, Ś₁ K_{1.2.4} (for संचिन्वानेकम्); 309. 24^b -तुटिगो, Ś₁ K_{1.2} (for -तुटिशो); 309. 25^a परप्रणीतमेतद्, Ś₁ K_{1.2.4} (for परप्रणेतृनेयं); 309. 27^a अमितरतः, Ś₁ K₂ (for अपि चरतः); 309. 28^b गृध्रकुलपक्षिणां संघातः, Ś₁ K₁ (for वडगृध्रकुलपक्षिणां च संघातः); 309. 28^c कदा न, Ś₁ K₁ (for कदने); 309. 32^a शिरसि, Ś₁ K₂ (for चिरस्य); 309. 40^b विवर्जनीकरोति, Ś₁ K_{2.4} (for विजर्जरीकरोति); 309. 48^a पश्यते, Ś₁ K_{1.2} (for पच्यते); 309. 56^a स्वयं हि, Ś₁ K_{1.2.4} (for स्वकर्म); 309. 66^a तन्महानिधिं, Ś₁ K_{1.2.4} (for धर्मसंनिधिम्); 309. 81^a स्वर्गे कृतावशायस्य, Ś₁ K_{1.2.4} (for स्वर्गे कृतावकाशस्य); 310. 20^a शरदीव, Ś₁ K_{1.2.4} (for जोत्स्नामिव); 311. 24^a वेदशास्त्राणि चाभितः, Ś₁ K_{1.2.4} (for राजशास्त्राणि चाभिभो); 312. 13^a बहुव्याडवृकाकीर्णा, Ś₁ K_{1.2.4} (for बहुव्यालमृगाकीर्णा); 312. 39^a एकैक्येन, Ś₁ K_{1.4} (for एकैक्येन); 313. 5^b शास्त्रदृष्टेन कर्मणा, Ś₁ K_{1.2.4} (for शास्त्रतः प्रत्यपूजयत्); 313. 7^a महेंद्रस्य, Ś₁ K₁ (for च राजेन्द्र); 313. 23^a तत्र भयं, Ś₁ K_{1.2} (for तदुभयं); 313. 30^a शुभसंगतः, Ś₁ K_{1.2} (for प्रशमं गतः); 313. 43^a समादीप्तं, Ś₁ K_{1.2.4} (for ममापीदं); 316. 11^b श्रेयं रक्षेदमत्सरात्, Ś₁ K_{1.2.4} (for श्रियं रक्षेत मत्सरात्); 316. 29^a क्रिमिर्, Ś₁ K_{1.2.4.6} D_{4.4} G₂ (for कृमिर्); 318. 41^a शिबिकारुहाः, Ś₁ K_{1.2} (for शिबिकागताः); 318. 58^a आपृच्छये, Ś₁ K₂ (for आपृच्छामि); 319. 12^a प्रस्थितो, Ś₁ K_{1.2} G₃ (for आस्थितो); 319. 18^a पंचचूलप्रभृतयो, Ś₁ K_{1.2.4} (for पञ्चचूडाप्रभृतयो); 319. 23^a अवैक्षत, Ś₁ [perhaps more accurate in context] (for उदैक्षत); 320. 16^a मंदाकिनीं दिव्यां, Ś₁ K_{1.2.4} (for मन्दाकिनीं रम्याम्); 320. 24^b भोरित्येवमुदीरयन्, Ś₁ K_{1.2.4} (for भो इत्येव समीरयन्); 320. 40^a संकल्पेषु, Ś₁ K_{1.2.4.7} D_{4.9} (for संजल्पेषु); 328. 49^a पूजयामास तदा [submetric], Ś₁ K_{1.2} (for प्रयोजयामास तदा); 329. 5^a जुहूति Ś₁ K₂ (for जुहोति); 329. 6^a मंत्रवाचो भवन्ति हि, Ś₁ K_{1.4} (for मन्त्रवादोऽपि हि भवति); 329. 14^b अत्रिग्रह, Ś₁ (for अश्विनोर्ग्रह); 336. 21^b जगदायुना, Ś₁ K_{1.4} B₆₋₉ D₅ (for जगदायुषा); 336. 29^a जगाम तपसा योज्यं ब्रह्माणं लोकभावनं, Ś₁ K_{1.2.4} (for जगाम तपसः पारं यत्राव्यक्तं व्यवस्थितम्);

336. 38^b दधौ, Ś₁ K_{1.2} Dn₄ (for ददौ); 336. 54^b निष्क्रियः, Ś₁ K_{1.2} (for निष्कलः); and 336. 58^a रागदोषविवर्जितः, Ś₁ K_{1.2} (for आशीःकर्मविवर्जितैः).

Besides the above selection of peculiar readings from the three sub-parvans of the Śānti found in Ś₁ and allied K MSS., there is another class of readings which are shared by Ś₁ with T₂ (and a few other MSS.) which are worth being listed separately because the MS. T₂ (= No. 3947 from the D. A. V. College Library, Hoshiarpur) must have been copied from an exemplar which states that the Śāntiparvan concluded at adhy. 320 (see p. 1811). The MS. T₂ does nevertheless contain also the subsequent portion (adhy. 321–353), which must have been presumably supplied from another original. Now in their common readings up to adhy. 320, Ś₁ T₂ exhibit a number of scribal as well as grammatical irregularities, some few of which have been already listed in the preceding paragraph. A further selection of such cases from the three sub-parvans is presented below. *From the Rājadharmā* : 25. 18^b अनसूयकः, Ś₁ K₁ Da₁ T₂ [which is a virtue] (for अभ्यसूयकः); 28. 33^a वायुराकाशमग्निश्च, Ś₁ K₁ T₂ (for वायुमाकाशमग्नि च); 29. 99^b शशि-वेदाः, Ś₁ K₁ T₂ (for शशबिन्दवः); 35. 30^b अदूषिता, Ś₁ K₁ D₁ T₂ G₄ (for अदूषिका); 47. 61^b हविः, Ś₁ K₁ T₂ (for हविः); 56. 52^c स्त्रीरक्षिभिश्च युज्यन्ते, Ś₁ D₁ T₂ (for स्त्रीरक्षिभिश्च सज्जन्ते); 59. 44^a स्पशनां, Ś₁ K_{2.4.5} D₁₋₆ T₂ G₂₋₄ M (for स्पशनां); 59. 140^b शब्दितो, Ś₁ D₁ T₂ (for शब्दितं); 63. 3^c कौटिल्यं, Ś₁ [by corr.] K_{4.5} D_{6.8} T₂ G_{2.3} Ca (for कौलटेयं); 69. 26^a यथा पुत्रास्तथा पौत्रा, Ś₁ K_{1.2.4.5} B₂ D_{1-3.5.6} T₂ (for यथा पुत्रास्तथा पौरा); 87. 25^a यथाकामं, Ś₁ K_{3.4} D₄ T₂ G_{1.2} (for यथाकालं); 90. 21^d निपतन्ति प्रमादतः, Ś₁ K_{2.4} Dn D₇ T G (for निपतन्ति प्रमादतः); 98. 19^a विषमे, Ś₁ K₁ T₂ (for विषमे); 102. 10^c शूराश्च कृतविद्याश्च, Ś₁ [sup. lin. ; orig. शूराश्चाचलचित्ताश्च] K₂₋₄ T₂ (for शूराश्चपलचित्ताश्च); 103. 6^a यांति, Ś₁ B_{0.3.4} Da₁ D₅ T₂ M₂ (for वान्ति); 103. 8^c प्रवान्ति, Ś₁ K₂ T₂ G₂ M (for प्रवान्ति); 105. 32^a कौसलाधिप, Ś₁ K_{1.2} T₂ G₁ (for कोसलाधिप); 111. 28^a शक्यं, Ś₁ K_{1.3} T₂ G₁ M_{2.4} (for शक्या); 120. 5^a आदानं, Ś₁ K₁₋₄ V₁ B₁ D_{1.4.5.7} T G_{1.2.4} (for आदान्त्यं — see p. 677); 121. 20^a ब्राह्मणमंत्रश्च, Ś₁ K_{1.2.4} T₂ (accepted as text against ब्राह्मणमंत्राश्च); 126. 4^b तदा, Ś₁ K_{2.4} D₁ T₂ (for पुरा); and 126. 44^b संगतिं, Ś₁ K₁ D₁ T₂ G₁ (accepted as text against संगमं). *From the Āpaddharma* : 133. 12^c यथा न्यायं, Ś₁ K₄ D₁ T₂ (for यथान्यायं); 133. 18^d पराजयः, Ś₁ K_{2.4} T₂ (for पराभवः); 136. 48^b कच्चिन्, Ś₁ K_{1.2} D₁ T₂ G_{1.2} (for कच्चिन्); 136. 95^c, 107^d, 116^d, 118^d, 129^b रोमश [°शो], Ś₁ K_{1.2.4} D_{1.4.7} T G_{1.2.5} M_{2.4} (for लो°); 136. 138^c विश्वस्तात्, Ś₁ K_{2.4} Da T₂ G₁ (for वेसात्); 136. 183^c धनौघैर्, Ś₁ K_{1.2.5} Dn_{1.n3} D_{2.3.9} T₂ (for धनौघैर्); 138. 41^c देशेषु, Ś₁ K_{1.2.4} D₁ T₂ (for वेशेषु); 139. 37^c परस्परं भवेत्पूर्वं, Ś₁ K₁₋₄ D₁ T₂ G₁ M (for परं परं भवेत्पूर्वं); 139. 82^a एतं, Ś₁ K_{2.4} T₂ (for एतद्); 141. 4^c यथा न्याय्यं, Ś₁ K₂ T₂ (for यथान्यायं); 150. 22^b रक्षसे, Ś₁ V₁ Da D_{1.4.9} T₂ M₂ (for रक्ष्यसे); 159. 51^b क्षपाचरः, Ś₁ B_{0.5} D_{7.9} T G_{1.2.5} (for क्षमाचरः, see page 944); 159. 66^a अमानुषेषु, Ś₁ K_{1.2.4} B₁ T₂ (for अमानुषीषु); 159. 67^b मृन्मयं, Ś₁ K₄ D_{7.9} T₂ G_{1.2.5} (for मृन्मयम्); 160. 17^b कन्याषष्टिम्, Ś₁ K_{1.2.4.5} B₄ Da D_{11.n3} D_{1.2.4.5.8} T₂ M_{2.4} (for कन्याः षष्टिम्); 160. 34^c महद्भिः, Ś₁ K_{1.2.4} B₃ D₉ T₂ (for महद्भिः); 160. 38^a सुवर्णमं, Ś₁ T₂ G₂ (for सवर्णमं); and 166. 6^c च दृष्ट्वा, Ś₁ K₂ V₁ B₃ D_{1.3} T G_{1.2} (for चादृष्ट्वा). *From the Mokṣadharmā* : 173. 19^a क्रिमयो, Ś₁ K_{1.2} Da_{3.a4} Dn₁ T₂ G (for कृमयो); 177. 35^d विस्तारं, Ś₁ K_{1.2} D₆ T₂ M_{1.6} (for विस्तरं); 179. 12^a -गृहीता, Ś₁ K_{1.2}

Da₂ D_{6.8.9} T₂ G₂ M_{1.7} (for ग्रहीता); 181. 16^b ततस्, Ś₁ K₁ V₁ B_{0.6.8.9} Da₃ D_{4.9} T₂ (for तपस्); 183. 9⁴ धर्मार्थयोगारम्भस्, Ś₁ K₁ T₂ (for धर्मार्थयोरारम्भस्); 183. 13^a समुत्तः, Ś₁ K_{1.2} B_{7.9} D₅ T₂ (for सुसुखः); 185. 3² [s]निकेतनाः, Ś₁ K_{1.2} V₁ T₂ (for [s]निकेताः), and देवायतनानि, Ś₁ K_{1.2} V₁ B_{7.8} Da₄ T₂ G_{3.6} M₇ (for देवतायतनानि); 186. 23^c -स्त्रियाश्, Ś₁ T₂ (for -स्त्रिया); 192. 109^c गृहीष्यसे, Ś₁ K_{1.2.4} V₁ B_{0.8-9} D_{3.9} T₂ M₇ (for ग्रहीष्यसे); 201. 24^c अन्यकृताश्, Ś₁ K₁ D₄ T₂ (for अन्यकृताच्); 207. 21^d देहे संकल्पजैः, Ś₁ K₂ T₂ M₇ (for देहसंकल्पजैः); 209. 5^b योगीश्वरो, Ś₁ K_{1.2.4.7} D_{4.9} T₂ M_{1.7} (for योगेश्वरो); 212. 18^d समापनः, Ś₁ K_{2.4} T₂ (for समापना); 213. 18^c कालकांक्षी, Ś₁ T₂ G_{2.3.6} M_{1.6} (for कालकाङ्क्षी); 215. 19^a च, Ś₁ K_{1.2.4} T₂ (for हि); 219. 14^c कानापदो, Ś₁ K_{1.2.4} Da₄ T₂ G_{3.6} M₇ (for कानापदो); 219. 15^d स्थिरः, Ś₁ K_{1.2} V₁ B₃ T₂ G_{1.2} (for स्थितः); 219. 19^d तदा, Ś₁ K_{2.4} T₂ (for तावत्); 220. 51^a ऋषभो, Ś₁ K_{1.2} D₅ T₂ G_{1.2} (for ऋषभो); 220. 71^b इन्द्र, Ś₁ K_{1.2} Ds₁ T₂ (for इन्द्रः); 221. 16^c कृताञ्जलिपुरा, Ś₁ K₂ D₇ T₂ G₁ M₇ (for °पुरो), and देवी, Ś₁ K_{2.6} D₇ T₂ G₁ M₇ (for देवीं); 221. 61^d स्म, Ś₁ K_{1.2} T₂ M₅ (for च); 224. 17^a एते, Ś₁ K_{1.2.4.6} Dn₄ T₂ G₁ M₅ (for ये ते); 225. 8^a तुमुलम्, Ś₁ K_{1.4} Da₃ D₆ T₂ M_{1.5-7} (for तु मूलम्); 226. 29^c द्विजाग्रेभ्यो, Ś₁ K_{1.2.6.7} Da₄ Ds T₂ M₁ (for द्विजाग्रेभ्यो); 226. 30^c दमयन्तीं, Ś₁ K_{1.2.4} B_{0.8} Da₄ T₂ G₁ M_{1.6} (for मदयन्तीं); 226. 33^b साल्वराजः, Ś₁ K_{1.2.4.7} D_{4.6.9} T₂ M_{1.5-7} (for शाल्वराजः); 227. 20^b उद्वमानो, Ś₁ K₂ T₂ M_{1.6} (for उद्वमानो); 229. 15^c उत्तमानि, Ś₁ V₁ D₇ T₂ G_{1.3.6} (for मध्यमानि); 234. 15^a निश्रेणी, Ś₁ Da₃ D_{4.6} T₂ G₂ M₇ (for निःश्रेणी); 250. 2^d लोकप्राणिभयंकरं, Ś₁ K_{1.2.4} V₁ B_{6.7} T₂ G₂ (for °भयंकरी); 250. 27^c मयाप्युक्तं, Ś₁ K_{1.2} T₂ G_{1-3.6} (for मया ह्युक्तं); 256. 14^d यो यः श्रद्धः, Ś₁ K_{1.6.7} T₂ (for यो यच्छ्रद्धः); 258. 22^b च मुच्यते, Ś₁ K_{1.2.7} D_{6.9} T₂ G_{1-3.6} M₅₋₇ (for प्रमुच्यते); 262. 35^c यथा न्याय्यं, Ś₁ K_{1.7} D_{4.9} T₂ (for यथान्यायं); 263. 10^b तथा, Ś₁ K₁ V₁ B₇ T₂ (for तदा); 263. 22^c आदत्त, Ś₁ K_{1.2.4} T₂ (for आधत्त); 309. 70^a दुष्कृताः, Ś₁ K₁ T₂ (for दुष्कृतः); 310. 20^c धारयानः, Ś₁ K_{1.2.7} Da_{3.4} Dn_{1.4} Ds D_{2.4.8.9} T₂ G_{1.2} (for धारयाणः); 312. 36^a संलापालापकुशलाः, Ś₁ K_{1.2} D₅ T₂ G_{1.2} (for संलापोल्लापकुशलाः); 312. 44^c यथा न्याय्यं, Ś₁ K₁ T₂ (for यथान्यायं); 313. 22^d भवेत्, Ś₁ K_{1.2} T₂ (for स्मृतः); 316. 39^c शीघ्रं, Ś₁ K₁ T₂ M₁ (for शीघ्रां); 318. 42^c गतस्त्रीकाः, Ś₁ K_{1.2.4} B₇ D₃ T₂ G_{1-3.6} (for शतस्त्रीकाः — to gloss over the contrast [?]). It is worth noting that after adhy. 320, where the original T₂ ends, there is not such specific or constant agreement between Ś₁ and the subsequent T₂.

Although Ś₁ has many passages missing owing to the damaged condition of the MS., it gives sufficient portion after the end of adhy. 320 (where original T₂ ended) — namely, 321. 1^a to 321. 14^a; 328. 48^a to 329. 18¹; and 336. 16 to 65^b — to show that Ś₁ originally contained the पाञ्चरात्र portion, particularly that included in adhyāyas 327–339 which we have included within square brackets (see Crit. Notes at the beginning of adhy. 327 [p. 2226]). Amongst other characteristics of these thirteen adhyāyas there is a certain laxity in observing strict grammatical rules. Now this is a feature of Ś₁ all along. We might note a few typical instances : *From the Rājadharmā* — 50. 30 (संक्षयेन with Ś₁ K₁ V₁ B₇ Da₁ Dn₁ D_{1-3.5-7} T₁ G_{3.4} M₂); 80. 13^c विक्रीतुम् (Ś₁ K_{1.2.4}); 81. 12^d सनातना (Ś₁ K₁ D₄); 83. 30^a शंकमाणो (Ś₁ K₂ for शङ्कमानो); 84. 6^a दौष्कुलीयाश्, Ś₁

K₁ [against Pāṇini IV. 1. 142] (for दौष्कुल्याश्); 88. 4^a ग्रामीयान्, Ś₁ K_{1. 2. 4} Ca (for ग्रामेयान्); 112. 58^e अधर्मिकाणां, Ś₁ (for अधर्मिकाणां); 126. 40^a, 41^b, 42^a, 50^d कृशतरा, Ś₁ K_{1. 3. 4} (for कृश-
तरी [see Pāṇini IV. 1. 4]). *From the Āpaddharma* — 133. 2^e अक्षयिनं, Ś₁ K₄ D₁ (for
अक्षयिणं); 135. 13^a क्रियमानं, Ś₁ K₂ (for क्रियमाणं); 138. 59^a वर्धमाणम्, Ś₁ D₁ (for वर्धमानम्);
139. 7^a अतित्यक्षुः, Ś₁ (for अतित्यक्षुः); 140. 31^a नैवोग्रेणैव चैवाग्रं [sic], Ś₁ K_{2. 4} D₁ (for नैवोग्रं
नैव चानुग्रं); 140. 32^b सौहृदत्वं च, Ś₁ K_{1. 2. 4} D₁ (for सौहृदं त्वयि); 149. 60^a त्यक्षध्वं, Ś₁ K_{1. 2. 4}
V₁ B₂ Da₁ D₁ (for त्यजध्वं); 149. 66^a अश्रुपातः, Ś₁ K_{2. 4} D₁ (for अश्रुपातः); 149. 81^a बहु-
लीकम्, Ś₁ D₁ (for बहुलीकम्); 154. 8^a आधीतं, Ś₁ K_{1. 2} D_{1. 3} (for अधीतं); 156. 17^e -प्रहीनस्य,
Ś₁ K_{1. 2. 4} Dn₃ D₁ G₂ (for -प्रहीणस्य); 160. 4 — in this stanza, by putting the subject and
predicate in the plural and the object in the singular, Ś₁ K_{2. 4} D₁ have entirely changed
the sense; 160. 11^e इवाकाशम्, Ś₁ K_{2. 4} D₁ (for अनाकाशम्, changing its purport); 162. 24^a
ग्रहपतेर्, Ś₁ K (except K₃) Dn_{1. n3} D_{1. 2. 3. 9} G_{1. 2} M_{1. 3. 4} (for ग्रहपतेर्), which alters the
sense and the context altogether; 163. 13^d -सभोपमं, Ś₁ K_{1. 3. 5} B_{0. 1. 3-5} Dn_{1. n3} D_{2-4. 8} (for
-सदोपमं), which gives the double sandhi; 166. 25^e क्रिमिभिश्, Ś₁ K₁ V₁ B_{0. 2-5} Da Dn₁
D_{1. 3. 5} (for कृमिभिश्), and 167. 17^e कुक्ष्यां, Ś₁ K₁ (for कुक्षौ). *From the Mokṣadharmā* — 168.
49^b अविधास्यामि, Ś₁ (for अपिधास्यामि); 171. 11^b विशमेनैव Ś₁; 173. 19^a क्रिमयो, Ś₁ K_{1. 2} Da_{3. a4}
Dn₁ T₂ G₁ (for कृमयो); 177. 17^b विरोहनात्, Ś₁ K₁ (for विरोहणात्); 179. 5^b प्रणश्यति, Ś₁ K₁
(for प्रणश्यति); 185. 26^a भृगुना, Ś₁ K₁ (for भृगुणा); 186. 27^e धार्मिकेन, Ś₁ K_{1. 2. 4. 6. 7} Ds₁
M_{1. 6} (for धार्मिकेन); 192. 106^b तपोर्जितं, Ś₁ K_{1. 2. 4} (for [अ]पवर्जितम्); 196. 18^b प्रत्यक्षेन, Ś₁
K₁ (for प्रत्यक्षेण); 199. 26^a -प्रहीनो, Ś₁ K_{1. 2. 4. 7} Ds₁ (for -प्रहीणो); 199. 29^a परमेन, Ś₁ K₁
(for परमेण); 200. 27^a दैतीयी, Ś₁ K₁ (for दैतेयी); 201. 6^a प्राचेतसा[:], Ś₁ K_{1. 2. 4} (for प्राचे-
तसो); 208. 9^a प्रयोगेन, Ś₁ K_{2. 4} B_{0. 7} D_{4. 5. 8. 9} (for प्रयोगेण); बलि in Ś₁ consistently, as well
as in a few K MSS. (for बलि in adhy. 216, 217, 218, 220); also 216. 11^e ऐरावतः, Ś₁ K_{1.}
2. 4 (for ऐरावतः); 219. 17^e प्रनुदेन्, Ś₁ K₁ (for प्रणुदेन्); 229. 7^a, 8^a गृहानि, गृहानां, Ś₁ K_{1. 2. 4}
Ds_{1. 6} (for गृहाणि, गृहाणां); 241. 14^b निर्नुदति, Ś₁ K_{6. 7} V₁ B_{0. 6-9} Da₃ Dn₄ Ds D₂₋₉ T M_{1. 6}
Ca. p (for निर्नुदति); 263. 40^a सौहृदेन, Ś₁ K₁ (for सौहृदेन); 274. 2^e वासवेण, Ś₁ K₁ (for वासवेन);
309. 90^a -परिवर्तकेन, Ś₁ K₂ (for 'केन); and 316. 52^a रिश्यति, Ś₁ K₁ (for रिष्यते). — This long
list of grammatical lapses in Ś₁ and allied MSS. should establish the fact that most of
them were not considered by Ś₁ and allied MSS. as lapses at all. They are, it will be
noted, over and above what we generally regard as the Mahābhārata आर्षप्रयोगः.

The Kashmirian Version

The Kashmirian Version is constituted of MSS. which — after a careful study of
the readings recorded on the collation sheets — establish their relatedness to an
original MS. written in the Śāradā script of Kashmir. The MSS. are found written
in the main in the All-India Devanāgarī script and, at times, also in the Bangālī
script (as in the Bhīṣmaparvan MS. from the Dacca University Library, designated
K₄ in the Crit. App. of that parvan), and it would seem that, at times, they could
have been available written even in the Telugu script, as in the MS. No. 3947,
from the D. A. V. College Library in Hoshiarpur (East Panjab), which, in the

Critical Apparatus of the present parvan, is, however, designated by the *siglum* T₂, as its relationship with the Śāradā version was discovered at a very late stage. To be consistent, the MS. T₂ is, therefore, not included in the Kashmirian version. Excluding the above MS., the Kashmirian version for the Śāntiparvan consists of MSS. designated K₁ K₂ K₄, giving all the three RĀM sub-parvans; K₃ K₅, only two, the RĀ, sub-parvans; and K₆ K₇, giving the M sub-parvan alone. The individual peculiarities of these seven "K" MSS., as regards additional and omitted passages, their agreement and disagreement with reference to Ś₁ and amongst themselves, are detailed on pp. xxiv-xlv above, and need not be repeated here.

The Kashmirian version is represented by seven MSS., the first three of which (K_{1.2.4}), constituting the primary Kashmirian group, show very intimate relationship with the Śāradā version. Thus these MSS., besides giving most of the characteristic Ś₁ readings, share with them, in the Rājadharmā, 11* (with K_{1.2.4} D₁) and 241* (with Ś₁ K_{1.2.4}); and, in the Mokṣadharmā, 857*, 868*, 907* (all, with K_{1.2.4}, Ś₁ missing) and 884* (with K_{1.2.4} V₁ marg.; Ś₁ missing). — In the Āpaddharmā, we do not find any star-sharing of these MSS. with Ś₁. The following non-haplographical omission is shared by K_{1.2.4} with Ś₁ in the Rājadharmā, 29. 16^{cd}; in the Āpaddharmā, 162. 12^{ab} (with D₁ also); and in the Mokṣadharmā, 183 from the first न in 10⁶ to तूक्तं in 10⁷; 203. 27^{ab}, 35^{ab}; 218. 8^{cd}; 224. 16^{ab}; 329. 13² — as well as 272. 21^{ab}; 290. 110^{ab}; 294. 1^{ab}, 44^{ab}; 308. 26^d–27^c; 316 from वेदनः in 57^d to भाववि in 58^d; 317. 27^d–28^c; 322. 37^b–38^a (Ś₁ missing in the last eight cases). The haplographical omissions shared by K₁ in association with Ś₁ K_{2.4} are the following. In the Rājadharmā, 12. 113. 11^e–12^b with Ś₁ K_{1.2} D₁; and 12. 109. 6^{ab}, with Ś₁ K_{2–4} D₁. In the Āpaddharmā, 12. 139. 68–69 and 155. 9–10 (both, with Ś₁ K_{2.4} D₁). In the Mokṣadharmā, 12. 173. 14^e–15^a and 33^c–34^b; from ख्या in 36^c to पूर्णः in 37^c; 179. 2; 180. 23^c–24^b; 196. 21^{cd}; 221. 33^c–34^b; 229. 16^c–17^b; 231. 12^c–13^b, 21^c–22^b; 232. 25^{ab}; 261. 55; 320. 14^{cd}; 326. 31^{abcd} (all with Ś₁ K_{2.4}). There are besides the following 18 cases, where, however, Ś₁ is missing: 12. 250. 38^{bc}; 251. 16; 267. 8^{ab}; 270. 19^c–21^b; 277. 41; 283. 1^{cd}; 290. 6^c–7^b; 292. 9; 294. 41^{ab}; 298. 22^c–23^b; 300. 7; 306. 18; 308. 43; 314. 30^b–31^a; 326. 102^d–103^c; 331. 29^c–30^b; 339. 14^c–15^d; and 353. 3^b–4^a (all, with K_{2.4}).

As for the transpositions in K_{1.2.4} shared with Ś₁, there is no such instance in the Rāja- and the Āpad- dharmas; but in the Mokṣadharmā, there occur the following transpositions: 181. 10^{ab} and 10^{cd} as also 303. 19 and 20: both with K_{1.2.4}; and 312. 17^b and 18^b plus 318. 37 and 38: both with Ś₁ K_{1.2.4}.

In the Rājadharmā, attention might be invited to the following select readings: 34. 30^b वसुंधरा (text); 34. 36^b अकल्मषम् (text), given by Ś₁ K_{1.2.4} D₁ in place of वसुंधरा and अकण्टकम् respectively; 59. 72^d नीतिनिश्चयाः (in Ś₁ K_{1.2.4} D₁) for भूरिदक्षिणाः; 65. 28^a परलोकगुहं (in Ś₁ K_{1.4} D₁: text) for सर्वं; 99. 12 संग्रामरंगः (in Ś₁ K_{1.2.4}) for यज्ञः; 110. 17^b वरम् (in Ś₁ K_{2.4} D₁: text) for धनम्. Āpaddharmā — 136. 209^c शुभकर्माणः (in Ś₁ K_{1.2.4}

D₁; text) for °कर्तारः. *Mokṣadharmā* — 168. 25^d अंतरमध्ययोः (in Ś₁ K_{1.2.4}) for अन्तरमन्तयोः ; 169. 37^d सत्यमेतत्परायणं (in Ś₁ K_{1.2.4}) for सत्यधर्मपरायणः ; 170. 23^o विमुक्तेन (in Ś₁ K_{1.2.4}) for पुरा मद्यं ; 177. 32^b [s]नुवर्तुलः (in Ś₁ K_{1.2.4}) for ऽणु वृत्तवान् ; 178. 2^d वर्तयिते (in Ś₁ K_{1.2.4}) for चेष्टयते ; 189. 10^b मिताशनः (in Ś₁ K_{1.2.4} Ca) for तथा शमः ; 189. 21^b ब्रह्मभूतो (in Ś₁ K_{1.2.4} V₁) for शान्तीभूतो ; 193. 11^b स्तोताः (in Ś₁ K_{1.2.4}) for स्तोभाः ; 196. 15^b रविं गत्वा (in Ś₁ K_{1.2.4}) for अलिङ्गत्वात् ; 206. 2^a पदम् (in Ś₁ K_{1.2.4}) for परम् ; 207. 11^d गृहीयाद्विचलं मनः (in Ś₁ K_{1.2.4}) for निगृहीयाद्विजो मनः ; 217. 33^a दुष्कुलेयस् (in Ś₁ K_{1.2.4} D₄) for दौष्कु° ; 221. 34^o -नामार्थकरा (in Ś₁ K_{1.2.4}) for -मानार्थकरा ; 221. 86^a आदौ (in Ś₁ K_{1.2.4}) for शुचौ ; 222. 12^a सर्वविद्या (in Ś₁ K_{1.2.4}) for पक्° ; 224. 1^b भारत (in Ś₁ K_{1.2.4} V₁) for कौरव ; 224. 22^d मनस्तस्यातिवर्तते (in Ś₁ K_{1.2.4}) for परस्तस्य प्रवर्तते ; 227. 15^b कामकर्मजवेन (in Ś₁ K_{1.2.4}) for अर्थकामरवेण ; 228. 10^b प्रबोध- (in Ś₁ K_{1.2.4}) for -प्रतोदो ; 228. 21^d यष्टिर् (in Ś₁ K_{1.2.4}) for सृष्टिर् ; 228. 38^a शुद्धिः (in Ś₁ K_{1.2.4}) for बुद्धिः ; 232. 15^a विषयान् (in Ś₁ K_{1.2.4}) for मनस्तु ; 233. 4^d गुह्यमेतदनन्तरं (in Ś₁ K_{1.2.4}) for गह्वरं ह्येनदन्तरम् ; 235. 1^d चार्चयेत् (in Ś₁ K_{1.2.4}) for सुव्रतः ; 235. 7^o उपास्यास्तिथयः (in Ś₁ K_{1.2.4}) for तथास्यास्तिथयः ; 241. 8^b मूले (in Ś₁ K_{1.2.4}) for स्थले ; 242. 3^d औरसान् (in Ś₁ K_{1.2.4}) for आत्मजान् ; 242. 6^b खानि ते (in Ś₁ K_{1.2.4}) for वेश्मनि ; 243. 3^b -देहवित् (in Ś₁ K_{1.2.4} V₁) for -वेदवित् ; 245. 2^a सवितुश् (in Ś₁ K_{1.2.4}) for सहिताश् ; 247. 1 the presumably incorrect ref. व्यास (in Ś₁ K_{1.2.4}) in place of भीष्म ; 247. 5^o सौक्ष्म्यं (in Ś₁ K_{1.2.4}) for तैक्ष्ण्यं ; 248. 8^d सहवाहनः (in Ś₁ K_{1.2.4}) for सपदानुगः ; 256. 7^a श्रद्धावृत्तं (in Ś₁ K_{1.2.4}) for °वृद्धं ; 256. 16^o स्वधर्मेवस्थितश् (in Ś₁ K_{1.2.4}) for स्ववर्त्मनि स्थितश् ; 258. 73^b इष्टान् (in Ś₁ K_{1.2.4}) for शिष्टान् ; 259. 6^a नश्येत् (in Ś₁ K_{1.2.4}) for नास्येतत् ; 260. 8^a अतुलां (in Ś₁ K_{1.2.4}) for उत्तमां ; 260. 25^o बहिर् (in Ś₁ K_{1.2.4}) for हविर् ; 260. 27^b शकृतासितया (in Ś₁ K_{1.2.4}) for °तामिक्षया ; 260. 29^a यथार्थानि (in Ś₁ K_{1.2.4}) for यज्ञार्थानि ; 260. 33^a ब्राह्मणप्रभवो धर्मो (in Ś₁ K_{1.2.4}) for °प्रभवो यज्ञो ; 263. 4^d धर्मं (in Ś₁ K_{1.2.4}) for धनं ; 308. 128^d किं तन्मुक्तस्य लक्षणं (in Ś₁ K_{1.2.4}) for किं तस्मिन्मुक्तलक्षणम् ; 308. 135^o गृहे शय्या तदप्येका (in Ś₁ K_{1.2.4}) for गृहे शयनमप्येकं ; 309. 17^a काले (in Ś₁ K_{1.2.4}) for लोके ; 309. 19^a संचित्वानेकम् (in Ś₁ K_{1.2.4}) for °न्वानकम् ; 309. 25^o परप्रणीतमेतद् (in Ś₁ K_{1.2.4}) for °प्रणेतृनेयं ; 309. 56^d स्वयं हि (in Ś₁ K_{1.2.4}) for स्वकर्म ; 309. 66^d तन्महानिधिं (in Ś₁ K_{1.2.4}) for धर्मसंनिधिम् ; 309. 81^o स्वर्गे कृतावशायस्य (in Ś₁ K_{1.2.4}) for स्वर्गे कृतावकाशस्य ; 310. 20^d शरदि (in Ś₁ K_{1.2.4}) for ज्योत्स्नाम् ; 311. 24^d वेदशास्त्राणि चाभितः (in Ś₁ K_{1.2.4}) for राज-शास्त्राणि चाभिभो ; 313. 5^b शास्त्रदष्टेन कर्मणा (in Ś₁ K_{1.2.4}) for शास्त्रतः प्रत्यपूजयत् ; 313. 43^o समादीप्तं (in Ś₁ K_{1.2.4}) for ममापीदं ; 316. 11^b श्रेयं रक्षेदमत्सरात् (in Ś₁ K_{1.2.4}) for श्रियं रक्षेत मत्सरात् ; 319. 18^o पञ्चचूलप्रभृतयो (in Ś₁ K_{1.2.4}) for पञ्चचूडाप्रभृतयो ; 320. 16^a दिव्याम् (in Ś₁ K_{1.2.4}) for रम्याम् ; 336. 29^o जगाम तपसा योज्यं ब्रह्माणं लोकभावनम् (in Ś₁ K_{1.2.4}) for जगाम तमसः पारं यत्राव्यक्तं व्यवस्थितम्.

Besides the above selection of peculiar readings, there is another class of readings which are shared by Ś₁ K_{1.2.4} with T₂ and a few other MSS., and which are worth being listed separately, since the MS. T₂ must have been copied from an exemplar which states that the Śāntiparvan concluded at adhy. 320, omitting, therefore, the concluding Nārāyaṇīya portion. Thus from the *Rājadharmā* : 102. 10^o शूराश्च कृतविद्याश्च (in Ś₁ K_{2.4} T₂ [cf. Pañcatantra iv. 43]) for शूराश्चपलचित्ताश्च ; 105. 32^d कौसलाधिप (in Ś₁ K_{1.2} T₂ G₁) for कोसला° ; 121. 20^a ब्राह्मणमंत्रश्च (in Ś₁ K_{1.2.4} T₂=text) for °मंत्राश्च ; 126. 4^b तदा (in Ś₁ K_{2.4} D₁ T₂) for पुरा. From the *Āpadharmā* : 133. 18^d पराजयः (in Ś₁ K_{2.4} T₂) for

पराभवः ; 138. 41^c देशेषु (in Ś₁ K_{1.2.4} D₁ T₂) for वेशेषु ; 139. 82^a एतं (in Ś₁ K_{2.4} T₂) for एतद् ; 159. 66^a अमानुषेषु (in Ś₁ K_{1.2.4} B₁ T₂) for ंषीषु. *From the Mokṣadharmā* : 185. 3² [5] निकेतनाः (in Ś₁ K_{1.2} V₁ T₂) for ऽनिकेताः ; 212. 18^d समापनः (in Ś₁ K_{2.4} T₂) for ंपना ; 215. 19^a च (in Ś₁ K_{1.2.4} T₂) for हि ; 219. 19^d तदा (in Ś₁ K_{2.4} T₂) for तावत् ; 220. 71^b इन्द्र (in Ś₁ K_{1.2} Ds₁ T₂) for इन्द्रः ; 263. 22^e आदत्त (in Ś₁ K_{1.2.4} T₂) for आधत्त ; 313. 22^d भवेत् (in Ś₁ K_{1.2} T₂) for स्मृतः. It is worth noting that after adhy. 320, there is not such constant agreement between Ś₁ and T₂, T₂ actually declaring : शान्तिपर्व संपूर्णम्.

The Bangālī Version

In all, six MSS. B₀₋₅ of this version have been used for the first two (i. e., the Rājadharmā and Āpaddharmā) sub-parvans of the Śāntiparvan, and five MSS. have been used for the third (Mokṣadharmā) sub-parvan.

Of the Rājadharmā star-passages in B₀, there are two which are peculiar to the B version alone, viz. 138* and 266*, being shared by B₀ with B_{4.5}, and with B_{1.2.4.5} Da respectively ; and two which belong to the V B D group alone : viz., 136* and 156*. In the Āpaddharmā and in the Mokṣadharmā, B₀ has no specific extra passage. As for B₁, in the Rājadharmā it gives stars 81* and 103*, both of which are peculiar to it. In the Āpaddharmā 408* is the only star-passage found in B₁ alone. In the Rājadharmā there is no star-passage peculiar to B₂ alone, while in the Āpaddharmā there is only one case, 447*, of the kind. As to B₃, it gives — on marg. — only one star-passage, 28*, not found in any other MS. in the Rājadharmā. The only solitary star-passage found in B₃ is 376* (in Āpad), while 403* is found (also in Āpad) in B₃ along with B_{0.5} only.

B₄ offers, in the Rājadharmā, 140* as the only solitary star-passage, while 138* it shares, with B_{0.5} only. In the Āpaddharmā, there is no specific extra-passage. In the Rājadharmā, B₅ gives 138* shared by B_{0.4}, and 266* shared by B_{0-2.5}. — In the Āpaddharmā, 403* is shared by B_{0.3.5} only.

In the Mokṣadharmā, B₆ gives 869*, B₇ 780*, B₈ 718*, and B₉ 666* plus 826*, which are severally peculiar to the MSS.

In the Āpaddharmā, we have a fixed group of basic sharers : namely, K_{3.5} V₁ B and Da Dn_{1.3} D_{2.3.5.8}, as illustrated in 309*, 314*, 316*, 319*-322*, 347*, 361*, 379* and 401*. In the Mokṣadharmā, likewise, star-passages are shared by the following group of MSS. : K₆ V₁ B_{0.6-9} Da_{3.4} Dn_{1.4} Ds D_{2.3.5.8} : the instances being — 649*, 651*, 786*, 805*, 810*, 813*, 836*, 848*, 851*, 866*, 887*, 891*, 904* and 905*.

Coming to omitted passages in the B version, in the Rājadharmā, we have the following cases of non-haplographical omissions : 69. 32^{c.2} (shared with V₁ B Da) ; 101. 33^{a.b} (shared with K₅ V₁ B Da Dn D_{2.3.5.6.8}) ; and 126. 45^{a.b} (shared with K₅ B Da Dn D_{2.3.5.6.8}). In the Āpaddharmā, shared non-haplographical omissions are illustrated in 12. 136. 112-114 (with V₁ B_{0.1.5} Da) and 140. 7^a (with B_{0.3.5}). Of shared non-

typographical omissions in B, in the Mokṣadharmā, the following can be mentioned : 12. 169. 9^{cd}, 11^{ef} and 12^{ef}, with K₆ V₁ B_{0. 6-9} Da_{3. a4} Ds₂ D_{3. 5. 7} G₂ M_{1. 5-7}.

The following transpositions occur in the B version with the sharing MSS. noted : — *In the Rājadharmā* : 47. 20 and 21 with K_{2. 4} V₁ B_{0. 2-5} Da Dn D_{2. 3. 5. 6}; 47. 39 and 40 with V₁ B Da Dn D_{2. 3. 5. 6}; 68. 15 and 16 with K₁ V₁ B Da Dn D_{2. 3. 5-7} T G_{1. 2. 4} M; 81. 28^{ab} and 28^{cd} with K₅ V₁ B Da Dn D_{2. 3. 5. 6. 8}; and 111. 6 and 7 with K_{4. 5} V₁ B_{0. 3-5} D_{2. 3. 5. 6. 8}. — *In the Āpaddharmā* : 12. 157. 3^{ab} and 3^{cd} with V₁ B Da D_{5. 7} T G_{1. 2. 5} M_{1. 3. 4}; and *in the Mokṣadharmā* : 12. 169. 11^{cd} and 11^{ef} with K₆ V₁ B_{0. 7-9} Da_{3. a4} Dn_{1. n4} Ds D_{2. 3. 5}; 169. 12^{ab} and 12^{cd} with K₆ V₁ B_{0. 6-9} Da_{3. a4} Ds₂ D_{3. 5. 7} G₂ M_{1. 5-7}; 169. 13 and 14^{abcd} with K₆ V₁ B_{0. 6-9} Da_{3. a4} Ds₂ D_{3. 5. 7} G₂; 220. 100^{cd} and 100^{ef} with K₆ V₁ B_{0. 6-9} Da_{3. a4} Dn_{1. n4} Ds D_{2-6. 8}; and 322. 3^{ab} and 3^{cd} with K₆ B_{0. 6-9} Da_{3. a4} Dn_{1. n4} Ds D_{2. 3. 8}.

Of Appendix passages, B gives No. 4 (in the Rājadharmā) as also No. 28 (in the Mokṣadharmā), which are shared by the entire N Recension, besides No. 32 (in the same sub-parvan) shared by N plus T G.

The Devanāgarī Version

The Devanāgarī version in the Śāntiparvan includes (i) the version of Arjuna-niśra (Da), of Nīlakaṇṭha (Dn), and of Vidyāsāgara (Ds), and (ii) the Devanāgarī version represented by the D MSS. we have spoken of. The composite Devanāgarī manuscripts may be roughly divided into three groups : (1) The first is D₁, which frequently agrees with Ś₁ K in opposition to other D manuscripts, and might have been with equal cogency classed, under the K version. (2) Next, there is the group D_{2. 3. 5. 6. 8}, which generally agrees with B Da Dn Ds. (3) Of the remaining Devanāgarī manuscripts, D₇ is in a class by itself, presenting many readings which are almost the same as those of the Southern Recension. Groups 1 and 2 are frequently seen in combination, and we accordingly very often get a stock group of agreeing MSS. such as D₁ Da Dn D_{1-3. 5. 6. 8}.

In the Rājadharmā, D₁ presents only one solitary star-passage, 120*, and two more with a very limited sharing, namely, 11* (with K_{1. 2. 4}; Ś₁ missing), and 288* (with Ś₁ K_{1. 2}). In the Āpaddharmā, there are three cases of N minus B: viz., 301*, 324* (with Ś₁ K_{1. 2. 4} D_{4. 9}) and 412* (with Ś₁ K V₁ Da Dn_{1. n3} D_{2-4. 7-9} T G₅).

Turning to the D₂ star-passages in the Rājadharmā, we find that, they are shared by the group consisting of K_{4. 5} V₁ B Da Dn D_{3. 5. 6. 8}, as instanced in 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. — In the Āpaddharmā, most of the star-passages are also shared by the group consisting of K_{3. 5} V₁ B Da Dn_{1. n3} D_{2. 3. 5. 8}, as exemplified in 309*, 314*, 316*, 319*-322*, 347*, 361*, 379* and 401*. — In the Mokṣadharmā, the stars in D₂ are shared by a group consisting of K₆ V₁ B_{0. 6-9} Da_{3. a4} Dn_{1. n4} Ds D_{2. 3. 8}, as illustrated by 649*, 786*, 887*, 891*, 904*, and 905*.

D_7 , although written in Devanāgarī characters, shows its relationship to the S Recension by the number of exclusively S Recension stars that it gives. In the Rājadharmā, D_7 gives no less than 59 star-passages common to the entire S Recension, but with no sharer from the N Recension.

In the Āpaddharma, D_7 gives two solitary star-passages and ten shared by the S Recension exclusively. D_5 appears as the only solitary sharer of D_7 in the following star-passages in the Mokṣadharmā : 707*, 709*, 728*, 739*, 768* and 782*. D_7 shares the following stars with the S Recension exclusively : 462*, 466*, 468*, 470*, 483*, 485*, 492*, 547*, 586*, 588*, 603*, 634* and 670*.

Turning to omissions in D_1 , in the Rājadharmā, we meet the following omissions without haplography : 12. 29. 85^{cd} (with Ś₁ K₁); 47. 80*, lines 1-2 (with Ś₁ K_{1-3.5} D_{4.8}); 123. 2^{cd} (with Ś₁ K_{2.4}); 16. 23*, line 2 (with K_{1.2.4}); and 12. 1^{cd} (with K₂ alone). — The shared non-haplographical omissions in the Āpaddharma are : 162. 12^{ab} (with Ś₁ K_{1.2.4}); 139 from नराधिप (in 7^b) up to ब्रूहि (in 7^d), and 139. 8 : both, with Ś₁ K_{2.4}; 133. 1^{cd} and 136. 82 : both, with K₂; 163. 13^b-14^c (with K_{2.4}); and 149. 70^e-71^a (with K₄).

The shared non-haplographical omissions in the Rājadharmā in group II, viz., $D_2.3.5.6.8$ — are : 101. 33^{ab} (with K₅ V₁ B Da Dn $D_2.3.5.6.8$); 126. 45^{ab} (with K₅ B Da Dn $D_2.3.5.6.8$); and 61. 19^{cd} (with $D_3.5.6$). In the Āpaddharma, there is not even a single shared omission without haplography. In the Mokṣadharmā, the shared non-haplographical omissions are the following : 254. 12^{ab} (with K₄ V₁ B_{0.6} Da₃ Dn_{1.n4} Ds $D_3.8$); 326. 45^{ab} (with K₆ B₀ Dn_{1.n4} Ds $D_3.8$); and 261. 56^{ef} (with B₇). Shared non-haplographical omissions in D_7 in the Rājadharmā are : 12. 16. 12^c-13^b (with K_{1.2}); 101. 26^{ab} (with S); 49. 41^{ef} (with T G); 14. 35 (with T₂ G₁); and 75. 19^c-20^d (with G₂). — In the Āpaddharma, the shared omissions without haplography are : 12. 133. 1^d-3^c, 161. 37^a, and 165. 28^{ab} (all, with S); 138. 41-43 (with T₁ G_{1.2.5}); and 153. 11^b (with T₁ G₅). Lastly, in the Mokṣadharmā, the shared non-haplographical omissions are : 169. 11^{ef} and 12^{ef} (both, with K₆ V₁ B_{0.6-9} Da_{3.a4} Ds₂ $D_3.5$ G₂ M_{1.5-7}); 225. 14^{ab} (with T G_{1-3.6} M₅); 194. 10^c-11^d, 210. 24^{ef}, 216. 15 and 16^{ef}, 326. 105^{ef} (all, with T G_{1-3.6}); 312. 24^{ab} (with T G_{1.3.6}); 330. 32^{ef} (with T G_{2.3.6}); 169. 12^{ab} (with T G_{1-3.6} M_{1.5-7}); 187. 19^{cd}, 308. 19^{cd}, and 337. 40^{ef} (all, with T₁ G_{3.6}); and, finally, 187. 15, 233. 7^a-8^b (both, with G_{1.3.6}).

In the Rājadharmā, the Appendix I (No. 4), given by almost all other N MSS., is absent in D_7 ; while App. Nos. 1, 2, 3, 8, 9, 10, 11, 12 and 13 are present in D_7 with the entire S Recension. No. 6 is peculiar only to D_7 in the D version. — In the Mokṣadharmā, D_7 gives No. 28, which constitutes exclusively an N Appendix; No. 31 and 32, which belong to NS minus M; and No. 17 B, which appears to be an S insertion.

The Telugu and Grantha Versions

Having its location on the border-line of Northern and Southern India, the Telugu version is too often an indiscriminate blend of the Northern and Southern Recensions, and is rarely of much independent value for Text-critical purposes (cf. *Ādi*, Prolegomena, p. LXXII). On the one hand, it is constantly running into the contiguous Grantha version (see T G passages cited below), but rarely into the Malayālam version alone. It is, on the other hand, frequently conflated with N passages, e. g., in the Rājadharmā, 73*, 79*, 80*, 248* (all, with N T G), and 86*, 261* (both, with S K T G). In the Āpaddharmā, 429* (with N T G) and 412* (with S K T G_s); and in the Mokṣadharmā, 524*, 556*, 636*, 788*, 798*, 840*, 860*, 861* and 892* : (all conflated with N T G).

T₁ by itself, however, is not entirely free from the Northern element : witness for instance, the following passages — 146* (N T₁) in the Rājadharmā, and 902* (N T₁ G) in the Mokṣadharmā. Individual insertions in T₁ are rare, 906* in Mokṣadharmā being the only instance ; but T₂ gives a number of them : e. g., 19*, 58*, 170*, 225* in the Rājadharmā ; 344*, 390*, 392* and 450* in the Āpaddharmā ; and 456*, 474*, 495*, 656*, 686*, 741* and 773* in the Mokṣadharmā.

The Telugu and Grantha, as near neighbours, are much more allied than the Grantha and Malayālam. T agreements with G are quite frequent, but T or G agreements with M are extremely rare. The T G (with D₁) passages are numerous and scattered throughout the text : 16*, 41*, 53*, 69*, 74*, 171* and 195* in the Rājadharmā ; 303*, 345*, 405*, 406* and 424* in the Āpaddharmā ; and 703*, 745*, 746*, 749*, 752*, 794*, 806*, 807*, 816*, 820*, 822*, 823*, 885* and 886* in the Mokṣadharmā.

The eight individual MSS. falling under the T G versions have, however, vagaries of their own, and very often fall together into such a large number of combinations that, viewed as a whole, it is difficult to make a correct discrimination between their values, or the values of the versions which comprise them. Thus, we have :

In the Rājadharmā —

D₁ T G_{1.2} ins. 83* and 84* ; D₁ T₁ G_{1.2} ins. 85* ; D₁ T G_{1.2} ins. 87*, 91* ;
T G_{1.2.4} ins. 96* ; and T₂ G₁ ins. 165*, 196*, 240*.

In the Āpaddharmā —

T₂ G₁ ins. 431* (solitary case).

In the Mokṣadharmā —

T G_{1-3.6} ins. 886* ; T G_{1.3} ins. 721* and 731* ;
T G₁₋₃ ins. 723* and 725* ; T G_{3.6} ins. 761* ;
T G₃ ins. 740* ;

T₁ G_{1.3} ins. 711* ;

T₁ G_{3.6} ins. 825*, 896*, 900* and 910* ; and

T₂ G_{1.2} ins. 883* .

It will be seen from the above statement that most of the additional passages in G have crept into it through the intervention of T ; that direct accretions (without T) occur only sporadically : and these not in G as a whole, but in individual MSS. of the G version. These are :

G₂ — 125* and 218* in the Rājadharmā ;

G₂ — 452* in the Āpaddharmā ; and

G₂ — 459*, 493*, 738*, 767* and 799* in the Mokṣadharmā.

G₃₋₆ have no specific star-passages of their own.

Turning to omissions in T₁, in the Rājadharmā, it presents the following shared omissions without haplography : 12. 101. 26^{ab} (with D₇ T₂ G M) ; 49. 41^{ef} (with D₇ T₂ G) ; 122. 282*, line 3 (with T₂ G_{1.2.4} M₂) ; 29. 121^{bc}, 128^{bc}, 136^{bc} (all, with G) ; 29. 73, 86^{bc}, 92^{bc}, 97^{bc}, 103^{bc}, 112^{bc} (all, with G_{1.3.4}) ; 47. 91*, line 1 (with G_{1.2}) ; 29. 63^{ef}, and 80. 2^a–4^b (both, with G₃) ; and 120. 41^{ab} (with G₄).

In the Āpaddharmā, omissions without haplography are : 12. 133. 1^d–3^c, 161. 37^a, and 165. 28^{ab} (all, with D₇ T₂ G_{1.2.5} M) ; 138. 41–43 (with D₇ G_{1.2.5}) ; 153. 11^b (with D₇ G₅) ; 129. 5^{ab} (with T₂ G_{1.2.5} M) ; 136 from रन्ती (in 18^a) up to गुरा (in 18^b) ; and 150 from रन्ती (in 1^a) up to गुरा (in 1^b) (both, with G₅).

In the Mokṣadharmā, shared non-haplographical omissions are : 169. 12^{ab} (with D₇ T₂ G_{1-3.6} M_{1.5-7}) ; 194. 10^c–11^d, 210. 24^{ef}, 216. 15, 16^{ef}, 314. 5^{cd} and 316. 105^{ef} (all, with D₇ T₂ G_{1-3.6}) ; 312. 24^{ab}, 330. 64^{cd} (both, with D₇ T₂ G_{1.3.6}) ; 187. 19^{cd}, 308. 19^{cd}, 337. 40^{ef} (all, with D₇ G_{3.6}) ; 177. 38^{ab} (with T₂ G_{1-3.6} M₅) ; 213. 11^{ab}, 256. 22^{cd}, 326. 34, 70^{cd}, 335. 4^{cd} (all, with T₂ G_{1-3.6}) ; 306. 36^d–37^a (with T₂ G_{1.3.6}) ; 292. 31^{cd} (with T₂ G_{3.6}) ; 173. 12^{ab} and 241. 7–8 (both, with G_{1.3.6}) ; 284. 12^{cd} (with G_{1.3}) ; 316. 51–52 (with G_{1.6}) ; 177. 33^{bc} (with G_{2.3.6}) ; 306. 75^{cd} (with G₃) ; and 292. 16^c–24^d (with G₆).

As to the Appendix passages, in the Rājadharmā Nos. 1, 2, 3, 8, 9, 10, 11, 12 and 13 are found in T₁ being shared with D₇ S ; whereas No. 4 is shared by D₇ T G_{1.2}. Appendix I, No. 5 and No. 7 are absent in T₁. While No. 5 is found in T₂ alone*.

* In the Rājadharmā, adhyāya 40 describes the installation of the great Yudhiṣṭhira on the throne. At the end of this adhyāya, the MS. T₂ alone inserts a longer additional passage of eighteen lines containing mainly a sort of phalaśruti which is inserted usually either at the end of the Parvan or at the end of sub-parvan. But here, at the end of adhyāya 40, the case is quite different. Hence it is quite inappropriate to insert a longer passage at this stage. The MS. T₂ does not end here. It nevertheless does contain also the subsequent portion of the Rājadharmā. It would appear that the Shastrin-scribe who copied T₂ thought it appropriate to insert a phalaśruti passage on this memorable and auspicious occasion.

In the Mokṣadharma, we find in T₁, App. I, No. 17 B (with D₁ T₂ G_{1-3.6} M₅); No. 27 (with G_{3.7}); No. 31 (with D₁ T₂ G_{1-3.6}); and No. 32 (with K_{1.2.4.6} V₁ B_{0.6-9} Pa_{3.24} Dn_{1.24} D₈ D_{2.3.5.7.8} T₂ G_{1-3.6}) — the M version being conspicuous by its absence in the last two cases. In all other respects, the other MSS. in the G version agree with T₁. Hence it is not necessary to record them here.

The Malayālam Version

The comparative purity of the Malayālam version, which is located and isolated in the extreme south-west (like the Śāradā version in the extreme north-west), is shown, on the one hand, by its almost entire freedom from the large number of additional passages which encumber the T G and the Vulgate; as also by its independent agreement, on the other hand, with the Śāradā version. It will suffice to say that, in its general agreement — sometimes with Ś₁ K and sometimes with B — M has kept itself largely free from the T G passages mentioned above. While forming an integral part of the Southern Recension, the Malayālam version likewise has its own peculiarities, which distinguish it clearly from the T G versions, as regards insertions. Here is a list of T G insertions, which are found lacking in the Malayālam version: 16*, 41*, 53*, 69*, 74*, 171*, and 195* from the Rājadharmā; 303*, 320*, 405*, 406*, and 424* — all with D₁ T G — from the Āpaddharmā; and 703*, 745*, 746*, 749*, 752*, 794*, 806*, 807*, 816*-820*, 822*, 823* and 886* from the Mokṣadharma. On the other hand, M also presents a certain number of specific insertions which are not known to the Telugu and the Grantha versions: such, for example, as: 17*, 95*, 98*, 135* and 143* — shared by M₁ with M₃ in the Rājadharmā; 305*, 416*, 426*, 451* and 453* — shared by M₁ with M_{3.4}; and 454* — shared by M₃ with M₁ in the Āpaddharmā; and, finally, 584*, 671*, 697*, 726*, 737*, 760* and 792* by M_{1.5-7} in the Mokṣadharma.

In the Āpaddharmā, M₂ has 400* and 436* as solitary star-passages. M₅ gives in the Mokṣadharma, 10 star-passages peculiar to itself, these being: 472*, 587*, 62*, 698*, 712*, 776*, 796*, 801*, 894* and 897*. M₇ gives two solitary star-passages in the Mokṣadharma: 710* and 917*.

Turning to omissions in the Rājadharmā, it is somewhat curious that four omissions (49. 41^{ae}, 91. 27^{be}, 110. 15^{cd}, and 124. 69^{ab}) are non-haplological and shared by the version alone; 111. 259*, lines 1-2, being non-hapl. and common to M plus G₁. — In the Āpaddharmā, the omission of 12. 129. 5^{ab} belongs to the entire S, while the following three omissions belong to D₁ S: 133. 1^a-3^c, 161. 37^a, and 165. 28^{ab} (all, non-hapl.). The following three omissions are shared by M_{2.3} with M₁: 136. 117^{ef}, 156. 5^a-6^a, and 163. 2^{ef}; while 162. 39^{ef} is shared by M_{3.4} with M₁. The omission of 160. 83^{ad} is common to M plus T₂ G₁; while 165. 2^{et} and 23^c-24^b are shared by M₃ with M₁ alone. — In the Mokṣadharma, quite a large number of omissions in M₁ are limited to the entire M version; namely, 12. 169. 13^{ed}, 23-24, 32-33, 35-36; 278. 16-17; 292. 14^{ab}; 299. 16;

308. 87^d–88^a; 309. 29^a, as also from मनो (in 29^b) up to सुखं (in 29^c); 314. 45; and 332. 21—all, without haplogy. The following omissions have a solitary sharer absent from the M version: thus M minus M₅ in 169. 34, 262. 15^c–16^b, 308. 86^{b,c}, and 336. 31^{a,d}: all, non-haplogical. Some are more or less sporadic cases with several mixed sharers: for example, 312. 31–32 (hapl., with Ś₁ K_{1.2.4} M_{1.7}); 261. 5^d–6^a (hapl., with Ś₁ K_{2.4} M_{6.7}); 335. 68^a–69^b (hapl., with K_{1.2.4} M_{1.6.7}); and 293. 47^c–49^b (hapl., with K_{2.4} M_{1.7}).

As to transpositions in the M version, in the Rājadharmā, the two cases—92. 49^{ab} and 49^{cd}, as also 50^{ab} and 50^{cd}—are common to D₇ S; while four more are shared by the majority of MSS. from both the recensions 29: 39^{ab,cd} and 39^{ef}; 111. 11 and 12; 68. 15 and 16; and 68. 27 and 28. —In the Āpaddharma, there are two transpositions common to D₇ S, viz., 137. 62^{ab} and 62^{cd}, and 149. 91^{cd} and 92^{ab}; and two more are found shared with S MSS. along with a few sporadic N MSS.: namely, 131. 10^{cd} and 10^{ef} (with K₃ D_{4.7} S), and 157. 3^{ab} and 3^{cd} (with V₁ B Da D_{5.7} T G_{1.2.5} M_{1.3.4}). In the Mokṣadharmā, M₁ also has two transpositions: 254. 12^{ab} and 12^{cd} (shared with K_{1.2.6.7} B₇₋₉ Da₄ D_{4-7.9} T G_{1-3.6} M₅₋₇), and 319. 15^{ab} and 15^{cd} (shared with M₅₋₇).

As to the Appendix passages in M₁, Nos. 1–3 and 8–13 in the Rājadharmā are found common to D₇ and the entire S.

Regarding the status and merit of the Malayālam version in general, P. P. S. Sastri writes in the Introduction (p. iii) to his edition of the Āraṇyaka-parvan as follows: “Not having been subject to Nāyaka influence in any manner whatsoever, the tradition handed down by the Malayālam manuscripts preserved the Grantha text in a purer and more unmixed form than even some comparatively early Grantha manuscripts, as the Malayālam MSS. do not at all seem to have come into contact with the Northern Recension until very recent times.” With reference to this remark, Dr. V. S. Sukthankar observes: “this is in substantial agreement with what I had stated in my Prolegomena* to the Ādiparvan regarding the Malayālam version, namely, that it is “the best Southern Version.” This does not mean, of course, that it is necessarily the best version of the Epic deserving acceptance everywhere.

THE RECENSIONS OF THE ŚĀNTIPARVAN

The seven versions of the text-tradition of the Śāntiparvan that we have thus far studied group themselves into two main Recensions: the Northern consisting of the first four versions: Śāradā, Kashmirian, Bengali, and Devanāgarī; and the Southern, consisting of the last three versions: Telugu, Grantha and Malayālam.

There are some twenty-one additional passages (a total of 534 lines) presented by the entire Northern Recension, with the exclusion (or inclusion) of a few sporadic MSS., which we might ignore for our present purpose:

* Ādiparvan, Prolegomena, p. LXXIII.

Rājadharmā — Fifteen star-passages : 4*, 10*, 20*, 23*, 24*, 37*, 45*, 73*, 146*, 160*, 237*, 249*, 257*, 296* and 297* ; plus Appendix No. 4 (lines 64).

Āpaddharmā — None covering the entire recension.

Mokṣadharmā — Four star-passages : 490*, 653*, 756*, 852*, plus Appendix No. 28 (lines 435).

The Early-Northern group gives ten extra passages (a total of 22 lines), namely :

Rājadharmā : 11*, 241*, 288* = 3 star-passages ; as also seven from the

Mokṣadharmā : 593*, 622*, 856*, 857*, 868*, 884*, 907*, making a Total of 10 stars.

The Late-Northern group as a whole gives 169 added passages (a total of 327 lines) :

Rājadharmā — 7*, 8*, 25*, 40*, 46*, 48*-52*, 57*, 65*, 66*, 71*, 72*, 75*, 78*, 89*, 91*, 93*, 100*-102*, 105*-108*, 112*-116*, 119*, 130*, 132*, 133*, 136*, 152*, 156*, 183*, 186*, 204*, 211*, 213*, 229*, 262*-265*, 270*, 271*, 286*, 287*, 291*, 295*, 299*, 300* : Total stars 57.

Āpaddharmā — 307*, 309*-312*, 314*, 316*, 317*, 319*-322*, 347*-350*, 357*, 358*, 361*, 363*-366*, 368*, 370*, 372*-374*, 379*-381*, 383*, 385*, 386*, 388*, 396*, 397*, 401*, 402*, 409*, 413*, 414*, 422*, 427*, 435*, 439*, 440* : Total stars 47.

Mokṣadharmā — 458*, 475*, 488*, 491*, 496*, 499*, 500*, 503*, 509*, 520*, 540*, 559*, 626*, 631*, 649*-651*, 654*, 675*, 684*, 685*, 689*-691*, 693*-695*, 701*, 706*, 715*, 716*, 735*, 736*, 743*, 747*, 750*, 753*-755*, 769*, 771*, 775*, 786*, 787*, 790*, 795*, 805*, 809*, 810*, 813*-815*, 833*, 836*, 838*, 846*, 848*, 851*, 866*, 876*, 887*, 891*, 901*, 904*, 905* : Total stars, 65.

The additions presented by the M Version are only eight, three extra passages in the Āpaddharmā — 305*, 378*, 416* ; and five in the Mokṣadharmā, 671*, 697*, 737*, 760* and 792* (a total of nine lines). The additions by the S Recension as a whole with D₇ from the D version) is a formidable list of no less than 918 lines (including nine App. passages).

Rājadharmā — 13*, 14*, 21*, 26*, 27*, 29*-32*, 35*, 47*, 62*, 109*-111*, 122*, 126*-129*, 134*, 139*, 141*, 142*, 144*, 153*-155*, 157*-159*, 163*, 164*, 166*-169*, 173*, 175*, 178*-181*, 184*, 185*, 187*-193*, 198*-201*, 203*, 208*-210*, 223*-226*, 228*, 230*, 232*, 236*, 239*, 242*-245*, 247*, 252*, 254*, 255*, 259*, 260*, 267*, 268*, 272*-274*, 277*-283* : Total stars, 91.

Appendix passages 1-3 and 8-13 : total lines, 465.

Āpaddharma — 315*, 343*, 360*, 389*, 417*, 418*, 421*, 438*, 442*, 446*,
449* : Total stars, 11.

There is no additional Appendix passage in the Āpaddharma.

Mokṣadharmā — 462*, 466*, 468*, 470*, 483*, 485*, 492*, 508*, 547*, 586*,
588*, 634*, 670*, 674 A*, 683*, 696*, 729*, 742*, 744*, 748*, 759*,
800*, 811*, 890* : Total stars, 24.

There is no additional Appendix passage in the Mokṣadharmā.

The added stuff is somewhat repetitious. Some of the added lines are substitute lines ; but allowing for them as also for the genuine omissions found in the entire S recension, that recension, as is clear, betrays a tendency towards inflation, which, in the Northern recension, is much subdued.

Most of the cases where the Southern Recension uniformly gives a variant reading, differing from that of the Northern, are normally indicated in the text by the convenient device of the wavy line. It would be easy, therefore, to see how the accepted text, in a large number of cases, is superior to the rejected readings (discernable by the wavy lines). The notes furnish, where necessary, comment on the rejected readings.

As to the Appendix passages in the Rājadharmā, the addition No. 4 (64 lines) is given by the entire N Recension, containing Yudhiṣṭhira's rejected proposal to renounce the kingdom and retire to the forest, in which connection is related to Arjuna the "Yayātigāthā". Nos. 6 and 7 in the Rājadharmā are given by D₁ T G₁. 3 and by D₂. 6 respectively. Nos. 17 A, B, C in the Mokṣadharmā are given by the Kumbhakonam ed. and Cv. — All these passages, it is worth noting, extol Kṛṣṇa's greatness.

Nos. 6 and 7 describe in detail the Ten Avatāras of Lord Kṛṣṇa. In No. 17 A, Bhīṣma describes in detail the विष्णुतत्त्व or the true nature of Viṣṇu, when Yudhiṣṭhira requested him to narrate once again the greatness of Keśava. Yudhiṣṭhira further requests Bhīṣma, in No. 17 B, to enlighten him on the question as to whose remembrance at the time of death would secure *mukti* or salvation. In the other passage, No. 17 C, Yudhiṣṭhira again asks — विष्णोस्तत्त्वं यथाख्यातं को विद्वाननुवेत्ति तत् । Bhīṣma in reply describes the greatness of the Bhagavat as narrated in detail by Garuḍa.

In the Mokṣadharmā, Nos. 14-16, 17A, 17C, 18-26 and 30 are given by the Kumbhakonam edition and by the commentary of Vādirāja alone. But the passages from the edition (included in our Appendix passages) are not supported by any MSS. that were available for the present edition.

In No. 15, Yudhiṣṭhira inquires :

संसारचक्रे लोकानां निर्वेदो नास्ति किं न्विदम् ।

Bhīṣma in reply gives in detail the entire dialogue between Nibandhana and Bhogavatī. In the other passage — No. 18 — Bhīṣma gives in detail the जनकपञ्चशिखसंवाद (the dialogue between Janaka and Pañcaśikha). In the added passage 19, the जनकोपाख्यान (the story of Janaka) is narrated. The passages 20, 21 give in detail the सुवर्चलोपाख्यान (story of Suvarcalā). App. No. 28 (of 435 lines) is common to the entire N Recension. The passage gives a varying account of the destruction by Vīrabhadra of the sacrifice of Dakṣa. This is the longest amongst the App. passages, covering 32 pages of the edition.

CONTENTS OF THE ŚĀNTIPARVAN

The Śāntiparvan is the longest and, philosophically, the most important of the eighteen Parvans of the Great Epic. It is divided into three Sub-parvans (i) the Rājadharmā, the main topic of which, subsequent to the coronation of Yudhiṣṭhira following upon the Kuru-Pāṇḍava War, is the advice imparted to the new King regarding the duties of the Ruler towards his subjects in normal day-to-day life. The sub-parvan numbered (ii) treats of the duties of the King in abnormal times of stress and struggle, it being appropriately named the ' Āpad-dharma ', the word *āpad* denoting difficulties internal as well as external. Lastly follows (iii) the Mokṣadharmā, detailing the correct science and method of securing release from worldly concerns, and obtaining ' salvation ', when the time is ripe and the mind prepared for the same. All these instructions are made particularly effective by the insertion of apt stories, parables, and anecdotes, which constitute the main interest of the present Parvan; and they afford ample and reliable material for building up the social, political, religious, as well as philosophical history of Ancient India as existing at the time of the Epic.

The first thing that fell to the lot of the surviving victors was the performance of obsequies for the dead, whose number is stated to be (Strīparvan, 26. 9-10) 166 crores, 44 thousand, one hundred and sixty-five, the rites being performed on the banks of the holy river Bhāgīrathī, and continuing for over a month, after which the mourners return to the Capital. Thousands of brāhmaṇas and sages, with Nārada and Vyāsa at their head, congratulated Yudhiṣṭhira upon the great triumph that he had achieved; but Yudhiṣṭhira was not gratified at the victory which — as he says — was no real victory at all (12. 1. 15^{ed}) —

जयोऽयमजयाकारो भगवन्प्रतिभाति मे ।

— inasmuch as, besides involving the death of hundreds and thousands of sons, grandsons, friends, and relatives, it has occasioned the death of Karṇa, who turned out to be their own eldest brother. " We might have conquered the earth, but where are they who ought to have been with us to enjoy the fruits of the victory " (12. 7. 6ff) ?

To this contention, Arjuna makes the reply that Yudhiṣṭhira could have argued and decided that way *before* the commencement of the fight; but now that the Great War

has been fought and won, the honour and responsibility of being the 'Earth's Ruler' devolve upon Dharmarāja, and he ought not now to shirk his obvious duty*.

As Arjuna's argument did not convince Yudhiṣṭhira, Bhīma now puts in a word. Says he — If we had at all anticipated this your post-war change of mind, we would not have begun the war at all (12. 10. 4-5). Your present conduct is like that of a person who, having killed his enemy, himself commits suicide (12. 10. 12). Bhīma accordingly avers that Yudhiṣṭhira ought not to fail in his duty (12. 10. 26^{cd}) :

तस्मात्कर्मैव कर्तव्यं नास्ति सिद्धिरकर्मणः ।✓

Thereafter, the brothers Nakula and Sahadeva put in a few words, and then comes the turn of Draupadī (12. 14), who appeals to Dharmarāja not to ignore the sufferings that his brothers had passed through in the *vanavāsa* or forest residence preceding the War, and in the War itself, where they have lost their sons, grandsons, colleagues, and friends. Is it not just and proper that they should obtain their deservedly-won reward (12. 14. 9)? This can come to their lot only if — after you are crowned king — they secure opportunities for working towards the good of the suffering subjects, and for discharging their religious obligations (12. 14. 11), besides helping yourself, as the head of the kingdom, to impose chastisement upon the evil-doers and afford protection for the good (12. 14. 16^{ab}) :

असतां प्रतिषेधश्च सतां च परिपालनम् ।

My mother-in-law, Devī Kuntī, had assured me that I could always depend upon you for securing the highest happiness (12. 14. 30).

अनृतं माब्रवीच्छ्वश्रूः सर्वज्ञा सर्वदर्शिनी ।

युधिष्ठिरस्त्वां पाञ्चालि सुखे धास्यत्यनुत्तमे ॥

Are these words of my all-wise and all-knowing mother-in-law, I wonder, going to prove false? You have won the entire earth and are now, I am afraid, going to turn it into an abode of sorrow, rather than into the home of happiness, as I expected it to be.

Arjuna, thereupon, once more puts in a word to say that they all desire to have Yudhiṣṭhira installed as king — not with a view to give to this or that man or woman, or to a class or community of them — some sort of a status or happiness, but because they desire the entire community of people to acquire, under King Yudhiṣṭhira's benign and orderly rule (*Rājadaṇḍa*), a moral and spiritual status which could help each and all to achieve the goal of human existence (12. 15. 43) :

दण्डे स्थिताः प्रजाः सर्वा भयं दण्डं विदुर्बुधाः ।

दण्डे स्वर्गो मनुष्याणां लोकोऽयं च प्रतिष्ठितः ॥

* This way of arguing shows that Arjuna had not forgotten the teaching of the *Bhagavadgītā*.

In spite of all these noble words coming from his wife and brothers, Yudhiṣṭhira still wondered whether their real inward motive was self-interest and nothing else, and he remarks (12. 17. 11) :

यथेमां वसुधां कृत्स्नां प्रशासेदखिलां नृपः ।

तुल्याश्मकाच्चनो यश्च स कृतार्थो न पार्थिवः ।

quoting further the famous words of Janaka (12. 17. 18) recommending self-abnegation :

अनन्तं बत मे वित्तं यस्य मे नास्ति किञ्चन ।

मिथिलायां प्रदीप्तायां न मे दह्यति किञ्चन ॥ ५

Hitherto the discussion with Yudhiṣṭhira was carried on by the five brothers and Draupadī. The sage Devasthāna, one of the audience, puts in a word at this stage, pointing out the possibility — if Yudhiṣṭhira accepts the kingship — of his performing several *yajñas*, these being the best possible use of wealth. This view was also endorsed by Arjuna (12. 22). As Yudhiṣṭhira kept silent, the sage Vyāsa now put in a word in defence of the Gr̥hasthāśrama, pointing out that the world cannot go on without having adequate following for that *āśrama*, and without a rigorous discharge of the duties belonging to it, mentioning in that connection the noble instance of king Hayagrīva (adhy. 25). Yudhiṣṭhira, nevertheless, pleads that the grief consequent upon the loss of so many lives of dear and near relatives and of worthy teachers and friends, does not give him the mood and the courage to accept the kingship.

Since even the words put in by Vyāsa were not able to carry conviction to Yudhiṣṭhira, Arjuna makes an appeal to Kṛṣṇa to come to the rescue. Kṛṣṇa thereupon narrates the well-known stories of the Sixteen Kings of the past, for which see the detailed note on page 650. The mention of such a list of celebrated kings of old is first found in the Anukramanī Parvan 1. I. 166–170, the narrator being there said to be sage Nārada. The stories recur — though there was no time for their narration — in the Droṇaparvan, where Bhṛgu influence is in evidence : Bhṛgu, although alive and not a Cakravartin, being included amongst the list of ancient and glorified kings. The main theme in the Droṇaparvan is that death is inevitable. The sixteen stories fit the context of the Śāntiparvan, being intended to convince Yudhiṣṭhira that there are high ideals to be reached by correctly discharging the duties of the king.

Finding that normal *vyāvahārika* arguments did not appeal to Yudhiṣṭhira, Vyāsa raises the level of the discussion. How far is man responsible for the acts, good or bad, that he commits (12. 32. 11ff.)? Has everyone a set of duties ordained for him by nature, God or Śāstra, or devolving upon him through specific circumstances of the case? Or is it all a matter of sheer chance? And assuming that the responsibility — to some extent at least — devolves upon the individual doer, can he avoid the consequential sin by appropriate atonement of some sort? In whatever way we decide the

question, it ought to be clear, says Vyāsa, that Yudhiṣṭhira's present proposal of sheer abnegation can never be the correct way. Granted that a great war and its inevitable carnage and suffering is not an ordinary and negligible happening (adhy. 33), one has to ascertain in all cases the real inner motive that impelled the fighters : was it their own self-seeking, or was it a righteous attempt to oppose self-seeking in others ? It is not impossible that, in opposing the unrighteousness, one might be compelled at times to act unrighteously himself ; but, in that case, one can atone for it later. The sin would not be the doer's if he honestly performs the atonement (12. 32. 22-23).

Yudhiṣṭhira thereupon points out to sage Vyāsa that the aftermath of a frightful war like the one that has just ended is indescribably tragic. Sage Vyāsa in reply (adhy. 34) asks Yudhiṣṭhira not to forget that the losing party did commit sins ~~of~~ ^{for} which they had to suffer the consequences (12. 34. 8). This happened also in the ancient war between the Gods (*Devas*) and the Demons (*Asuras*), where — it is worth noting — some learned Brahmans, well-versed in the Vedas, took the side of the Asuras and were killed by the Gods. Accordingly, it is to be noted that (12. 34. 18, 20) —

धर्मव्युच्छित्तिमिच्छन्तो येऽधर्मस्य प्रवर्तकाः ।

हन्तव्यास्ते दुरात्मानो देवैर्देव्या इवोल्बणाः ॥

अधर्मरूपो धर्मो हि कश्चिदस्ति नराधिप ।

धर्मश्चाधर्मरूपोऽस्ति तच्च ज्ञेयं विपश्चिता ॥

Your duty, after assuming royalty, would of course be, by way of an atonement, to perform some holy sacrifice (*kratu*). Indra, after his victory over the demons, performed a hundred such *kratus* and so acquired the name *Śatakratu*. Furthermore, after being installed as the King, make it a point to visit the countries of those who had suffered in the War, instal legal heirs in their kingdoms, and look to their all-round welfare (12. 34. 31ff.)*. Later Yudhiṣṭhira is anxious to know in detail the correct duties of the king in the normal and extra-normal times. To that, sage Vyāsa, looking at Nārada and expecting approval from him, suggests that the most fitting person to give all this advice is Bhīṣmācārya, now-lying on the “ Bed of Arrows ” (*śaraśayyā*), awaiting the proper time to abandon his mortal coil. Yudhiṣṭhira was, at first, somewhat reluctant to approach Bhīṣma because they had on the tenth day of the battle, shot arrows at Bhīṣma from behind Śikhaṇḍin (6. 114. 13, 23, 46ff.). Said Yudhiṣṭhira (12. 38. 19) —

* At this stage there is inserted a discussion as to which unrighteous actions have which specific atonements (*prāyaścittas*) prescribed for them (adhy. 35-36); also, what are permissible edibles and what are prohibited edibles (adhy. 37). This, in due course, raises a more extensive problem about *Rājadharmas* (12. 38. 1ff) or Royal Duties, which forms the principal topic of the *Rājadharmas* Sub-parvan; the duties in times of stress (*āpad*), which forms the topic of the next Sub-parvan, the *Āpaddharma*, following in due course. This प्रायश्चित्त discussion does not quite fit in with the main topic before us. It is such topics raised also in other parts of the present Parvan, that later gave rise to a separate additional Parvan named the *Anuśāsana*.

घातयित्वा तमेवाजौ छलेनाजिह्वायोधिनम् । उपसंप्रष्टुमर्हामि तमहं केन हेतुना ॥

“ I brought about Bhīṣma's fall through deceit : what justification is there for me to seek advice from him by asking questions? ” — Since, however, there was no other alternative left, Yudhiṣṭhira was persuaded to do so ; and then it became evident that the questioning could be done only after the Coronation : for, Yudhiṣṭhira had to be himself a king before he could with propriety ask questions concerning the duties of the king.

So the Coronation was decided upon. Yudhiṣṭhira mounted the chariot to which were yoked sixteen white bulls, Bhīma taking the charioteer's seat, Arjuna holding upon Dharmarāja's head the white umbrella (*chattrā*) shining like the full moon, while Nakula and Sahadeva held chowries on either side. Next followed, in due order, the ladies including mother Kuntī, Draupadī, Subhadrā and the rest. At the head of the procession was a vehicle borne by men, in which Dhṛtarāṣṭra and Gāndhārī had their seats. The procession was welcomed by all the citizens in the Capital, the different gates of which were all appropriately decorated. Blessings and praises filled the atmosphere in every direction.

There was, however, amongst the crowd, the demon Cārvāka, the friend of Duryodhana, who, disguised as a Brāhmaṇa, declared that all these Brāhmaṇas (pointing towards them) had authorized him to question Yudhiṣṭhira as to how he was entitled — after having brought about the death of so many of his relatives — elders as well as youngsters — to assume the kingship? “ Your proper reward ought to have been death rather than kingship.” Yudhiṣṭhira was about to apologize, when the assembled Brāhmaṇas recognised who the speaker was, and cursed him ; and the curses acted like Indra's thunderbolt and caused the demon's immediate death. Kṛṣṇa consoled Yudhiṣṭhira by relating the early history and career of Cārvāka, and mentioned how Cārvāka's present death was an already foreseen event (12. 39. 39ff.).

Adhyāya 40 describes the Coronation ceremony of Yudhiṣṭhira, the holy water being poured upon his head, and upon that of Queen Draupadī, by sage Dhaumya* and other assembled Brāhmaṇas (12. 40. 12ff.). There followed plentiful gifts to the Brāhmaṇas, who showered their blessings in response. There were likewise performed Śrāddha ceremonies for those kins and relatives that had perished in the Great War.

After the completion of the Coronation ceremony and its necessary accompaniments, Yudhiṣṭhira offers his grateful thanks to Śrīkṛṣṇa, praising him by the recitation of his 101 names† (adhy. 12. 43). The Palace residences, formerly occupied by Duryodhana and his brothers, were now duly occupied by Dharmarāja and his brothers.

* Most MSS. except Ś1 K1.2 make Kṛṣṇa himself pour the coronation-water ; but that is hardly correct : see note to 12. 40. 14.

† It is to be noted that the name Nārāyaṇa is not amongst these 101 names. ॐ

There were also made further necessary arrangements for the residence and comfort of Dhṛtarāṣṭra, Gāndhārī, Vidura and the other elderly persons. Precautions were likewise taken for the proper and regular discharge of the normal religious as well as political duties.

Next day, at early dawn, Yudhiṣṭhira went to pay his first formal visit to Śrīkṛṣṇa at his residence. Śrīkṛṣṇa was already up and seemed engaged in some meditation. This took Yudhiṣṭhira by surprise, and, after the completion of the meditation, he asked Śrīkṛṣṇa as to what could possibly have been the object that had engrossed his mind. Śrīkṛṣṇa replied (12.46.11) : “It was Bhīṣma lying upon the ‘bed of arrows’ on the battle-field who, I discovered, was engaged in a devoted concentration upon myself,* and I could not help my thoughts being engrossed all-in-all by Bhīṣmācārya. He knows the present, the past, as well as the future. He knows the true *dharma* and has been, in his action throughout his life, an example for all to follow. We must now go and meet him”. Thereupon, Kṛṣṇa and Sātyaki, seated in the chariot driven by Dāruka, as also Yudhiṣṭhira with his four brothers, accompanied by Kṛpācārya and others, make ready to visit the battle-ground of Kurukṣetra†. From morning to evening since the day of his fall, Bhīṣma seems to have utilized his time in meditating upon Śrīkṛṣṇa. In the present edition the salutations to Kṛṣṇa by reciting his specific names are contained in just 32 ślokaś (23-54), the last name by which Kṛṣṇa is addressed being “*Sarvātman*”; and just as that name is recited, Śrīkṛṣṇa completes the journey‡ and stands near Bhīṣma’s *śaraśayyā* or bed of arrows.

Kṛṣṇa next relates to Bhīṣma the purpose of their coming from Hastināpura. It was to find the most qualified person to instruct Yudhiṣṭhira into the Duties of the King, and in allied problems pertaining to Rājadharmā. In order to enable Bhīṣma to do so, Kṛṣṇa grants also to the moribund old hero sufficient stamina and relief from bodily agony, so that he should be able to remember ancient *itihāśas*, and cite *Sāstras* and thereby effectively play the rôle of the Teacher, and complete the instructions which Yudhiṣṭhira was most anxious to receive from him. The regular session with

* Bhīṣma’s *dhyāna* is known as the *Bhīṣmastavarāja* (12.47.10-63). In the present edition, it occupies just 32 ślokaś. In the edition of the *Bhīṣmastavarāja* now popularly current, it is much more amplified, and gives one hundred and eight names, as 108 is a sacrosanct number.

† Incidentally, it has to be mentioned, that in the course of the first day’s journey between the Capital and the battle-ground, Kṛṣṇa is made to tell, upon their passing by what were known as the रामहर, or Lakes filled with the blood of the Kṣatriyas, how Bhārgava Rāma had made the earth निःशत्रिवा. This is one of the several “Bhṛgu” insertions in the current Mahābhārata (12.48-49).

‡ The distance between Hastināpura situated on the Ganges, and the Kurukṣetra near the rivers Dīṣadvatī and Sarasvatī where Bhīṣma was lying on the *Śaraśayyā*, must have been about one hundred miles. The audience used to go and return every day, as is clear from 12.52 30-33, where, at sunset, the audience rises to return home upon the conclusion of the first day’s conversation.

Yudhiṣṭhira's questions and Bhīṣma's apt replies to them begins from the next day for a select and qualified audience.

The advice, offered by Bhīṣma to King Yudhiṣṭhira, falls into two parts : the duties of the ruling kingⁱⁿ in normal times (Rājadharmā, 12. 56. 10 onwards), and the king's dutiesⁱⁿ in times of stress (Āpaddharma).* While undertaking the discharge of these duties, the king ought not to be negligent of his own personal *cum* ethical *cum* spiritual duties ; and these are discussed at considerable lengthⁱⁿ in the concluding part named the Mokṣadharmā. These instructions are enlivened by ancient tales†, and there is in them much useful and original matter comparable to what is available in ancient books on politics like Kauṭilya's *Arthasāstra*.

Before proceeding to discuss the duties of the King, most European writers — for example, Plato, Aristotle, Locke, Hobbes, Rousseau, Burke, Spencer and others — take up the problem as to the Origin of the State. The author of the present Epic does the same, and it would be instructive to compare what it has to say with the theories of the above-named Western writers, ancient as well as modern.

Plato, for instance, tells us that the State arises out of individual needs, and is organized on the principle of division of labour, the division occasionally leading to conflict, and so requiring the imposition of control. In the same tone, Paine declares that while Society is produced by our wants, Government comes into being through our wickedness. Locke speaks of the inherent equality of man in the State of Nature, which, however, by what Rousseau terms an “original social contract” man agrees to surrender in exchange for certain benefits which he hopes to derive by living as a corporate member of the social organism, without thereby sacrificing his innate freedom. For, as Rousseau explains, “Each, giving himself to all, gives himself to nobody” This original “Social Contract”, the date of which — as Carlyle slyly complains — our amiable Jean Jacques has forgotten to give us, was later violated by greed and by abuse-of-power with the result, as Rousseau observes, that man, born free, comes everywhere to be in chains. Christian Theists attribute this result to man's Original Sin, which converted the Society, which was meant to be a blessing, into Government which can at best be called a necessary evil. Others, like Hobbes, discarding the fiction of an original state of blessedness, assert that the natural state of man is that of antipathy and conflict, so that all talk of an inherent sense of wrong and a latent aspiration for justice is a mere fiction created by interested parties.

All these theories are based upon the assumption of man's inborn freedom and

* These two sections are merged into one section in the Maithilī-Bengālī version, as well as in several Southern MSS.

† An alphabetical register of these different topics and tales will be found provided in an addendum to the Āpaddharma Volume, pp. cxlv-clxiv.

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equality. But man is everywhere born as a helpless, wailing, whining mass of flesh, which cannot exist even one moment as an entity claiming equality with those around him, since these can, in a mere twinkle, and in sheer sport, wipe him out of existence. That this does not normally happen is because, as Aristotle pointed out long ago, the whole is prior to the part : the State is prior to the Family, and the Family prior to the Individual. Theories that contemplate man as an isolated individual on some desert island — whether in a state of war or amity is an unimportant detail — are, therefore, fallacious. The History of Mankind does not begin with the Individual, but with the Family ; and Family is the State in miniature. The political history of Man, according to ancient Indian writers, ought to begin with a given — or, as Bhīṣma puts it — with a Divinely created and Divinely ordained — State, in which the individuals are granted perfect freedom of the will, along with certain internal and external checks upon the exercise of that freedom — call them Conscience, the Voice of God, or His Revealed Code. It is with such a kingless State, divinely created and divinely regulated, that Bhīṣma begins the history of human polity : cf. 12. 59. 14 —

नैव राज्यं न राजासीन्न दण्डो न च दाण्डिकः ।

धर्मेणैव प्रजाः सर्वा रक्षन्ति च परस्परम् ॥

This leaves the onus for such evils as are bound to creep into that polity upon an incorrect exercise by man of his divinely-gifted Free Will, or, to put it otherwise, to his inherent prerogative of making mistakes. To begin human history with an original state of animosity and conflict — a struggle for existence — is showing scant courtesy to the Creator ; but to endow man with freedom — even with freedom ‘free to slay itself’ — is to shift (and correctly shift) the onus of the evil in the world away from God’s own shoulders ; while to pretend that the evil is only the other side of the shield, and so get rid of the problem of the evil in God’s fair creation (as some ultra-monistic Philosophers want to do) is utterly unrealistic, comparable to the ostrich’s refusal to see the arrow that is going to kill it. When, in that original kingless State, evil dominated and transcended the limits of human endurance, Prajāpati, Bhīṣma tells us, intervenes for the benefit of the distressed Humanity, lays down a Code, and commissions a duly-accredited Person — King Vainya — to see to it that the Code is put into operation and respected. It is to this subsequent stage that the Theory of (the so-called) “ Social Contract ” belongs (cf. 12. 59. 108-111) :

यन्मां भवन्तो वक्षन्ति कार्यमर्थसमन्वितम् । तदहं वै करिष्यामि नात्र कार्या विचारणा ॥ १०८

तमूचुरथ देवास्ते ते चैव परमर्षयः । नियतो यत्र धर्मो वै तमशङ्कः समाचर ॥ १०९

प्रियाप्रिये परित्यज्य समः सर्वेषु जन्तुषु । कामक्रोधौ च लोभं च मानं चोत्सृज्य दूरतः ॥ ११०

यश्च धर्मात्प्रविचलेल्लोके कश्चन मानवः । निग्राह्यस्ते स बाहुभ्यां शश्वद्वर्ममवेक्षतः ॥ १११

It will be noted that, in this “contract”, man is represented not by the elders of a given

country or generation, but by Gods and Sages who are the repositories of wisdom and truth. — Unhappily, a few generations later, the Royal custodian of the Code abuses his power, and the wise men of the day put him to death. There comes in another chosen custodian, and the old history repeats itself once more, requiring another interference from Godhead (cf. the Bhagavadgītā 4. 8). That is how Bhīṣma describes the Origin of the State.

But, somebody might ask, why does not the Lord of Creation repair the social machinery once and for all times? He is a bad watch-maker who has to visit his client every week to carry out further petty repairs. The Christian conception according to which, after the very arduous six-day work of Creation, God retires into an eternal Sabbath, does at least possess the merit of doing credit to His Omniscience. But here we must remember that it is not that God has created man in His own likeness, but it is Man, on the contrary, who fashions his God, making Him naturally to reflect man's own ideals of the given moment or of the specific age. And as these Ideals are continually evolving, we need not wonder if — mythologically speaking — God is made to come down i. e., to take an *avatāra*) periodically to render these Ideals more and more perfect from age to age. In this connection it is also necessary to remember that, according to Hinduism, man is given more than one chance — in fact a succession of chances from one life to another — to realise by gradation the ultimate Goal. The relation of God to man is thus similar to that of the mother, who guides the early essays of her child in the art of standing erect and walking. She knows full well that the way to ultimate success is paved with repeated failures. The mother is not in any way less maternal because, knowing full well that the child is going to fall, she allows it, and in the child's own interest, to fall.

Thus, the philosophical postulates of the Rājadharmā are, as evidently they ought to be, the same as those of the Bhagavadgītā, where also we have factors like the act of Primæval Creation and the unimpeded human Free Will, coupled with timely interferences by the Divine into the affairs of humanity, with a view to make them progressively better. The Gītā has made it quite clear that this interference is gradual and even persistent, the agents in fact being no other than (i) the small unsuppressible Voice of God within us, (ii) the lessons available to humanity in the world's school of experience to which we all have to submit, and (iii) the guidance, by precept and example, of the better types of men — whom the Gītā designates the Vibhūtis — that are carrying out God's Will on this earth in ways more than one. Avatāra, one can say, is the name that human piety gives to the most outstanding and the unusually successful from amongst the Vibhūtis above named.

The Rājadharmā has laid down detailed instructions for the regulation of the day-to-day conduct of the affairs of the State, which display acute observation and a

rare insight into human concerns that do credit to the author of the Epic and afford interesting glimpses into the contemporary life. The quintessence — the *navanīta* — of Statecraft is, for instance, given in the following half-stanza (12. 72. 20^{ab}) :

मालाकारोपमो राजन्भव माङ्गारिकोपमः ।

The Head of the State is here advised to be the “Garland-maker of the State”, whose duty it must be to string together diverse flowers : white, red, and yellow, small and large, round and elongated, smelling and not-smelling : into a charming garland, thereby rising superior to all differences, skilfully blending together all colours, sizes and aptitudes, so that they might subserve the eventual common purpose. An exclusive partiality to the whites alone, or to the reds alone, and a grudge against the blacks and the yellows — meaning flowers of course — would spell Universal Doom. As opposed to the Garland-maker’s work is the work of the *aṅgārika*, the incendiary, who takes delight in discovering and accentuating differences, and — at every available opportunity — is trying to bring them within striking distance of one another, so as to set the whole State machinery into a conflagration, and — under cover of the fumes created in the process — to make away with whatever valuables he can lay hold upon. Who will deny that this admonition of the grand old Āchārya has an application — and a moral — for all times ?

The maxim above quoted is one of the many found in our text that have a universal application in all ages and all countries, and I cannot resist the temptation to quote here a select few of them.

56. 34^{cd} — न कोशः परमो ह्यन्यो राज्ञां पुरुषसंचयात् ।

[The Rulers’ best treasure is the accumulation of competent persons in several spheres.]

56. 40 — तस्माच्चैव मृदुर्नित्यं तीक्ष्णो वापि भवेन्नृपः । वसन्तेऽर्क इव श्रीमान् शीतो न च घर्मदः ॥

[Hence the Ruler should neither be always mild, nor always severe. He should be attractive like the sun in the spring-time : neither cold nor causing perspiration.]

58. 15^{ab} — उत्थानधीरः पुरुषो वाग्धीरानधिष्ठिति ।

[A person proficient in actual achievements stands far superior to another skilled in (mere) words-and-schemes.]

69. 4^{cd} — आत्मा जेयः सदा राज्ञा ततो जेयाश्च शत्रवः ।

[The Ruler should first conquer-and-control his own Self, and thereafter proceed to conquer his opponents.]

59. 57 — अलब्धलिप्सा लब्धस्य तथैव च विवर्धनम् । प्रदानं च विवृद्धस्य पात्रेभ्यो विधिवत्तथा ॥

[Acquiring what has not been acquired, as also augmenting what

has been acquired ; and the donating of what has been augmented, for worthy objects and with necessary planning.]

These and many other political maxims, displaying great wisdom and utility, are laid down and expounded in an ancient treatise on Rājanīti, composed originally by Brahman, and then abridged by Viśālākṣa, whose abridged treatise of 10,000 adhyāyas (called Vaiśālākṣa) was further abridged by Purāṇḍara *aliās* Bahudantaka into 5,000 adhyāyas, by Brhaspati into 3,000 adhyāyas, and again by Śukra *aliās* Kāvya, the son of Bhṛgu, into 1,000 adhyāyas (12. 59. 86-91). Though the names of some of these authors are found quoted in the *Kautiliya*, the original works themselves are no longer extant,—some of the maxims attributed to these authors being alone available as quoted in the Rājadharmā and elsewhere.

Next, in reply to Yudhiṣṭhira's question, Bhīṣma briefly summarizes the duties of the three Varnas and of the Śūdras, some of our MSS. having made deliberate alterations in the text in regard to the privileges and duties of the latter, as will become apparent from the Critical Notes to adhyāyas 61. 36-38.

To proceed to the central topics, we are told that the success of a ruler depends mainly upon the way in which he is able to choose, manage, and adequately deal with his ministers, advisers, and personal attendants. Implicit and absolute truth is likely to prove fatal at times (adhy. 84ff.). The subsequent chapters deal with topics like the proper, safe, and adequate residential accommodation for the king, his family, and personal and administrative officers, including spies and body-guards, who, once appointed, need not necessarily be absolutely trusted. Very shrewd and useful hints are also given (12. 84. 22-24) for appointing Ministers in high offices, which hold true for all times including even the present. There are to be eight such Ministers (12. 86. 10) to whom various offices of trust are to be assigned ; and, to assist them in the different tasks, there should be servants or messengers, everyone of whom has to be (86. 27) —

कुलीनः, शीलसंपन्नो, वाग्मी, दक्षः, प्रियंवदः, यथोक्तवादी, स्मृतिमान्, दूतः, स्यात्सप्तभिर्गुणैः ॥

Adhyāya 87 describes the nature of the King's residential Town, as also the six kinds of Castles (दुर्ग) which should be provided for its safety, namely (12. 87. 5) —

धन्वदुर्गं, महीदुर्गं, गिरिदुर्गं, तथैव च । मनुष्यदुर्गं, मन्दुर्गं, वनदुर्गं, च तानि षट् ॥

There are also certain maxims laid down for the control and protection of the subjects, from whom the king is expected to obtain the wherewithals for the maintenance of the kingdom. In that connection, there is laid down the following maxims which ought to be applicable for all times, ancient as well as modern (12. 89. 4^{ab}) :

मधुदोहं दुहेद्राष्ट्रं भ्रमरान्नं विपातयेत् ।

[The king should collect from the kingdom the needed revenue, as the gatherer of honey collects honey from the honeycomb, care being taken not to

strike the (honey-making) bees dead in the process.]

Or again (12. 89. 4th) :

वत्सापेक्षी दुहेचैव स्तनांश्च च न विकुट्टयेत् ॥

[He should milk the kingdom as one milks the cow, with due regard to the needs of the calf. He ought not to forcibly press the udders empty outright.]

It is worth noting that the Rājadharmā, as detailed by Bhīṣma, requires the king to pay due attention to the safety of the traders who often have to undergo much trouble and inconvenience in removing commodities to and fro through forests and deserts, as also to the comfort of the agriculturists who have to toil morning and evening in fields (12. 90. 22-23). The King has also to see to it that the normal religious practices are duly carried out by the subjects according to the Śāstric requirements; for, as sage Utathya, in the section known as the Utathya-gītā, has assured Māndhātṛ (91. 14) —

धर्मो वर्धति वर्धन्ति सर्वभूतानि सर्वदा । तस्मिन्हसति ह्रीयन्ते तस्माद्धर्मं प्रवर्धयेत् ॥

[When religion prospers, all beings always prosper, and when that deteriorates these also deteriorate : therefore, one should make religion grow apace.]

Whereas, pride, the joint offspring of wealth and Adharma (91. 24), has been responsible for the downfall of the Gods as well as of the Asuras.

In the section known as the Vāmadeva-gītā (12. 93-95), the sage Vāmadeva says that, while it is generally supposed that the greatness of the king rests upon success in warfare, there is a much greater victory that one can attain without recourse to fighting (95. 1) —

अयुद्धेनैव विजयं वर्धयेद्वसुधाधिपः । जघन्यमाहुर्विजयं यो युद्धेन नराधिप ॥

This is so because a person who is able to control his passion creates no enemies (95.9) :

क्रोधं नियन्तुं यो वेद तस्य द्वेषा न विद्यते ।

In adhyāya 101, Bhīṣma lays down a rule of conduct which is applicable to all ages and under all circumstances. Says he (101. 4) —

उभे प्रज्ञे वेदितव्ये ऋज्वी वक्रा च भारत । जानन्वक्रां न सेवेत प्रतिबाधेत चागताम् ॥

“ One should be adept in both kinds of policies : the straight-forward and the crooked. Knowing the latter, however, one should not himself put it into action, but defeat it if employed by another. ”

From adhy. 12. 102 onwards are given the characteristics of the different fighters belonging to different provinces of India, their weapons and manners of fighting, which, probably, must have been a correct description of the actual facts of the age. There are also certain deceptive tricks and policies which are recommended, as for instance :

प्रहरीष्यन्प्रियं ब्रूयात्प्रहरन्नपि भारत । प्रहत्य च कृपायेत शोचन्निव रुदन्निव ॥ १०३. ३४

[One should speak kindly to a person even when wishing to strike him : nay, even in the very act of striking. Having struck him, one should further proceed as if to take pity upon him by weeping and lamenting.]

कृतं ममाप्रियं तेन येनायं निहतो मृधे । इति वाचा वदन्हन्तृन्पूजयेत् रहोगतः ॥ १०३. ३७

[“ He did me a disservice who has killed him in the battle.” Thus expressing himself by words, he should honour the killer, when meeting him in private.]

Brhaspati, the Preceptor of the Gods, is said to be the greatest expert in the Art of Governance. Some of his precepts are given below :

अमित्रमुपसेवेत विश्वस्तवदविश्वसन् । १०४. ८^a

[One should show favour unto one's enemy as though he is one's trusted friend, while really putting no trust in him.]

प्रियमेव वदेन्नित्यं नाप्रियं किञ्चिदाचरेत् । १०४. ९^a

[One should always speak only what is agreeable, and should never do anything disagreeable.]

विहाय कामं क्रोधं च तथाहंकारमेव च । युक्तो विवरमन्विच्छेदहितानां पुरंदर ॥ १०४. २२

[Giving up all desires, passion, as well as egoism, one should, O Purandara, search for some defect or inlet belonging to those who are evil-wishers.]

मृदुमप्यवमन्यन्ते तीक्ष्णादुद्विजते जनः । मातीक्ष्णो मामृदुर्भूस्त्वं (तीक्ष्णो भव) मृदुर्भव ॥ १०४. ३३

[People show scant courtesy even towards one who is mild ; but are repugnant towards another who is hot-tempered : so, be neither non-fierce, nor non-mild : be fierce as well as mild.]

Adhyāyas 105–107, which are designated both as the *Kṣemadarśīyam* (12.105.2) or *Kāla[ka]vrkṣīyam*, are full of many such political maxims of deep significance, a few of which, by way of a sample, are :

अनागतं यन्न ममेति विद्यादतिक्रान्तं यन्न ममेति विद्यात् ।

दिष्टं बलीय इति मन्यमानास्ते पण्डितास्तत्सतां स्थानमाहुः ॥ १०५. २२

[What is yet to come, that one should consider as not (yet) mine ; what has gone away already, that one should consider as (no longer) mine ; those who consider Fate as powerful, they should be deemed the wise ones : that, they say, is the proper status of those that are good.]

अवाप्यान्कामयस्वार्थान्नानवाप्यान्कदाचन । प्रत्युत्पन्नानुभवन्मा शुचस्त्वमनागतान् ॥ १०५. २८

[Long for such objects as can be attained ; but never for such as are not attainable ; while actually enjoying the objects which are already before you, do not grieve for those that have not yet come.]

A specific feature of ancient Sanskrit didactic literature is what is known as the Beast-fable, which is consistent with the belief prevailing in Hinduism that one and the same soul can, according to its good or bad actions in one life, inhabit, in another life, the body of a different animal, fallen to his lot as reward or punishment. An excellent type of such a beast-fable, possessing a noteworthy moral, is that of the 'Tiger and the Jackal' in Rāj. adhyāya 112, the moral of which is given in the following verse :

दुःखेन श्लेष्मते भिन्नं श्लिष्टं दुःखेन भिद्यते । भिन्नश्लिष्टा तु या प्रीतिर्न सा स्नेहेन वर्तते* ॥ ११२. ८१

[What has been broken can with difficulty be cemented ; what has been cemented can with difficulty be broken. But, an affection that has been first broken and afterwards cemented, cannot always continue later on as unchanging love.]

Adhyāya 113 is the story of a camel which is somewhat different from the normal 'beast-fables' ; and adhyāya 114 is a dialogue between the Rivers and the Ocean. Adhyāya 115 is an enumeration of some political lessons that can be learnt from the conduct of different animals under different circumstances, while adhyāya 117 is a beast-fable associated with the typical Indian belief in *punarjanma*. Adhyāya 118 is a mere enumeration of desirable qualities in the Minister and the King. Adhyāya 120 enumerates a series of lessons that the King can learn from the conduct of the peacock in different seasons and under different conditions, and, in fact, from so many other living creatures and non-living objects in Nature.

It is of course not of very great use merely enumerating good qualities to be expected in one's ministers, servants and dependents ; the King has also to enforce them by punishing lapses wherever and whenever they come to his notice. Daṇḍa or punishment, at the most right moment and without fail, is the one secret of success. Daṇḍa is correctly identified (12. 121. 22-23) with Lord Viṣṇu, while proper jurisdiction (*Daṇḍanīti*) is *Lakṣmī* as well as *Sarasvatī*. Daṇḍa can assume different forms or manifestations under different circumstances, and is, in fact, the *sine qua non* of successful government :

दण्डेन रक्ष्यमाणा हि राजन्नहरहः प्रजाः । राजानं वर्धयन्तीह तस्माद्दण्डः परायणम् ॥ १२१. ३४

[The subjects are being protected day by day through Daṇḍa or punishment (where required) ; and, so protected, the subjects contribute also to the king's prosperity : Daṇḍa hence is — and achieves — the ultimate goal.]

That is in fact the reason why Daṇḍa is designated by the following eight names : (1) the Supreme-Lord, (2) the Chief-Person, (3) the Breath, (4) the Quintessence, (5) the True-Wealth, (6) the All-round Protector, (7) the Soul of all Beings, and

* The Bangali version expresses the moral somewhat differently :

पूर्वसंमानता यत्र पश्चाच्चैव विमानता । न तं धीराः प्रशंसन्ति संमानितविमानितम् ॥

(8) the very essence of all Existence (121. 40). The whole Adhyāya is in fact devoted to the praise of Daṇḍa or Punishment from various points of view, and no person — whether he be the king's father, mother, brother, wife, or priest — can escape its jurisdiction (121. 57). It is really the basis — the Be-all, and End-all — of all human as well as super-human existence, as also man's ever-wakeful All-saviour (122. 52ff.).

In Adhyāya 123, Dharma, Artha, and Kāma, the three normally accepted aims of average human life — and their mutual inter-relations — are the topics chosen for discussion. Of these, Dharma, or the day-to-day observance of religious duties, helps in keeping up the body in good condition; and, for that purpose, *artha* or acquisition of the necessary wherewithals is absolutely essential, since *artha*, so utilised, keeps one in a contented and complacent mood. In this connection, there is narrated a short dialogue between sage Kāmaṇḍa and King Aṅgāriṣṭha (12. 123), where the pursuit of mere Kāma or passion, in utter disregard for Dharma, as well as for Artha, is straightway condemned, while the regular observance of rules, laid down in the *Trayī Vidyā* (the Three Vedas), is strongly recommended. The point finally emphasized in the Rājadharmā is the acquisition and the retention of good character (*śīla*), in the absence of which wealth and power can be of no avail at all. On the other hand, with proper *śīla* to back one's efforts, there is nothing in the world that can be pronounced unattainable (12. 124. 15ff.).

Ā P A D D H A R M A

While the precepts laid down in the Rājadharmā, and illustrated by apt stories, maxims and examples, approach the goal and ideal of kingship in an honest and straightforward manner, there do at times arise abnormal and unexpected circumstances which compell one to have recourse to some deceptive or un-straightforward policy, which is technically styled the *Āpaddharma*, and which the King must possess the tact and the ability to adopt, whenever there remains available no other straightforward method of winning the desired goal. "The end justifies the means" is the maxim that has to be here put forward; but there is always the danger — because an already adopted means did not reach the expected end — of adopting some ethically worse and still worse means, whenever the end steadily runs farther and farther away from the operator. It is a regular training in deceptive methodology; and one has to be an adept in it, because the opposing party — one might quite reasonably expect — would be following the same course.

The initial inquiries of Yudhiṣṭhira specify in details the circumstances under which alone the policy to be described in the *Āpaddharma*, the second sub-parvan of the Śāntiparvan, has to be followed: namely, (1) when the king has suffered very great loss; (2) when he lacks the power of quick decision; (3) when he feels pity for his fellow-beings; (4) when his subjects are much disaffected; (5) when his Treasury is well-nigh exhausted; (6) when he is suspicious of the loyalty of his chief officers; (7) when

his political secrets have oozed out ; (8) when he has no hopes of securing any allies ; (9) when his ministers are not all of one mind ; (10) when he has been invaded by some unexpected enemy ; and (11) when his mind is not at peace. These special conditions, which are enumerated at the very commencement of the present Sub-parvan, should be sufficient for absolving the Author of the Epic from any deliberate adoption of a crooked policy for its own sake.

The most interesting and instructive part of the present Sub-parvan are the beast-fables, the most attractive of them all being that of a tiny little mouse, whose residence is in a hole (with many entrances and exits — शतमुखं बिलम्, 136.21) at the foot of a tall Banian tree, and who — observing something eatable — has just climbed up a few feet on the tree, and is there simultaneously faced with three dangers to his life : (1) an ichneumon (moongoose) just about to climb the same tree for the same purpose ; (2) an owl at the top just about to leave its nest in search of food — it being evening, which is the normal outing time for it ; and — worse still — (3) a wild cat a few feet higher up, but unwittingly caught into the net spread by some hunter, who is expected to visit the tree next morning, and who would be the common enemy of all the four lives. The cat can kill the moongoose and the owl ; the two last mentioned can kill the mouse, unless it goes under the protection of the cat, of whom both were afraid. The mouse with its small head, which — it would seem — had the most outstanding brains, and whose only strong point consisted in its tiny, sharp teeth, is the Hero of the fable. The mouse accordingly — as the best *Āpaddharma* policy — offers the services of its teeth to gnaw the cat's net, on condition that it should be a safe co-prisoner in the net that had already imprisoned the cat. The latter had to agree, inwardly hoping that, once the last thread is cut, the mouse cannot escape from its claws. The mouse goes on with its gnawing work very slowly, not touching the main and contiguous threads. The dawn approaches, and that confined the blinded owl (the enemy number 1) to its nest. The hunter also is seen at a distance, approaching the tree to appropriate the night's booty. The moongoose, the enemy number 2, that was not at all caught into the net, did also run away safe. The hunter was grieved to see his prey — the moongoose — escape, and went up at least to catch the cat ; when, just at that moment, by the final operation of its sharp teeth, the mouse cuts off the central threads of the net, and away runs the cat climbing up the same tall tree. The mouse was too negligible a prey ; but it also ran quickly into its hole lest the hunter would reap his vengeance by killing the author of the damage to the net, which was his day-to-day means of livelihood. The cat was sufferer no. 2. Hunger drove it into the net. The available means of satisfying the hunger — the mouse — lay working next to it in the same net ; but the freed cat had no time to catch it, because the disappointed hunter would not have allowed a moment's respite. When all danger was over, the cat climbs down the tree and approaches the hole where it saw the mouse entering, and calls it out to offer an expression of its best gratitude for having saved its life. The mouse was too shrewd to be beguiled that way !

Adhyāya 138 of the Āpaddharma gives what is known as the Kaṇika-nīti* or the political maxims originally taught to Śatrumtapa, the Sauvīra king, by Kaṇika, and repeated by Śatrumtapa to Bharadvāja, which Bhīṣma now narrates unto Yudhiṣṭhira. The advice is said, in the Ādiparvan, App. 81, to have been taught by Kaṇi[n]ka to Dhṛtarāṣṭra upon the latter's special request; but this passage is considered as an interpolation into that parvan — and correctly so — as it is absent in the Kashmīrī version of the Ādiparvan, and is ignored by Devabodha, the oldest extant commentator on the Mahābhārata, as also by the Javanese Version of the same; and it is likewise absent in Kṣemendra's Bhāratamañjarī (vide Ādiparvan p. 574). Nor does the passage fit into the Ādiparvan context — where it is wrongly interpolated — as it does in the Āpaddharma. The advice extends over just sixty anuṣṭubh stanzas (from 138. 8 to 138. 68), and is aptly called कणिक्कवृष्टि. Of these 60 stanzas, 32 are common (with var.) to both the Śānti and the Ādi versions, as mentioned in our Crit. App. to the former. A few verses from it also recur in the Manusmṛti, Hitopadeśa, and Pañcatantra.

The adoption of the Āpaddharma is normally permitted when there is available no other safe way out; and this applies as much to the State as to the individual. Of the latter an instance is given in adhyāya 139, where the well-known sage Viśvāmitra, who, in a long continued famine, having nothing to satisfy his hunger, is compelled to commit the theft of a piece of raw hide from the house of a cāṇḍāla. This is an extreme instance of Āpaddharma. Viśvāmitra gives to the cāṇḍāla the following justification for his conduct (12. 139. 78) :

पिबन्त्येवोदकं गावो मण्डूकेषु रुवत्स्वपि । न तेऽधिकारो धर्मेऽस्ति मा भूरात्मप्रशंसकः ॥

[The cows do not desist from drinking water even though the frogs keep on croaking. You have no right to decide in matters of Dharma : do not prattle in self-praise.]

One of the most pathetic tales next given is that of a pair of loving pigeons (adhy. 141-145). A covetous and merciless hunter, once — on a day of intense storm and rain — catches into his cage a female pigeon who was out searching for food. The hunter was otherwise so oppressed by the drenching weather that he had to pass, without food or shelter, the whole night under a tree, on the top of which several birds had built their nests, but who, owing to the inclement weather, could hardly enjoy rest

* Dr. N. Venkatarāmanayya, M. A., Ph. D., Retired Reader in Indian History and Archaeology, University of Madras, who was kind enough to translate for me into English the Telugu Version of the Ādiparvan, informs me that, in the Telugu Version, the Kaṇikanīti is found both in the Ādiparvan, Canto 6, stanzas 102-120, as well as in the Śāntiparvan, Canto 3, stanzas 269-276; in the first case under the title: 'Kaṇika expounds Rājanīti to Duryodhana'; and in the second case: 'Bhīṣma narrates to the best of the Pāṇḍavas "the hitavacanas" (words of advice) taught by Kaṇika, the best of the descendants of Bharadvāja, to Śatrumjaya, the King of Sauvīra. The contents of the two Sections are not exactly the same. There are differences; but the character of the Nīti expounded in both of them is the same.'

throughout the night. In one of these nests was a lone male pigeon, restless all through the night and awaiting his female-companion, who had gone out that morning to collect food in the forest, and did not at all return even up to the evening. So the male bird had to pass the whole night oppressed by storm, hunger and separation. Says the male-pigeon (142. 8-10) :

भार्या हि परमो नाथः पुरुषस्येह पथ्यते । असहायस्य लोकेऽस्मिन्नलोकयात्रासहायिनी ॥ ८

तथा रोगाभिभूतस्य नित्यं कृच्छ्रगतस्य च । नास्ति भार्यासमं किञ्चिन्नरस्यार्तस्य भेषजम् ॥ ९

नास्ति भार्यासमो बन्धुर्नास्ति भार्यासमा गतिः । नास्ति भार्यासमो लोके सहायो धर्मसाधनः ॥ १०

[The wife is said to be the best protector of the husband when destitute of any other helper ; she is, here below, his sole companion in the world's pilgrimage. So too, whenever he is overcome by disease or caught into some trouble, there is, for the male, no other permanent solace, nor an associate, nor any eventual goal comparable to his mate. There is also no other helper in this world, nor any partner in acquiring and sharing merit.]

The female pigeon, caught by the hunter, heard and recognised her mate's words of lament — as that was the only bird's voice issuing from the tree that night — and said : “ Now, my dear, let me advise you as to the best thing to be done. The hunter is much affected by cold and hunger. He is now resting beneath our nest. So, do offer him the morning's welcome due to the guest, and the service appropriate for the ‘ householder ’ as well as the *dvija*. ” *

The male-bird gladly — but not without tears for the imprisonment of his mate — agreed to follow her advice. The first necessity for the guest was protection from the biting cold. So the bird-householder gathered together dry leaves, and, with a burning charcoal procured from an adjacent charcoal-dealer's shop, set it blazing ; and then threw himself into the blazing fire to afford fresh and hot food to the hunter ! This act grieved the hunter, who, by way of an atonement, released all the birds caught into his net, including the wife of the Kapota, who naturally threw herself into the same blazing fire and so became a *Satī* ! — Beast- and bird-fables of this type prove extremely moving and instructive.

The rest of the Āpaddharma contains some abstract discussions on merit and demerit, and on specific virtues and vices, which are not of much interest or importance. — Questions are also asked, towards the end, by another brother of Yudhiṣṭhira, to which apt replies are given by Bhīṣma. The topics are not all definitely connected with the current context. [A large tract in adhyāya 159 is freely adapted from portions of the Manusmṛti and of some other earlier Paurāṇika texts.]

* *Dvija* signifies ‘ twice born ’, i. e., (i) Brāhmaṇa ; (ii) Bird. After initiation into the sacred Vedas the Brāhmaṇa begins a distinct second life. So does the bird when its imprisonment into the egg comes to an end, and it too acquires a wider vision. The hunter is supposed to know birds' language.

Adhyāya 161 narrates the question asked by Yudhiṣṭhira not to Bhīṣma, but, to his four brothers as well as to Vidura who — every one of them — had a different answer, to give to the question; and it is in this very Adhyāya, ending with thirteen longer verses, that in one of them (st. 44) occurs — according to Hopkins — a reference to a Buddhistic doctrine (see Critical Notes, p. 945). Adhyāya 162 brings in — while discussing different types of men in different parts of the country — a reference to the Mlecchas in the North, in which connection a reference is invited to the *Mausalaparvan*, Introduction, pp. xxx-xxxv, and Notes to 16. 8. 43.

From the abstract discussion and the interesting concrete illustrations of the “*Āpaddharma*” policy hitherto discussed and summarized, the impression is likely to be produced that the Epic is advocating an all-round policy of “End justifying the Means”. In order to prevent such a misunderstanding, the author of the Epic emphasizes the importance of virtues like Self-control (*Dama* ; adhy. 154), Austerity (*Tapas* ; adhy. 155); and Truth (*Satya* : adhy. 156); also the great danger from vices like Avidity (*Lobha* : adhy. 152, 157); Passion (*Krodha* : adhy. 152); Wickedness (*Ānṛśamsya* : adhy. 158); and — in the case of any lapses — the need for Atonement (*Prāyaścitta* : adhy. 159). This naturally saves the author of the Epic from wilful advocacy of any crooked and immoral policy, which is very likely to tempt the ordinary man into greed and passion, especially after the preceding advocacy and implied praise of the *Āpaddharma*. If, in spite of this caution, one is led astray into pursuing the “*Āpaddharma*” policy — even where a simple and straightforward policy can be adopted with more than equal chances of success — the author of the Great Epic has appropriately added to the Parvan the concluding *Mokṣadharmā* section calculated to lead humanity — by penitence and penance — to its correct ultimate goal, namely, the “*Mokṣa*” or Salvation.

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Although intimately associated with the Bhandarkar Oriental Research Institute's project of the Critical Edition of the *Mahābhārata* from its inception in June 1918, and, later on, functioning as the Honorary Secretary of the Institute during 1927-1933, it was only in August 1935 that I found it possible to actually undertake a Parvan of the Great Epic for editing. My choice naturally fell upon the *Bhīṣmaparvan*, the press-copy of which I submitted to Dr. V. S. Sukthankar, the General Editor, towards the end of 1941. Unfortunately, Sukthankar, who had done valuable initial work in organizing the *Mahābhārata* Department and settling the general lines of editorial procedure during the well-nigh eighteen years that he functioned as the General Editor (from 1st August, 1925, to 21st January, 1943) suddenly passed away, and the onerous task by which, after an amount of important pioneering work, Sukthankar had brought international recognition to the Institute's *Mahābhārata* project devolved, in the absence of a younger, more competent and easily accessible person, upon the undersigned. — The first General

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Editor, it may be mentioned in passing, had completed during his tenure of office, the Ādi, the Virāṭa, the Udyoga, and the Āraṇyaka parvans and nearly half of the Sabhā : the total output for the eighteen years being 3,798 printed pages of the final edition at a total cost, including establishment charges, of Rs. 4,73,609 — the net income, accruing from annual grants placed at the disposal of the project by the different Governments, States, Universities, Charitable Trusts and individual donors, falling short of the actual expenditure by over thirty-eight thousand rupees. ! *Am 50/10 1944*

It was obviously necessary to speed up the output and decrease the costs as well as augment the income. One obvious method for the first suggested itself, namely, the installation of a Mahābhārata Printing Department, where all stages of composing and proof-correction could be carried out on the spot, except only the final printing at a power-press, which the Institute would be able to get done by the courtesy of our obliging neighbours: the Aryabhushan Press, the Samartha Bharat Press and latterly (for a time) the Kesari Press. Such a Mahābhārata Printing Department was actually inaugurated by the Bhandarkar O. R. Institute on the 25th of March, 1944; and, as a consequence, during the last twelve years, the total number of printed pages turned out has been 5,842, out of which only 1,008 were printed in all their stages at an outside press (viz., the Nirnaya Sagar Press in Bombay), the remaining number of pages being carried through in our own Press Department. This increased output was mainly due to the saving of time in sending the proofs to and fro, and also to the further circumstance that the workers in the composing and proof-correcting sections had only the Mahābhārata, and no other work, to attend to. — Other economies also followed, side by side with a more widely diffused and—fortunately—a somewhat more fruitful campaign for securing newer donations, which are all duly and gratefully acknowledged in the annual printed reports of the Institute.

The Śāntiparvan, the longest and the most difficult Book of the Epic, contains over fifteen thousand ślokas : and the Indian tradition, as evidenced by the colophon at the end of the unique palm-leaf MS. from the Raja Library at Nepal (see pp. xlv–xlvii above), requires every person, called upon to discharge the functions of the Head of the State, to carefully study from the present Parvan the advice which the great Bhīṣma, lying upon his bed of arrows, delivered to Yudhiṣṭhira, the newly crowned King, regarding the latter's duties to the State in both normal and abnormal circumstances. The theories therein propounded concerning the origin and functions of the State, as I have tried to show elsewhere (see *Annals*, B. O. R. I., Vol. xxix, 1949, pp. 293–301), can easily bear comparison with those of Greek, French and English political thinkers like Aristotle and Plato, Rousseau, Locke, Hobbes, Burke, and Spencer. Hence I thought that it would be opportune and quite in the fitness of things to request Shri Jawaharlal Nehru to secure from the Government of India a special grant towards the printing expenses of the Parvan in question. The grant was kindly promised and paid up in three instalments, and the editorial work on the Rājadharmā section of the

Śāntiparvan was straightway commenced on the 15th of August, 1947, and the first forme of the final edition was actually printed on the 15th of August, 1948, the first anniversary of the achievement of India's Independence; and whereas the concluding fourth volume of the Śāntiparvan was already published at the hands of the revered Rashtrapati of India on the 19th of November, 1954, today, just a fortnight ahead of the eighth anniversary of Bhārata's Independence, we are, with God's grace, in a position to publish, at the hands of the Prime Minister of India, the first three volumes of the Śāntiparvan.

By a somewhat similar concatenation of circumstances, it has fallen to my lot, after ending the Bhīṣmaparvan (published, 1947)—where Arjuna raises the question as to the righteousness of the war that was about to be waged—to edit the present Parvan—where, after the above-mentioned fight had been fought and won, it is Yudhiṣṭhira who raises the question as to whether, in waging and fighting the war to its tragic termination, they had behaved righteously and according to the correct dictates of the Dharma. The role of the Teacher in the two cases, it would seem, has been purposely assigned to two different individuals, varying in age, position and status: the one—Śrīkrṣṇa—belonging to the side that has won, the other—Bhīṣma—to the side that has lost; the one who, in spite of his eminent personality, has, when it comes to matters of practical personal politics, no alternative but to seek the advice of sage Nārada (12. 82); the other—after having successfully guided, through troubles and turmoils, two generations of the Kauravas—offers to Yudhiṣṭhira much detailed and practical advice, the philosophical background of which—as I have tried to show above—does not materially differ from that of the Bhagavadgītā. All this could not have been a matter of sheer undesigned accident. The Western critics, however, while on the one hand they are prepared to concede that a portion of the Bhagavadgītā might belong to the original Epic, do nevertheless prefer to nickname the entire Śāntiparvan as a ‘Pseudo-Epic’; and as to the old Indian commentators, they generally approach their task with a *partie pri* and a display of much unconvincing Mīmāṃsā erudition.

The cardinal principles underlying the present Critical Edition, based as it is upon a judicious use of as many old, provincial and independent manuscripts of the text as could be got together, classified into provincial versions and main recensions, has enabled us to put down a number of passages that have found a place in the current editions, as unauthorized additions, the smaller ones being called “star-passages”, while the larger ones are designated Appendix passages. — As to the bracketed Bhṛguid addition of 12. 327–339, see p. 2226–27. — The Concordance to the Calcutta, Bombay and Kumbhakonam editions as compared with the present edition, which is placed at the end of volume 14, shows at a glance what passages are omitted, transposed, repeated and added in these editions and what is their exact location as compared with that assigned to them in the Critical Edition both as accepted text, and as superadded

passages small and large. There are, however, over and above these, certain other passages which, one might feel intellectually convinced, belong to the category of later additions, although the basic principles upon which the present edition is constituted do not permit us to eliminate them outright from the accepted text. We do meet, however, once in a while, a brave and solitary MS. like T₃ declaring that the real Śāntiparvan ends* with adhyāya 320, which can imply that, at some stage in the growth of the Epic, the Nārāyaṇīya Section did not form an integral part of the Mokṣa-parva sub-section. By a consideration of the grammatical peculiarities of the Nārāyaṇīya sub-section by itself, as compared with those of the rest of the Epic, we have also found a further independent confirmation of such a view. That the Mahābhārata as we have it before us to-day is a “Bhṛguite” elaboration of an earlier Mahābhārata is a thesis propounded by the late Dr. V. S. Sukthankar, which has now won general acceptance amongst scholars. We have seen how, in the present version of the Bhagavad-gītā no less than of the Śāntiparvan, sage Bhṛgu makes his ubiquitous presence felt—or at least recorded—on all important occasions. The dominant Bhakti colouring that pervades the Nārāyaṇīya section and thrusts itself in season and out of season in passages like the Bhīṣmaparvan, adhy. 61–64, is probably attributable to the same circumstance, as also the Bhakti-wise interpretation of the Bhagavadgītā teaching as current in certain sectarian schools to the present day.

While orthodox commentators might find the kernel of the Śāntiparvan teaching in its Philosophy (interpreted after their own fashion), others might not be unjustified in finding it in its theory of politics as propounded and practically illustrated in the Rāja- and the Āpad-dharma sub-sections. In the Rājadharmā, there is a healthy discourse on the duties of the king, in normal circumstances, both towards himself, his family and dependants; his own officers and soldiers, as also the ministers, statesmen and men of learning. This treatment in the Epic leaves very little scope for criticism, and can be advantageously compared with similar treatment in other Indian texts like the Kauṭīliyam as well as with Machiavelli's well-known manuals for the Prince in literatures outside India. In the Āpaddharma, the topic is discussed, with apt illustrations, as to the circumstances under which a king would be justified in transcending the commonly accepted ethical maxims in the interest of the still higher demands of the welfare of the State and of the whole humanity. Illustrations of such exceptional departures are supplied not only by the Āpaddharma text in appropriate places, but also by the actions and advice of Śrīkrṣṇa at crucial moments in the Kaurava-Pāṇḍava fight, which forms the central theme of the Great Epic.

And yet it is worth noting that the author of the Epic is particular in pointing out that such exceptional lapses from the strictest code of morality *pro bono publico* always make their authors—not excluding even Śrīkrṣṇa himself (compare Droṇaparvan,

* See page 1811, and also p. 2223.

164. 107 ; Strīparvan, 25. 40-46 ; Āśvamedhika, GK. 53. 20-22) — suffer their inevitable consequences. These are some of the indelible impressions concerning men and morals that so many years of pre-occupation with the great Śāntiparvan have left upon the Editor's mind.

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During the last twelve years I have been also functioning as the General Editor ; and in that capacity part of my task consisted in seeing to it that the fundamental principles upon which the present Critical Edition is based — principles as they have been developed by my predecessor in office, the late Dr. V. S. Sukthankar, in his Prolegomena to the Ādiparvan and other published papers — are generally adhered to. I had, from that point of view, to read more than once — and finally pass through the press — besides the unfinished portions of the Sabhāparvan — the Droṇa (almost completed), the Karna (issued, 1954), the Śalya (nearing completion), and the Sauptika and the Strī parvans (issued 1948, 1956); and I am grateful to the Parvan-editors for receiving such detailed suggestions as I had to make as regards text-constitution and allied matters in a friendly spirit and as meant eventually to augment the prestige of Indian scholarship in this truly Herculean and epoch-making task that we have been called upon to accomplish. Since the Parvan-editors were all carefully selected scholars, it would have been possible to take the General Editor's function more lightly ; but I know how, as Parvan editor, I was myself capable of making mistakes, and I have to be excused if I judged others by my standard. I am grateful to find that my suggestions have been generally taken in a kindly spirit, and that is surely the only reward that I have a right to expect for burning day after day much mid-night oil on this " proof-correction " business. I take this opportunity to thank all these co-editors here, as I am not sure if I am likely to have another opportunity of doing the same hereafter.

It would be a serious dereliction of duty if I did not record here my obligations to the loyal and experienced staff both in the Mahābhārata and the Press Departments, without whose day-to-day co-operation in my work it would not have been possible for a person verging towards the octogenarian stage to accomplish as much work as has been actually accomplished, and to attain therein even that measure of success and accuracy that I might have attained. Today, not all of my co-workers in the task, unfortunately, are present to receive this expression of my gratitude. Amongst these, the first mention is due to Shri M. V. Vaidya, M. A., whose constant assistance in proof-correction and occasional discussion of knotty textual points has proved of great use to me all along. Unfortunately Vaidya, who kept on steadily and faithfully working at his desk in spite of an ailing constitution, passed away on the 6th of July, 1952, and the sad news reached us while we were at our annual Council meeting. Even during his last illness, Vaidya insisted upon the final press-copy and the page-proofs being sent

to him at home, because, as he had expressed to me more than once, that was the only way in which he could forget his ailment and derive real solace ; and the penetrating criticisms that he could make even in that situation proved at times very original and helpful to me. It is difficult to forget such a person who was, in his own way, a true *karmayogin*. — Shri S. N. Tadpatrikar joined the service of the B. O. R. I. in April 1919, and had been working as the Superintendent of Collations for over 35 years. He retired from service in March 1954, and passed away some eight months later. Tadpatrikar was well read in Vedāntic literature and in the Bhakti literature generally. He supplied me with useful extracts from the commentators on the Śāntiparvan for being used in the Critical Apparatus as well as in the Notes at the end ; and as he was the only person available in the Department who was acquainted with the entire history of the Institute's Mahābhārata project, he was in a position to remind me of facts and incidents in the early stages of our Mahābhārata work which might have escaped my attention. To him I record here my sincere tribute of gratitude and friendship.

Of the other members of the Mahābhārata staff who are loyally sharing our day-to-day work in the Department, I must prominently mention Shri N. M. Khuperkar, M. A., to whose constant care and vigilance in proof-correction and in hunting up references, as also untiring devotion to all other editorial details, the Śāntiparvan edition as it appears to-day in its completed form owes no small measure of its accuracy and reliability. In spite of all our joint care, there must have very possibly remained behind some editorial lapses and inaccuracies over and above those noticed in the Addenda et Corrigenda ; and for these we have to crave the indulgence of our readers. In the compilation of the detailed description of the Critical Apparatus, Shri Khuperkar derived much assistance from Shri G. G. Soman, who also rendered considerable help in preparing the statistical statements regarding the traditional and the mathematical extent of the present Parvan. — Shri Vishwanath Shastri, an expert in reading the Śāradā, Telugu, Grantha, and Malayālam scripts, besides being a close student of the Vyākaraṇasāstra, as also Shri Anant Narayan Shastri, an expert in reading Southern scripts and possessing special qualifications in the Vedāntasāstra, helped me in solving questions pertaining to their special branches of study, for which they both deserve my best thanks. Shri Anant Shastri's sole occupation for the last nearly eighteen years has been the compilation of a pāda-index to the entire Mahābhārata, which is to be published as volumes 20 and 21 of the present Critical Edition : and so his help in locating passages and furnishing cross-references is already proving of immense help in settling the text of many a passage. I must not also omit to mention Shri G. B. Palsule, M. A., a close student of Grammar and Lexicography, and possessing amongst his qualifications, besides the modern critical outlook, a reading knowledge of German and French, who, although a younger recruit in the Mahābhārata Department, rendered me much valuable help in ways too numerous to specify. — Thanks are also due to the Mahābhārata Press

Department in charge of Shri S. B. Mahabaleshwarkar who has been functioning as the head compositor, as well as to the band of his loyal assistants in the Department who spared themselves no pains in correcting and re-correcting — as many times as might be found necessary — the proofs as they reached them after undergoing editorial corrections, deletions, additions, transpositions and what not, which often turned into an unsightly mess the neat galley-proofs or page-proofs as they might have handed them the evening before. An average page of our critical text with the corresponding Crit. App. below it, has to use about ten different kinds of type, and there are further type-varieties in the Introduction, Notes and Appendices. To manipulate all these fonts with the ease and facility of experts in the profession is no light job, and it richly deserves a meed of thanks which rarely goes in their direction. Finally, how can I adequately express my humble gratitude to the Almighty Giver of all Blessings who inspired and almost commandeered me to undertake this great job, who gave me the patience and the power to carry it on to the end with such talents as I possess, and attain whatever measure of success I might have attained, with the constant and unstinted co-operation of such colleagues and assistants as have been made available to me by His benign guidance and dispensation ?

महिमानं यदुत्कीर्त्य तव संहियते वचः ।
श्रमेण तदशक्त्या वा न गुणानामियत्तया ॥

1st August, 1956 }
B. O. R. Institute, }
Poona 4 }

S. K. Belvalkar

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MOKṢADHARMA

(1) *Conspectus*

[168] The *Rājadharmā* section consists of Bhīṣma's discourses on the duties of a king and similar other topics relating to polity. Yudhiṣṭhira now opens up a discussion on what may be called philosophical matters with questions pertaining to the highest duty of men who lead a life characterized by the four *āśramas* (stages of life), as also to the way of getting over the sorrow caused by the loss of one's wealth or of one's near and dear. Bhīṣma begins by telling him that, as one realizes the futility of life in this phenomenal world, one naturally tends to develop in oneself a spirit of detachment. By way of illustrating this point, he narrates to Yudhiṣṭhira the story of Senajit. King Senajit was filled with grief at the death of his son. A Brāhmaṇa tried to assuage the king's grief by impressing upon him the need for an attitude of equanimity and freedom

from desire. He told Senajit how the concubine Piṅgalā, who had been distressed on account of the separation from her lover, ultimately found solace in this kind of philosophical attitude. [169] Yudhiṣṭhira then asks Bhīṣma how one can secure one's welfare in a world in which Kāla (Time) is marching on, devouring all creatures. In reply, Bhīṣma recounts to him an ancient dialogue between Medhāvin and his father. Medhāvin asked his father as to what course of conduct a wise man should follow, when he had realized the truth that the life of man was fast ebbing away. The father replied that one should always go on performing the duties enjoined for the four *āśramas*. The son, however, demurred and insisted that, in a world overpowered by decay and death, a wise man should betake himself to the forest and follow the path of renunciation.

[170] Yudhiṣṭhira asks Bhīṣma how happiness and sorrow come to the rich and the poor who live life in their own ways. Bhīṣma, in reply, repeats to him what Śamyāka had formerly told him at Hastināpura. Śamyāka once met a Brāhmaṇa who impressed upon him that the state of being without possessions was the happiest – that without renunciation one could not become happy and fearless. [171] Yudhiṣṭhira asks Bhīṣma : “ If a person, urged by a strong desire for wealth, undertakes to do some work but fails thereby to obtain the desired wealth, what should he do to find happiness ? ” Bhīṣma replies that one who has developed an attitude of equanimity and of complete indifference (*nirveda*) towards worldly things, becomes happy. In this connection he tells the story of Maṅki. Maṅki, desirous of getting more money, bought with the little money that he had, a pair of young bullocks. When the bullocks were yoked and taken out to the fields, they shied at a camel sitting on the way, ran headlong towards it, and jumped upon its neck. Thereupon, the enraged camel got up and ran off full speed, with the two bulls dangling on either side of its neck. The sight of his bulls being thus strangled to death brought about a change in the outlook of Maṅki. He was convinced that fate or divine dispensation was all powerful, there being no scope for human effort which often proved futile. Bhīṣma further narrates to Yudhiṣṭhira two stories which are relevant to the topic under discussion, namely, (i) the story of Janaka of Videha who had imbibed the spirit of complete non-attachment, and who, therefore, claimed that he would remain un-affected even if his capital Mithilā was in flames, and (ii) the story of the sage Bodhya who attained peace of mind through *nirveda*, which he had learnt from his six teachers, namely, Piṅgalā, Kurara, Sarpa, Sāraṅga, Iṣukāra, and Kumārī.

[172] Yudhiṣṭhira asks Bhīṣma how one, living in this world, can become free from sorrow and attain to the highest state of happiness. Bhīṣma, in reply, recounts the ancient dialogue between Prahrāda and the sage Ājagara. Prahrāda, struck by the calm composure and equanimity of Ājagara, asked him how he had attained to that state of being. Ājagara replied that he had realized that birth, growth, decay, and death were in the nature of things (*svabhāva*), and that, therefore, he never experienced either exultation or sorrow. He went on to say that he practised the Ājagara way of life,

swallowing a big mouthful whenever it was available or otherwise remaining without food for days together, and that that way of life had helped him to attain peace and equanimity. [173] Yudhiṣṭhira asks Bhīṣma wherein the greatness of man lies—whether in having relatives and wealth or in doing actions or in possessing intelligence (*prajñā*). Bhīṣma replies that the true greatness of man lies in his intelligence. In support of this, he recounts the ancient dialogue between Indra and the sage Kāśyapa. Once a rich Vaiśya had, in his arrogance, wantonly driven his chariot over the sage Kāśyapa. While Kāśyapa lay there forlorn, awaiting his death, Indra, in the form of a jackal, approached him and sang to him the glory of man. He, however, concluded by telling Kāśyapa that man had fallen from his greatness on account of his unbridled greed, and that men themselves had enslaved men. The jackal further told him that, in his previous birth, he was a man but that, on account of folly, insolence, and want of faith, he had been reduced to his present state of existence.

[174] Yudhiṣṭhira asks Bhīṣma whether gifts, sacrifices, and penance are productive of good results. By way of reply, Bhīṣma expounds to him the inexorable law of *Karman*. *Karman* follows a person like his shadow. Bhīṣma concludes by saying that long and severe penance conduces to man's lasting happiness.

[175–185] (175) Yudhiṣṭhira puts to Bhīṣma the following questions : Out of what was this world created ? Who created the great elements ? In what sequence were they created ? How did the different *varṇas* (social orders) come into being ? What are their duties ? What is the nature of the soul ? What becomes of the soul after a person's death ? — In reply, Bhīṣma narrates to Yudhiṣṭhira, in this and the following ten chapters, an ancient dialogue on these various topics between Bhṛgu and Bharadvāja. Having been asked by Bharadvāja, Bhṛgu first described whence and how the world and the great elements were created and how big and extensive the latter were. (176) When Bharadvāja asked for further details, Bhṛgu described how the five elements from *ākāśa* to *bhūmi* emerged, each latter element evolving out of the former. (177) Bhṛgu further stated that all mobile and immobile creation came into existence as the result of the various combinations of the five elements and that the special qualities of the elements manifested themselves through the movement, heat, liquidness and solidness, and the senses of perception of the living creatures. He emphasised that even trees and plants had all the senses of perception arising out of the five elements existing in their bodies. Bhṛgu next described the different varieties of the special quality of each of the five elements. He added that these elements, namely, water, fire, and wind, were always actively present within the embodied beings. (178) Answering another question of Bharadvāja, Bhṛgu explained that wind in conjunction with fire, in the form of the five breaths, maintained the life of a living creature. (179) Bharadvāja then raised the following issue : if fire and wind in the body were responsible for maintaining life, the assumption of the existence of the soul would have no meaning. If death implied total extinction, meritorious acts would become futile. (180) Bhṛgu

replied that the soul did exist, that it only became imperceptible after the destruction of the body, just as fire as such became invisible after the consumption of the fuel.

(181) Dealing with the four *varṇas*, Bhṛgu stated that, in the beginning, there was only one *varṇa*, namely, that of the Brāhmaṇas, which came to be later divided into four as the result of the actions of human beings. (182) Bhṛgu then described the duties of the four *varṇas*. (183) He pointed out that human beings, overpowered by *tamas* (the darkness of ignorance), were blinded by greed, anger, and other passions, and that, therefore, they could not see the light of truth and righteousness. (184-185) Bhṛgu continued with a discourse on the duties enjoined for the four *āśramas*. In answer to Bharadvāja's question whether there was another world beyond this world, Bhṛgu said that there was, to the north of the Himālaya, a heavenlike world inhabited by pure, righteous persons.

[186] On being asked by Yudhiṣṭhira, Bhīṣma explains to him the different rules pertaining to religion, morality, and social etiquette. [187] Yudhiṣṭhira asks Bhīṣma what *adhyātma* (knowledge concerning the self) is and how it is to be attained. In reply, Bhīṣma expounds to him the philosophy of spirit and matter. There is, on the one hand, soul or spirit which only 'sees'; on the other hand, there is matter which includes the five elements, the five senses of knowledge, mind, and intellect. The matter is composed of the three *guṇas* (constituents), *sattva*, *rajas*, and *tamas*, which cause pleasure, pain, and infatuation respectively. [188] Bhīṣma, then, speaks to Yudhiṣṭhira of the fourfold Yoga of meditation which, he says, ultimately leads to *nirvāṇa*.

[189-193] (189) Yudhiṣṭhira asks Bhīṣma what fruit a Jāpaka (a murmurer of Vedic *mantras*) acquires. Bhīṣma first states that a Jāpaka, who murmurs the Vedic *Samhitā* without desire for any fruit, attains to the highest state of self-realization. (190-191) But a Jāpaka, who practises silent recitation with some desire, attains to the worlds of different gods, which are, of course, inferior and are almost like *niraya* (hell) in comparison with the highest state of self-realization. (192) Bhīṣma, then, recounts to Yudhiṣṭhira a long debate between the Brāhmaṇa (Paippalāda) and king Ikṣvāku. The Brāhmaṇa had practised penance for a thousand years, silently reciting the Vedic *Samhitā*. The goddess Sāvitrī appeared before him and asked him what he wished. The Brāhmaṇa answered that he only wished to continue the silent recitation of the Veda. Sāvitrī, granting his wish, said that he would attain Brahman. She also forewarned him that he would soon meet Dharma, Kāla, Mr̥tyu, and Yama. In course of time, these latter approached the Brāhmaṇa and wanted him to go to their heavenly abodes, by way of the fruit of his silent recitation. While the Brāhmaṇa was attending to these guests from the other worlds, there appeared before him king Ikṣvāku. After the customary greetings, the king expressed to the Brāhmaṇa a desire to give him some gift. The Brāhmaṇa told him that he had taken to the path of renunciation and that, therefore, he would accept no gift, but that, on the other hand, he would himself offer

to the king, a gift which he might ask for. On this, the king said that he would like to have from the Brāhmaṇa the fruit that had accrued to him as the result of his silent recitation of the Veda. The Brāhmaṇa pointed out to him that, as he had been practising silent recitation of the Veda without desiring any fruit, he was unable to specify the nature of the fruit that was likely to accrue to him. The king insisted that he was not prepared to accept a gift whose nature was vague, and again importuned the Brāhmaṇa to accept a gift from him. While the king and the Brāhmaṇa were thus arguing with each other, there appeared before them two men who were clumsily clad and were making clumsy gestures. They were engaged in a hot dispute over a matter which they now referred to king Ikṣvāku. One of them, Virūpa by name, said to the king : " This man Vikṛta gave away a cow to a Brāhmaṇa. I begged of him the fruit of his charity, which he generously passed on to me. With this merit to my credit, I bought a pair of milch-cows and gave them away to a person who lived on gleaned corn (*uñchavṛtti*). Endowed with twofold merit, I again approached Vikṛta and offered him that merit. But he is not accepting it. This is the point of our dispute." On being asked by the king, Vikṛta said that he would not accept anything from Virūpa as the latter owed him nothing. Taking the cue from these disputants, the Brāhmaṇa prevailed upon the king to accept the gift of the fruit of his lifelong silent recitation. The king accepted the gift, suggesting that both of them should share equally in the fruit. (193) Bhīṣma concludes the story of Jāpaka by stating that both the king and the Brāhmaṇa secured, after death, rewards which were comparable to those of a Yogin.

[194-199] (194) Yudhiṣṭhira asks Bhīṣma : " What is the fruit of the pursuit of knowledge and of the observances prescribed in the Veda? How is the soul or self to be known? " In reply, Bhīṣma recounts the ancient dialogue between Manu and Brhaspati, which related to similar topics. Manu, discoursing to Brhaspati, first distinguished between the path of action and the path of knowledge. The latter was concerned with the knowledge of the Self. The embodied self experienced the fruit of good and bad actions. The Self, in its true nature, was imperceptible by the senses and was imperishable. (195) Manu then pointed out how the five great elements evolved-- each following one out of each preceding one. The first element, namely, *ākāśa* was born from the imperishable Self (*akṣara*). The embodied self, he continued, came in contact with the five elements, and the five senses of knowledge depended respectively on the qualities of the five elements. (196) He then advanced various arguments to prove the existence of the soul : " Nobody has seen the other side of the Himālaya or the reverse side of the moon. Yet it cannot be said that they do not exist. Similarly it cannot be said that the soul, which cannot be perceived by the senses, does not exist. The existence of the soul can be inferred by the light of intelligence. The soul, which becomes unmanifest after the disintegration of one body, again makes itself manifest when it enters another body." (197) Manu further explained to Brhaspati that the Self could be 'seen' or realized only by one, whose mind, having been cleansed of all passi-

onate desires, was in a state of undisturbed calm. (198-199) The Self or Brahman, continued Manu, could be ultimately 'known' or realized through *samādhi* achieved by means of the technique of *dhyāna*. The Yogins start meditating on the elements beginning with the earth, and, in an ascending order of meditations, finally meditate on and enter into the attributeless Brahman.

[200] Yudhiṣṭhira wants to know the real nature of Keśava. Bhīṣma says that he has heard about it from Jāmadagnya Rāma and Devarṣi Nārada. Keśava, according to them, is not a mere man but the almighty Being who created the elements, ordained Kāla, and brought into existence the four *varṇas*. [201] Asked by Yudhiṣṭhira, Bhīṣma enumerates the names of the Prajāpatis. He goes on to state that over a hundred thousand sons, whom Śaśabindu had procreated on his one thousand wives, did not recognize any Prajāpati and were the progenitors of the Vṛṣṇi clan. After speaking of the various categories of gods, Bhīṣma mentions the names of the sages who inhabit each of the four quarters. [202] In reply to Yudhiṣṭhira's query as to what animal form the great god Hari assumed, Bhīṣma tells him : " Once, while I had been hunting, I rested in the hermitage of Mārkaṇḍeya. There, Kaśyapa told me the story of Viṣṇu who had assumed the form of the great Boar (*varāha*) in order to free the earth from the menace of the demons. That great god who had assumed the form of the Boar, was Kṛṣṇa himself. "

[203-210] (203) Yudhiṣṭhira then questions Bhīṣma on the subject of *Mokṣa*. This and the next seven adhyāyas contain the dialogue about *Mokṣa* and allied matters which had taken place between a teacher and his pupil and which Bhīṣma now recounts to Yudhiṣṭhira. It embodies what is traditionally known as the *vārṣṇeya-adhyātma*. The pupil asked his teacher : " From what source have I and you issued forth ? " The teacher replied : " Vāsudeva is all. The Brahman incarnated itself in the form of Vāsudeva in the clan of the Vṛṣṇis. He alone knows the Brahman. He is the supreme Puruṣa. Out of Prakṛti, presided over by Puruṣa, evolved Buddhi, Ahaṁkāra, and the great elements, each succeeding evolute out of each preceding one, and the senses of knowledge and the organs of action. The embodied spirit, which hears, sees, etc., can be seen or realized by means of Yoga alone. (204) This cycle of material evolution and dissolution goes on under the superintendence of the Kṣetrajña Puruṣa. A wise man should know the difference between Kṣetra or the material body and the Kṣetrajña or the spirit. (205) The beings, through ignorance, become affected by the operation of the three *guṇas* — *sattva*, *rajas*, and *tamas*. Whoever wants to attain peace should, therefore, keep his senses under control. Knowledge shines forth only when the body is cleansed of the impurities produced by passions and desires. (206) Women are, by nature, like the Kṣetra ; men are Kṣetrajña. It is the seed of attachment, of passionate desire (*tarṣa*), out of which creatures are born. One should understand that sorrow is generated from the desire for grabbing things (*upādāna*), and increases through self-conceit (*abhimāna*). The renunciation of desires results in complete cessation of desires, and this latter

in *mokṣa*. (207) *Brahmacarya* is an aspect (*rūpa*) of Brahman itself. It consists of the restraint of all the senses. The body of a living being is composed of wind (*vāta*), bile (*pitta*), and phlegm (*kapha*), blood, skin, flesh, muscle, bone, and marrow. A network of tubular vessels (*śirā*) supplies the body with the essential juices. One of these tubular vessels is the sustainer of mind. It carries semen (*śukra*), which is the quintessence of the juices of the body. Those, who understand the nature of *śukra*, which, through procreation, brings about the confused intermixture of creatures (*bhūtaśaṁkara*), become free from attachment and are never reborn. (208) Non-violence, truthfulness, rectitude, forgiveness, and vigilance (*apramāda*) — one who possesses these becomes happy. One attains the highest state when the mind has ceased to wander. For the control of the senses and the mind, one may also adopt the Yoga technique. (209) Overpowered by *rajas* and *tamas*, the mind functions actively during the states of waking and dream; during the state of deep sleep, the mind ceases to be active. (210) The whole world is fettered by greed and revolves like a wheel. One, who knows the true nature of the Prakṛti and its manifestations (*vikārāḥ*) and of the eternal *Puruṣa*, becomes free from greed and is liberated. This great doctrine has been revealed by the great sage *Nārāyaṇa* out of compassion for the creatures. ”

[211-212] (211) Yudhiṣṭhira asks Bhīṣma how Janaka, the king of Mithilā, attained *mokṣa*. Thereupon Bhīṣma narrates to him the history of Janaka. Janadeva Janaka was pre-occupied with the question as to what happened to the soul after death. A hundred teachers had assembled at his court and put forth different views on the subject. Some of these were heretical and did not satisfy the king. At this juncture, there arrived at the king's court a great sage named *Pañcaśikha Kāpileya*, who was the first pupil of Āsuri. *Pañcaśikha* joined in the debate and overwhelmed all the hundred teachers by means of his logical reasoning. Janaka, therefore, sent away all the teachers and followed *Pañcaśikha* for instruction. *Pañcaśikha* then expounded to him the doctrine which led to liberation. He emphasised that everything other than the Self was subject to decay and death and that it was wrong to identify the Self with non-self. (212) *Pañcaśikha* further pointed out that this ‘field’ of the body (*kṣetra*) was a conglomeration of the senses of knowledge, mind and the organs of action, resulting from the combination of the five elements and the interplay of the three *guṇas* — *sattva*, *rajas*, and *tamas*, and that whosoever through indiscrimination regarded this conglomeration as being identical with the Self experienced endless sorrow. Janaka, thus instructed by *Pañcaśikha*, became free from sorrow.

[213] “ What course of conduct leads to happiness and fearlessness ? ” Replying to this question of Yudhiṣṭhira, Bhīṣma states that *dama*, self-restraint, is the source of all virtues. A man of self-restraint, who fears none and whom no one fears, is respected by all and attains highest knowledge. [214] Questioned by Yudhiṣṭhira as to what constitutes the essence of penance, fasting, and continence, Bhīṣma replies : “ True

penance (*tapas*) is characterized by renunciation and humility. Fasting implies abstaining from food between the two meals. Continence consists in going to one's wife only during the proper period." [215] " Is man really the author of his own actions, whether good or bad ? " By way of replying to this question, Bhīṣma recounts to him the old dialogue between Indra and Prahrāda. Prahrāda, the king of the demons, having been defeated and having fallen from his glory, was lying in a desolate place, calm and undisturbed in mind. Indra approached him and asked him the secret of his equanimity. Prahrāda, in reply, propounded to him the doctrine of *svabhāva*, according to which whatever happened in this world happened as a result of the inherent nature of things, there being no scope for the operation of any human agency.

[216-218] (216) Yudhiṣṭhira asks Bhīṣma : " How should a king, who has fallen from his glory, lead his life in this world ? " Bhīṣma, in reply, refers to the dialogue between Indra and Bali, the king of the demons. Indra defeated the demons and was searching after Bali who had disappeared. Directed by Brahmā, Indra at last found him living in the form of a donkey in a desolate place. Indra reminded him of his former power and glory and asked him what had become of his jewels and the royal umbrella and how he took his present condition. Bali replied that he had had his ' Time ' and would certainly have his ' Time ' again. (217) Further accosted by Indra, he expounded the doctrine of Kāla. Birth and death, rise and fall, were brought about by Kāla. It was Kāla that established everything and brought everything to fruition. (218) While Indra was listening to the discourse of Bali, he saw, to his great astonishment, the Goddess of Glory (Śrī) coming out of the body of Bali. On being asked by Indra, Śrī told him that she had left Bali because he, who had been once righteous and truthful, became arrogant and impure under the harassing impact of Kāla. Indra, then, requested her to reside with him (Indra) to which she agreed. [219] In this very context, Bhīṣma recounts to Yudhiṣṭhira another old dialogue, namely, that between Indra and Namuci. Namuci had been defeated and deprived of his glory. Still he remained calm and undisturbed. On being questioned by Indra about the secret of his equanimity, Namuci stated that everything in the world was pre-ordained and that he lived as directed by the Ordainer. [220] Further asked by Yudhiṣṭhira as to what is good for a man who has sunk in dire distress, Bhīṣma replies that it is fortitude and firmness which sustain a man in distress. In this connection, he recounts to Yudhiṣṭhira another dialogue between Indra and Bali. Bali was vanquished in battle and was lying in a mountain cave. Indra, triumphantly riding on his elephant, arrived at that spot. He was astonished to see Bali calm and undisturbed even in defeat and asked him how it was that he did not feel sorry about his present condition. In reply, Bali expounded to him the doctrine of Kāla : It is Kāla which brings about the rise and fall of creatures. He added : " It was once my time ; now it is yours. Your time also will soon be over. " In his discourse, Bali referred to many previous kings of demons who were struck down by the power of Kāla. Indra was pleased with this discourse and honoured Bali as the ' philosopher of Time '.

[221] Questioned by Yudhiṣṭhira as to what are the characteristics of a man rising or declining in his fortune, Bhīṣma refers to the dialogue which had taken place between Indra and Śrī. Once Nārada and Indra met, at daybreak, on the bank of the Gaṅgā. Both bathed, silently recited the prayers, and offered worship to the rising sun. At that moment, there appeared before them Śrī effulgent like the sun. In reply to their query, she told them that she formerly lived with the demons, who were virtuous, righteous, and religious, and followed the path of right conduct, but that she left them when they fell from their piety and virtues. She further offered to live with Indra with her seven companions, namely, Āśā, Śraddhā, Dhṛti, Kānti, Vijiti, Saṁnati, and Kṣamā.

[222] Yudhiṣṭhira asks : “ What course of conduct leads a man to a state beyond Prakṛti ? ” Bhīṣma recounts to him the dialogue on the subject, which had taken place between Jaigīṣavya and Asita Devala. When Asita asked Jaigīṣavya the secret of his calm and undisturbed behaviour, the latter propounded the doctrine of equanimity or evenness of mind. He said that a man of equanimity was unaffected by praise or censure, was always calm and devoted to doing good to all creatures, and was neither sorry for the past nor anxious for the future. Controlling the senses and gathering the thoughts away from all objects, such a man attained to the abode of Brahman which was beyond Prakṛti. [223] Asked by Yudhiṣṭhira whether there is any one possessed of all qualities and most respected in the world, Bhīṣma recounts to him what Keśava had told Ugrasena. When Ugrasena asked Keśava which qualities had endeared Nārada to the whole world, the latter said that Nārada possessed many qualities such as humility, evenness of temper, amiability, and expertise in social dealings.

[224-247] (224) Yudhiṣṭhira now puts a series of questions to Bhīṣma : “ How do beings come into and go out of existence ? What are the divisions of time ? How and when is the world created and dissolved ? By whom is all this brought about ? ” In reply, Bhīṣma repeats to him the discourse given by Vyāsa to his son Śuka. Vyāsa first explained the divisions of time beginning from the smallest unit, namely, *nimeṣa* (the winking of the eye) and going up to the four *yugas*, namely, Kṛta, Tretā, Dvāpara, and Kali which together covered 12,000 years. The day and the night of Brahmā each consisted of 1000 such periods of four *yugas*. At the end of his night, Brahmā woke up and set about creating the world. Seven *puruṣāḥ*, including the five great elements, were first created. They combined with the supreme Self and produced an embodied being called man. Vyāsa then indicated the duties of the four *varṇas* which varied from age to age. (225-26) He then went on to explain the dissolution of the world, each later evolute dissolving into each preceding one, until there occurred the final merging back into Brahman. Referring to the four *āśramas*, Vyāsa stated that the *gārhasthya* constituted the foundation of all the *āśramas*. He further emphasised that a householder should not eat food or enjoy wealth by himself but should give gifts to those who were worthy. He mentioned over twenty great kings and sages of the past, who had

attained high positions in heaven as the result of their having given away their precious possessions to worthy persons. (227) Vyāsa then explained the rules of conduct for a Brāhmaṇa. A Brāhmaṇa, who was well-versed in scriptures, who performed 'the five sacrifices' every day, who was self-controlled, and who abstained from injury to creatures, crossed the dreadful river of worldly life and attained the perfect state. (228) Vyāsa also expatiated on the way of Yoga, with particular reference to the *dhāraṇās*. (229) He refuted the doctrine of *svabhāva*, which, according to him, was bound to lead to disaster. He asserted that it was the intelligence in man and the knowledge which he acquired with it that were of paramount importance. (230) Vyāsa referred to the four *yugas*, Kṛta, Tretā, Dvāpara, and Kali and described how the knowledge of the Veda, the Vedic practices, and the duties prescribed for the four *āśramas* suffered a gradual decline from the Kṛta to the Kali age.

(231) Vyāsa then expounded the Sāṃkhya way of realizing the Brahman. The one great Self pervaded the entire creation — mobile as well as immobile. One, who 'saw' or realized this, attained Brahman. (232) Vyāsa then went on to explain the way of Yoga. By controlling the senses and by eradicating the passions which were a barrier to Yoga, one should meditate on the Self and attain to the state of self-realization. (233) Vyāsa said that the Veda laid down two ways of life — the way of action and the way of knowledge and renunciation. Actions bound down the self to the cycle of transmigration, whereas knowledge and renunciation liberated the self. (234-237) Vyāsa declared that the four *āśramas* constituted the four rungs of the ladder which led to the realization of Brahman. He then described the duties and responsibilities pertaining to these *āśramas*. (238) Vyāsa propounded to Śuka what he called the secret essence of the Vedas (*Vedarahasya*) — the doctrine regarding the realization of the Self. The embodied self came into contact with the body which consisted of the modifications of Prakṛti inclusive of the mind and the senses of knowledge. After true knowledge was acquired and the mind and the senses were made to merge into the inner soul by means of meditation, one attained serenity and infinite bliss. (239-241) These three *adhyāyas* are together identical with adhy. 187 *supra*. (242) Asked by Śuka as to what was the highest Dharma, Vyāsa replied that the control of the senses and mind and the realization of the Self through concentration constituted the highest Dharma. (243) Vyāsa further said that one, who neither craved for anything nor hated anybody, who abstained from injuring creatures in thought, word and deed, and who achieved concentration of the mind, attained Brahman. (244) Vyāsa then enumerated the five great elements with their qualities, the senses of knowledge, and the objects of sense, and emphasised that they were distinct from the inner soul which was beyond them. (245) Vyāsa further added that the Yogins, who became free from the influence of *rajas*, could have a direct vision of the inner subtle soul. (246) Vyāsa then graphically described the wonderful tree of desire growing in the heart of man. This tree could be cut off at the root by means of the great knife of equanimity, renunciation, and

watchfulness. Through another metaphor, Vyāsa compared the human body to a city which was ruled by Queen Intellect; this queen had the mind as her counsellor who harassed the senses which were the citizens. (247) Vyāsa concluded his discourse to Śuka by describing, in great detail, the qualities and properties of the five elements, mind, and intellect.

[248-250] (248) Overwhelmed by the sight of the kings and heroes slain in the war, Yudhiṣṭhira asks Bhīṣma about the origin of Death. Bhīṣma, in reply, narrates to him the story of king Avikampaka who lived in the Kṛta age. King Avikampaka lost his son in battle. Overpowered by grief, he approached Nārada who comforted him by describing how Death had come into this world. Brahmā was very much worried at the suffocating overcrowding of population in the world. His indignation then burst out in the form of flames. Seeing the destruction wrought in the world by that all-consuming fire, Śiva was moved with compassion. (249) Śiva, therefore, implored Brahmā to withdraw his anger. Brahmā did so but he ordained birth and death for the creatures. At this juncture, a woman sprang out from the cavities of his mouth and nose. Brahmā named her Death and asked her to do the work of killing the creatures. Death, shocked at the idea, shed tears which were gathered by Brahmā in his hands. (250) Thereupon, Death begged of Brahmā to be relieved from that revolting assignment and practised penance for thousands of years. At long last, however, she became reconciled to the task of killing when she was offered the help of diseases, which were actually her tears, and of Desire and Anger.

[251] In reply to Yudhiṣṭhira's question whether the practice of Dharma is meant for this world or for the other world, Bhīṣma states that the rules of Dharma are laid down for the conduct of affairs in this world and that their observance results in happiness both here and hereafter. He points out that Dharma is ultimately honoured by all, as becomes clear from the fact that even a robber, who takes delight in robbing others, seeks the help of the king when he himself is robbed. [252] Thereupon, Yudhiṣṭhira raises the following points: It appears that it is not possible to ascertain the true nature of Dharma from the scriptures alone. There is one kind of Dharma laid down for a person who is well-off, while there is another kind of Dharma laid down for a person who is in distress. Again, it is said that Dharma has changed from age to age. Dharma, it is further said, is based on the conduct of good men. But it is found that good men are not necessarily respected by all. Under these circumstances, Dharma eludes all definition and appears illusory like a *gandharva-nagara* (an imaginary city in the sky).

[253-256] (253) Bhīṣma seeks to elucidate the entire position in this connection by narrating to Yudhiṣṭhira the story of Tulādhāra and Jājali. The Brāhmaṇa Jājali practised severe penance, standing immobile like a pillar for years together. A bird-couple built a nest in his matted hair and lived in that nest with their young ones. Jājali

felt so proud of his achievement of such wonderful equanimity that he clapped his hands and said : “ I have attained Dharma ”. But at this moment his pride was pricked by an unseen voice which said : “ You are not equal to Tulādhāra of Vārāṇasī in the matter of Dharma. And even he is not in a position to claim what you have claimed ! ”. Seized with indignation, Jājali undertook the long journey to Vārāṇasī and saw Tulādhāra selling articles in his shop. Tulādhāra greeted him and asked him the purpose of his visit. (254) Jājali said to him : “ You merely sell various kinds of liquids, scents, herbs, roots, and fruits in your shop and yet you have attained perfect knowledge. Whence did this knowledge come to you ? ” Tulādhāra replied : “ That mode of life, which is founded on total non-injury or minimum harm to the creatures, constitutes the highest Dharma. I live such life. I am free from all kinds of attachment and aversion and I use my scales evenly for all. One who bears no ill or evil towards the creatures in thought, word, and deed, attains Brahman. Many draught animals are made to carry heavy burdens. I consider this to be as bad as infanticide. Cows are called *aghnyāḥ*—unslayable. King Nahuṣa, who had killed a cow and a bull, was held guilty of a heinous crime by the sages of old ”. (255) Tulādhāra further told Jājali that sacrifices should be performed without causing injury to any animal and without greed, and that, since one’s own self was the holiest of places, it was unnecessary to visit places of pilgrimage. (256) Bhīṣma tells Yudhiṣṭhira that, as a result of Tulādhāra’s discourse, Jājali attained perfect peace.

[257] Bhīṣma narrates to Yudhiṣṭhira the story of king Vicakhnu who always showed compassion to all creatures. Vicakhnu was profoundly moved by the exceedingly distressing groans of cows and bulls being slaughtered in sacrifices. He, therefore, banned animal-slaughter even for sacrificial purposes.

[258] “ What should one do when, in the course of one’s work, one is faced with a conflict of duties ? ” In reply to this question of Yudhiṣṭhira, Bhīṣma narrates to him the story of Cirakārin of the Āṅgīrasa family. Cirakārin, true to his name, always reflected for a long time before he set about to do anything. He was, therefore, nicknamed by the unappreciative people as *alasa* (an idler) and *durmedhāvin* (a dullard). Once his father Gautama suspected his wife of infidelity. He, therefore, commanded his son Cirakārin to kill her. Cirakārin reflected long on what he should do. He went into the pros and cons of the question. He thought : “ How can I disobey my father who has been my constant support ? On the other hand, how can I kill my mother who is to me as a firestick is to the fire ? ” While Cirakārin was thus ruminating, Gautama appeared on the scene, filled with contrition for his having issued the hasty command to his son. When, however, he saw his son lying prostrate before him and his wife still living, he felt greatly relieved. He blessed Cirakārin and philosophised on the merits of doing a thing after long reflection. [259] Asked by Yudhiṣṭhira as to how a king should govern without being tyrannical, Bhīṣma refers to the ancient dialogue between king Dyumatsena and his son Satyavat. Satyavat once saw some robbers being taken to the place of hanging under the king’s orders. He told his father that he won-

dered whether hanging or capital punishment was at all the proper Dharma. Thereupon, Dyumatsena pointed out to him that, if there were no capital punishment, there would be no rule of law—there would be chaos. Satyavat countered the king's argument by suggesting that some innocent persons might also be hanged, thereby being entirely deprived of the opportunity of proving their innocence. He, therefore, opined that, instead of capital punishment, some milder form of punishment should be prescribed.

[260-262] (260) Yudhiṣṭhira asks Bhīṣma : “ Of the two ways, namely, the observance of the duties of a householder and renunciation, which is superior ? ” Bhīṣma says that both these ways of life are conducive to the highest good. Then he recounts the old dialogue between Kapila and the Cow. King Nahuṣa was about to kill a cow as an offering to Tvaṣṭṛ who was his guest. The cow was brought forth and tied to the sacrificial post for being slaughtered. Just then the sage Kapila appeared on the scene, and, looking at the cow, exclaimed in derision : ‘ Oh, the Vedas ! ’ At that moment, a sage named Syūmarāśmi entered the body of the cow and spoke through the cow to Kapila. He said : “ You mock at the Vedas ! But from where else do the doctrines like those of non-injury and self-restraint derive their authority ? ” Thereupon, Kapila agreed that the observance of the duties of the four *āśramas* laid down in the Vedas led ultimately to one common end, namely, the highest good. In his opinion, however, the best and the only way of achieving that end was the practice of non-violence. Challenging the validity of Kapila's statement, Syūmarāśmi emphasised that the performance of sacrifices was, according to the Veda, the principal, basic Dharma which led to heaven. He further drew Kapila's attention to the Vedic injunction that the *himsā* done for a sacrificial purpose did not really constitute a *himsā*. (261) Kapila, then, argued that the life of a householder was of no use to those who attained the highest state by taking to the way of renunciation. Syūmarāśmi retorted by pointing out that the other *āśramas* depended for their sustenance on the *grhasthāśrama* which also provided for procreation and continuity of the race. Kapila still insisted that the control of the senses, which was the only efficacious means of achieving the highest good, could be secured only by those who took to the life of renunciation. Syūmarāśmi vigorously argued in favour of the householder's life, saying that it involved the performance of the most responsible, arduous, and righteous duties, and was, therefore, the only way of life eminently capable of leading to Mokṣa. He added that it was possible only for a few persons to take to the way of renunciation. (262) Kapila, however, persisted in claiming that the way of renunciation, which was based on the knowledge of the self, could, alone, lead to emancipation.

[263] Yudhiṣṭhira asks Bhīṣma as to which of the three *puruṣārthas*, namely, Dharma, Artha, and Kāma, is the best. Bhīṣma, in reply, narrates the story of a cloud named Kuṇḍadhāra. A certain poor Brāhmaṇa practised Dharma with the motive of gain. He was in search of a god who was not already habituated to and hence had not

become insensitive to the supplications of men. He found such a god in the cloud Kuṇḍadhāra who had not yet been approached by men. Worshipped by the Brāhmaṇa with great devotion, Kuṇḍadhāra was moved with a feeling of gratitude. Thereupon, with the aid of Maṇibhadra, the lord of the Yakṣas, he set about to fulfil the desires of the Brāhmaṇa. The Brāhmaṇa practised severe penance in a forest, and, with the powers so acquired, he wished to give away to somebody great wealth or a kingdom. But Kuṇḍadhāra revealed to him a vision in which he saw thousands of kings rotting in hell. The Brāhmaṇa, thereby, became convinced of the futility of Kāma. He felt ashamed of his own cupidity and apologised to Kuṇḍadhāra. Thus, through the favour of Kuṇḍadhāra, the Brāhmaṇa finally realized that neither Artha nor Kāma, but Dharma alone, led to the highest happiness. [264] Yudhiṣṭhira asks Bhīṣma : “ Can a sacrifice be performed for the purpose of Dharma only and not for getting wealth and pleasure ? ” By way of reply, Bhīṣma repeats to him the story told by Nārada of a certain Brāhmaṇa named Satya. Satya of Vidarbha lived on Śyāmāka corn and vegetables gleaned from the fields. He undertook to perform a sacrifice with roots and fruits as sacrificial offerings. There lived, in the neighbourhood, a deer which was distressed to see that Satya was performing a sacrifice without an animal as a sacrificial offering. It, therefore, offered itself to be immolated and offered into the sacrificial fire. The Brāhmaṇa did not at first acquiesce; but later when he was tempted with the prospect of heavenly bliss, he accepted the offer of the deer and immolated it at the sacrifice. On account of this animal sacrifice, which involved *himsā*, the whole penance of the Brāhmaṇa came to nought, for, *ahimsā* constituted the true essence of Dharma.

[265] Yudhiṣṭhira asks : “ What makes a man sinful ? How does he turn to the practice of Dharma ? How does he become inclined towards detachment and renunciation ? ” Bhīṣma replies : “ Extreme attachment to the objects of senses makes a man greedy, infatuated, and sinful. When a man controls his desires, he attains the fruit of Dharma. Repugned by worldly objects, a man becomes indifferent to them, and, guided by his eye of knowledge, he chooses the way of renunciation. ” [266] Questioned by Yudhiṣṭhira as to what leads to Mokṣa, Bhīṣma replies : “ Passions like anger, lust and fear are impediments in the path of Yoga. A man wishing to attain Mokṣa should remove these impediments and practise Yoga. ” [267] Bhīṣma narrates to Yudhiṣṭhira the dialogue which had taken place between Asita Devala and Nārada. Nārada asked how the world and the creatures came into being. Thereupon, Asita Devala propounded to him his cosmological doctrine. He said that the five great elements evolved out of Kāla, and the various constituents of the human body, such as the five senses, five organs of action, and blood, evolved out of the five elements. He also enumerated a group of elements which were sustained in the body by the embodied soul. [268] In reply to Yudhiṣṭhira's question as to how one can become free from greed, Bhīṣma narrates to him the old dialogue between king Janaka and Māṇḍavya. Janaka told Māṇḍavya that, on account of his having been free from any kind of desire, he would remain un-

disturbed even if his capital Mithilā was to be in flames. He further stated that the highest happiness was born from freedom from desire and that sensual pleasure — even heavenly pleasure — could not stand comparison with it. [269] “ What kind of knowledge, conduct, and devotion should one possess in order to be able to attain the highest place of Brahman ? ” Replying to this question of Yudhiṣṭhira, Bhīṣma conveys to him the view of the sage Hārīta. Hārīta taught that one should not do injury to any creature, and should be friendly towards all and live a life of renunciation, subsisting on alms which were to be obtained without the slightest trouble and inconvenience being caused to the alms-givers.

[270-271] (270) Asked by Yudhiṣṭhira as to how one can become free from the sorrows of this world, Bhīṣma replies that, just as air is filled and gets coloured with black and red particles of matter, so too does the soul, migrating from one body to another, get coloured and stained with the effects of actions performed. Bhīṣma, further, adds that, when a man dispels the darkness of ignorance by means of knowledge, his soul becomes pure and shines forth as Brahman. In this connection he narrates the ancient legend of the demon Vṛtra. Vṛtra was defeated in battle against the gods. The sage Uśanas, finding him calm and undisturbed even in the hour of his defeat, asked him how he remained unperturbed in such a crisis. Vṛtra answered : “ I realize that creatures come and go. I, therefore, neither grieve nor feel elated. The scriptures lay down that one gets what is due to him as a result of his actions. ” Vṛtra, then, requested Uśanas to expound his views on life and destiny. (271) While Uśanas was about to begin his discourse, Sanatkumāra arrived on the scene. Uśanas implored Sanatkumāra to satisfy Vṛtra’s curiosity. Thereupon, Sanatkumāra first described the greatness of Viṣṇu and stated that he could be attained only by means of the control of the senses. He, then, explained how the souls got coloured in different hues ranging from dark to white, in accordance with the evil or good character of their actions. At the end of Sanatkumāra’s discourse, Vṛtra said that he was satisfied. He then died and attained to the highest state.

[272-273] (272) In reply to Yudhiṣṭhira’s query as to how Vṛtra was killed, Bhīṣma narrates to him the legend of the killing of Vṛtra. Vṛtra, on account of his great might, struck terror in the hearts of gods. Even Indra got so much dispirited that he had to be helped by Śiva who sent his own hot lustre in the form of fever (*jvara*) to attack Vṛtra. (273) When Vṛtra was overpowered by fever, Indra struck him fatally with his thunderbolt. Since Vṛtra was a Brāhmaṇa, the evil spectre of *brahmahatyā* haunted Indra. Indra was ultimately saved from the clutches of *brahmahatyā*, when Brahmā offered to her the following four abodes in the form of the four sinners, namely, (i) one who did not offer seeds or corn in a sacrifice, (ii) one who cut down trees and plants, (iii) one who cohabited with a woman in her menses, and (iv) one who fouled the waters by means of phlegm, urine and faeces. [274] Asked by Yudhiṣṭhira

as to how and when fever (*jvara*) came into being, Bhīṣma replies with the following story : Dakṣa performed a sacrifice at which he omitted to invite Mahādeva. Piqued at this insult, Mahādeva attacked Dakṣa's sacrifice. The sacrifice assumed the form of a deer. Mahādeva ran in hot pursuit of the deer. In the course of that pursuit, a drop of sweat fell down from the forehead of Mahādeva. It erupted as a conflagration and consumed the sacrifice. Brahmā then appeased Mahādeva with the offer of a share in the sacrifices and implored him to distribute the fiery heat born from that drop of sweat among various places in the world. Fever in the human body is one of the forms of that heat.

[275] Yudhiṣṭhira asks : " How can one be free from pain, sorrow, and death ? " Bhīṣma recounts to him, in reply, the dialogue between Nārada and Samaṅga. Nārada once asked Samaṅga the secret of his undisturbed calm and equanimity. Samaṅga replied : " One lives one's life in the manner determined by one's past actions. With this knowledge, I have been able to cast off ignorance and greed and now live without sorrow and fear, as if I have drunk nectar." [276] " How can one, who is a layman and inexperienced in the scriptures, achieve the highest good ? " In reply to this question of Yudhiṣṭhira, Bhīṣma refers to the dialogue between Nārada and Gālava. Gālava had asked a similar question to Nārada, whereupon the latter set forth certain principles and rules which were to govern man's personal and social conduct. In that connection, he spoke of contentment, humility, the attitude of sharing what one possessed with guests and servants, etc. [277] The topic discussed in this adhy. pertains to freedom from the bonds of attachment. By way of illustration, Bhīṣma narrates the old story about Ariṣṭanemi and Sagara. Ariṣṭanemi had told Sagara that one, who cultivated and always maintained detachment and equanimity of mind and spirit, could be considered to have become emancipated.

[278] This adhy. contains the story of Uśanas as narrated to Yudhiṣṭhira by Bhīṣma. Uśanas, also called Kāvya, was a descendant of the Bhārgavas. Once, by means of his Yogic power, he deprived Kubera of his wealth. Kubera sought the help of Śiva. Śiva, accordingly, discharged his trident against Uśanas. But Uśanas, by means of his Yogic power, became small and occupied the tip of the trident, thus escaping its direct blow. Śiva bent the trident, seized Uśanas in his hand, and finally put him into his mouth. Uśanas thus got into Śiva's bowels. Śiva then practised penance, and Uśanas, who was inside Śiva, also grew in penance and power. He prayed to Śiva to let him out, Śiva granted his prayer, and Uśanas came out through Śiva's penis. That was how he came to be called Śukra. Pārvatī adopted him as her son.

[279-287] The next nine adhyāyas contain Parāśara's discourse to Janaka. The main points in this discourse may be set forth as follows : (279) As a man sows, so does he reap. The character of his life is determined by his own previous actions. One should never do what he would dislike being done to him by others. (280) That man is wise,

who controls, with the reins of knowledge, the horses of his senses. One can elevate one's position in the social order by doing meritorious acts. (281) As the result of religious gifts, Vedic prayers recited at the sacrifices, and penance, kings and sages of old attained perfection. (282) Persons belonging to the four *varṇas* should practise the duties prescribed for their respective *varṇas*. (283) In times of distress, a Brāhmaṇa may do the work of a Kṣatriya, or of a Vaiśya, but never of a Śūdra ; so also a Śūdra may earn his livelihood by practising manual crafts, trade, and the rearing of cattle. (284) A householder, in general, gets addicted to sensual pleasures and does not see that there is any other happiness higher than the sensual pleasures. He goes on begetting children and hankers after wealth in order to support them. However, a householder, who is intelligent and discriminating, gets disgusted with sensual pleasures, resolves to practise self-control, and assiduously performs the prescribed duties. As all rivers find refuge in the ocean, so do all the *āśramas* find their refuge in the *gārhaṣṭhyāśrama*. (285) The four *varṇas* are born respectively from the mouth, the arms, the thighs, and the feet of Prajāpati. The various castes are born out of the intermixture of *varṇas*. Besides the specific duties (*viśeṣadharmāḥ*) of a particular *varṇa*, there are rules of moral conduct which are common to all the *varṇas*, such as non-injury, kindness, hospitality, truthfulness, matrimonial fidelity, etc. (286) The creation is two-fold — immobile and mobile, of which the latter is superior. Among the mobile creatures, bipeds are the best ; among the bipeds, the Brāhmaṇas ; among the Brāhmaṇas, the intelligent ; among the intelligent, the self-knowers. To be born as a human being even in the family of an outcaste is a rare privilege ; for, man alone can preserve his self by means of meritorious actions. (287) Non-attachment is the root of one's spiritual well-being, and knowledge of the self is the highest knowledge. Penance and gifts given to worthy persons never prove futile. Death arises in consequence of birth and birth in consequence of death. One, who does not know the rules of conduct which lead to deliverance from birth and death, revolves between them like a wheel.

[288] Yudhiṣṭhira asks Bhīṣma his opinion about truthfulness, forgiveness, self-control, and intelligence, which are so much admired in the world. Bhīṣma, in reply, narrates to him the story of the swan and the Sādhyas. Once Prajāpati assumed the form of a golden swan and approached the Sādhyas. Asked by the Sādhyas as to what rules of conduct led to Mokṣa, the swan replied : “ One should practise penance, control of the senses, truthfulness, and subjugation of the mind. One should also bring under control what is agreeable and disagreeable. Self-control is the door to immortality ”. The swan finally disclosed to the Sādhyas the great secret, namely, that there was nothing superior to man. [289] Yudhiṣṭhira asks : “ What is the distinction between the Sāṃkhya and the Yoga ? ” Bhīṣma replies : “ While the Yoga concerns itself with direct practices, the Sāṃkhya concerns itself with definite knowledge based on the scriptures. ” Bhīṣma then goes on to describe the characteristic features of the Yoga such as the rooting out of passions, the regimen, and the practice of concentration. [290]

Bhīṣma then expounds the characteristic features of the Sāṃkhya. The Sāṃkhya emphasises knowledge, discrimination and enumeration. √ It knows that the world of matter is ever-changing, unreal, and insubstantial. It speaks of the three *guṇas*, the five great elements, the Buddhi, and the Manas together with their qualities and properties. It maintains that the Self is distinct from all these and ever remains unconcerned (*madhyastha*).

[291-296] In these six adhyāyas Bhīṣma undertakes to explain the mutable (*kṣara*) and the immutable (*akṣara*). He refers in that connection to the old dialogue between Vasiṣṭha and Karāla Janaka. The main points which Vasiṣṭha made in his discourse to Janaka are : (291) There is, on the one hand, an entity which is mutable, giving rise to the successive evolutes, each latter evolving out of the former. These entities are twenty-three in number. The mutable and the twenty-three evolutes make up a group of twenty-four principles. They constitute the body. As against these, there is the twenty-fifth principle, namely, the Self, which is immutable, attributeless, and formless and whose existence is realized only through knowledge. (292) The immutable Self through ignorance identifies itself with the mutable matter, the three *guṇas*, the body and its diseases, and the good and evil actions. Consequently it transmigrates through innumerable lives. (293) Karāla Janaka expressed the doubt that, as the result of the ever-continuing union of Prakṛti and Puruṣa, the cycle of creation would also go on revolving continuously and that there would, therefore, be no possibility of emancipation. Vasiṣṭha sought to remove the doubt by emphasising that Puruṣa was essentially devoid of the senses and the organs of action, was attributeless, and remained distinct from and unconcerned with Prakṛti and its evolutes. (294) As for the Yoga, Vasiṣṭha said that the highest power of Yoga lay in meditation. This latter was of two kinds, involving respectively the control of breath and the concentration of mind. Vasiṣṭha then proceeded to describe the Sāṃkhya. The Sāṃkhya was based on enumeration — the enumeration of eight Prakṛtis and their sixteen modifications. These twenty-four principles constituted the body or the field (*kṣetra*), which was presided over by the Self (*kṣetrajña*) the twenty-fifth principle. (295) Vasiṣṭha then went on to describe the doctrine of the mutable and the immutable. He said that both Prakṛti and Ātman could be said to be both mutable and immutable. Prakṛti was immutable in its original state before it gave rise to evolutes ; it was also eternal. The Ātman appeared to be mutable when, instead of being regarded as distinct, it was imagined to be identified with and lost in the body or the field. (296) Vasiṣṭha concluded his discourse by further elucidating the nature of the Self and by positing an additional twenty-sixth principle. The Self as an embodied individual soul identifying itself, through ignorance, with the body made up of the twenty-four material principles, was the twenty-fifth principle. When this Self saw through its error and realized its true nature, it was to be regarded as the twenty-sixth principle.

[297] Bhīṣma recounts to Yudhiṣṭhira the dialogue between Janaka and a sage belonging to the family of the Bhṛgu. Once, while hunting in a forest, Janaka happened

to see the sage. He asked him what way of life a man should adopt in order to be able to achieve his goal in this life and after death. The sage replied that detachment or freedom from desire conduced to man's spiritual well-being.

[298-306] (298) Yudhiṣṭhira asks Bhīṣma to expound to him that entity which is auspicious, eternal, and free from birth and death, good and evil, and fear. In response to this request, Bhīṣma recounts to him the discourse given by Yājñavalkya to Janaka. In the course of his discourse, Yājñavalkya told Janaka : There are eight Prakṛtis, namely, *avyakta*, *mahat*, *ahamkāra*, and the five great elements ; there are sixteen modifications (*vikārāḥ*), namely, the five senses of knowledge, mind, the five organs of action, and the five objects of senses. These are the specific effects of the five elements. (299) Yājñavalkya, then, described the duration of time which was required by *avyakta*, *mahat*, and *ahamkāra* to produce their respective evolutes. (300) Yājñavalkya further said : When Brahmā wishes to go to sleep, the whole world is dissolved — each evolute dissolving into its own evolvent. Thus earth dissolves into water, water into fire, fire into wind, wind into ether (*ākāśa*), and *ākāśa* into *manas*, and so on. (301) Yājñavalkya then enumerated and expatiated on the senses of knowledge, mind and the organs of action, their specific spheres of activity, and the names of the deities who presided over them. He went on to set forth the characteristics of the three *guṇas*. (302) Yājñavalkya described the multiplicity and variety brought about in the world as the result of the action of the three *guṇas*. (303) Then followed a discourse on the theory of the Sāṃkhya. *Avyakta* was nonsentient, while the Puruṣa was sentient. *Avyakta* was one, while the Puruṣas were many. (304) As for the Yoga, Yājñavalkya pointed out that the Veda knew of the eightfold Yoga and further stated that the control of breath and concentration of mind formed the main characteristics of Yoga. (305) Yājñavalkya then mentioned the specific divine places to which the soul migrated, according to the specific part of the body through which it left the body. For instance, if the soul left the body through the feet it went over to the place of Viṣṇu. (306) At that stage, Yājñavalkya struck a personal note and narrated to Janaka some incidents from his own life, such as how he came to compose the *Śatapatha* through the grace of the Sun. He told Janaka of the twenty-four enigmatic questions put to him by Viśvāvasu Gandharva and his answers to those questions. Finally, Yājñavalkya imparted to Janaka the doctrine of the twenty-sixth principle. This twenty-sixth principle was the attributeless, pure, supreme Self. The state of the twenty-sixth principle was attained by the individual soul which was the twenty-fifth principle and the knower of the group of twenty-four material principles. Daivarāti Janaka was highly pleased with this discourse of Yājñavalkya, paid homage to the sage, and gave away one crore of cows to him.

[307] “ How can one avoid decay and death — whether by means of penance, or of learning, or of medicinal elixirs ? ” In reply to this question of Yudhiṣṭhira, Bhīṣma refers to the dialogue on the same subject between Janaka and Pañcaśikha. Pañcaśikha

had told Janaka that, though old age and death cannot be avoided altogether, their effect could be substantially minimised by means of the realization of the evanescence of worldly things, the cultivation of the spirit of equanimity, and the giving away of gifts and the offering of worship according to the scriptures.

[308] Yudhiṣṭhira asks Bhīṣma whether there ever lived any one who was a householder and yet attained emancipation without giving up the duties of a householder. In reply, Bhīṣma narrates to him the story of the woman anchorite Sulabhā and Janaka. In days of yore, there lived king Dharmadhvaja Janaka who had attained the fruit which a recluse alone could attain, namely, the state of emancipation during life. At that time, there also lived a woman recluse named Sulabhā. Sulabhā, who had heard of king Janaka's having attained emancipation during life, wanted to ascertain the real state of things. She, accordingly, arrived at the court of Janaka, having assumed through her Yogic power the form of a young and beautiful woman. The king, struck by her beauty, welcomed her. After having accepted his hospitality, Sulabhā drew him into a discussion in the presence of the assembly of learned men. She gazed into the eyes of Janaka, and, through her Yogic power, entered into his spirit. Then, there ensued a dialogue between Sulabhā and Janaka — both occupying the same body. Janaka began by saying : “ I am a pupil of Pāṇcāśikha, who has imparted to me the secret of attaining emancipation, without being required to renounce my kingdom. The sages of old have laid down three ways to emancipation — the way of knowledge, the way of action, and the way of both knowledge and action. My Master has taught me the third way. I do perform my kingly duties, but I do so in a spirit of detachment and thus remain in a state of emancipation.” After having introduced himself thus, Janaka arraigned Sulabhā for her improper behaviour. He said : “ You have forced yourself into my body and heart. If you are a Brāhmaṇa, you have become guilty of the intermixture of *varṇas*. You are a recluse and I am a householder ; you are, therefore, guilty also of the intermixture of *āśramas*. Further it is likely that you are guilty also of the improper intermixture of *gotras* (families). Besides, you are perhaps guilty also of infidelity to your husband. You have insulted not me alone but this whole august assembly by your aggressive desire to conquer them. The union of a man and a woman coming together by mutual consent is as sweet as nectar ; but our coming together against my wish is as fatal as venom ! Are you a spy hired by some king ? Tell me the truth about the purpose of your visit and about your learning and your family.” Though she was thus vehemently attacked by Janaka, Sulabhā remained undisturbed and made a dignified and reasoned reply. || She first drew the attention of the king to the essential pre-requisite of a successful and fruitful discussion, namely, that the speaker must show an attitude of respect, and not of disregard, towards the listener. In reply to the king's question as to who she was and of what family, she suggested that that question was meaningless and irrelevant. She said : “ Human beings are born in this world like conglomerations of earth-particles and water, of lac and wood

This body consists of thirty entities such as, for instance, the senses, the objects of senses, and knower of the field, (*kṣetrajñā*) etc." She then asked Janaka about his so-called state of emancipation : " In the eyes of an emancipated individual, all persons are equal. But you, while administering the kingdom, distinguish between friend and foe.) Again, you are deeply attached to wealth and pleasure." With regard to the charges that she had been guilty of the intermixture of *varṇas* and *āśramas*, etc., she twitted Janaka by saying : " As one who has been emancipated, I have no attachment to my body. On the other hand, you, who claim to have attained the state of non-attachment, still appear to be fettered by the considerations of your body. It is enjoined that the anchorites should sojourn only in deserted, vacant places. You, who claim to be emancipated, are as good as a vacant place. How, then, can I be held guilty, if I stay on for a while in such a place ? I have entered your spirit, scarcely touching you, like a water-drop on a lotus-petal. If you are still conscious of my touch, I very much doubt the efficacy of the emancipating knowledge which, you claim, your master has imparted to you". She then told him that she belonged to the family of one of the famous royal sages. She further stated that she had not married because she had not found a suitable match. She had then taken to the path of Mokṣa, observing the vows of an anchorite. Acknowledging with gratitude his hospitality, Sulabhā concluded by saying that, in accordance with the practice of anchorites, she would stay there for the night and leave the next morning.

[309] Asked by Yudhiṣṭhira, how Śuka, the son of Vyāsa, became completely indifferent towards the world, Bhīṣma, in reply, recounts to him the discourse of Vyāsa to Śuka, in which Vyāsa had vividly described how everything in this world was transitory, and had asked Śuka to take to the life of renunciation and, thereby, seek self-realization.

[310-320] (310) These eleven adhayāyas contain the life-story of Śuka. Vyāsa once practised penance on the peak of the Meru for obtaining a son who would be equal in prowess to the great elements. The great god Maheśvara, pleased with Vyāsa's austere penance, told him that he would have such a son. (311) Feeling reassured by the blessing of Mahādeva, Vyāsa returned to his hermitage. Once, while he was churning out the fire, he happened to see a celestial damsel named Ghṛtācī and was seized with passion. Ghṛtācī assumed the form of a female parrot and approached him. Vyāsa was unable to control his passion and, while he was rubbing the fire-sticks, his semen fell on one of the sticks. He kept on rubbing and his son Śuka was born. Śuka grew up with the blessings showered on him by the celestials. Mahādeva made him his own pupil. The Vedas waited on him. But, strangely enough, Śuka evinced no interest in worldly affairs and in the life of a householder. He seemed to be bent on attaining Mokṣa. (312) Śuka approached his father and told him that his mind was not at peace. He, therefore, requested him to teach him the way to emancipation. After Śuka had mastered

the Sāṃkhya and the Yoga, Vyāsa asked him to go to Janaka, the king of Mithilā, who, he said, would expound to him the way to Mokṣa. Śuka, accordingly, set out to meet Janaka. After passing through many countries on the way, he arrived at king Janaka's palace in Mithilā. He was ushered by the attendants into a hall adjoining a beautiful garden. There he was received by young and beautiful damsels. Completely indifferent to their blandishments, Śuka spent the night in that apartment practising Yogic meditation. (313) Next day, Śuka was received by king Janaka accompanied by his family priest and councillors. Asked about the purpose of his visit, Śuka directly questioned the king as to whether it was obligatory for one, who had attained knowledge leading to emancipation, to perform the various duties prescribed for the four *āśramas*. Janaka replied: "The Dharma consisting of the duties of the four *āśramas* has been practised by the wise of old in order to save society from disintegration. But an individual, who has purified his mind, attains Mokṣa even in the first *āśrama*". Admiring Śuka's great knowledge, insight, and power, Janaka assured him that he was already ripe for the state of Mokṣa.

(314) Fortified by the assurance of Janaka, Śuka returned to his father. Vyāsa was then engaged in teaching the Veda to his four pupils—Sumantu, Vaiśampāyana, Jaimini, and Paila. Śuka communicated to Vyāsa what Janaka had said and then joined the four pupils of Vyāsa in the study of the Veda. The four pupils said to Vyāsa that, with the addition of Śuka, they had become five in number and requested him to confine the number of pupils only to five and not to add the sixth pupil. Vyāsa agreed but added that the four pupils should themselves enlarge their number and ^{ex?}expand the Veda. (315) The four pupils of Vyāsa, with their master's consent, came down to the earth to expand and propagate the Veda and to institute sacrifices. Vyāsa, left alone with Śuka, sat silently in a corner of his hermitage. Nārada approached him and asked him the reason for his silence. When Vyāsa told him that he felt rather out of sorts on account of the separation from his pupils, Nārada insisted that he should again start the recitation of the Veda. Accordingly, Vyāsa, accompanied by Śuka, began to recite the Veda in a sonorous voice, observing all the rules of Vedic accent. But all of a sudden, there blew tempestuous winds and the recitation of the Veda had to be suspended. Asked by Śuka about the origin of the wind, Vyāsa expatiated on the seven courses of the wind.

(316) After a while Nārada visited Śuka and, on the latter's request, discoursed to him on what constituted man's highest spiritual good. Nārada told Śuka that the particular teaching was imparted to him by the great sage Sanat̥kumāra. The main points which Nārada made in the course of his discourse were : There was no eye like knowledge, no sorrow like attachment, and no happiness like renunciation. Man was constituted of twenty-five principles. Considering, through error, the really unpleasant things to be pleasant, he was bound down and was tossed by his actions from one birth

to another. (317) The knowledge that creatures came into being and departed as the result of the activity of the *guṇas*, served as an antidote to sorrow. One, who was free from desire and who delighted in the contemplation of the Self, attained felicity. (318) Body was vulnerable to disease and death. Even physicians were not immune from them. There was inequality in the world owing to the actions of beings : Some were borne in palanquins, while others became the bearers of palanquins.

Even after having listened to the discourse of Nārada, Śuka was not at peace with himself. He still did not feel sure as to what he should do to be free from the cycle of births and deaths and to attain the highest good. At last he decided to have recourse to Yoga and enter the sun, because the sun, unlike the moon, never waned and was not subject to decay. Before he set out on his journey towards the sun, he took leave of Nārada and Vyāsa. (319) Śuka ascended the mountain peak Kailāsa and there sat down in a Yogic posture facing the east when the sun had just risen. Soon that great Yogin flew into the sky and careered through the firmament. All the creation looked up with amazement. While Śuka was flying past the Malaya mountain, the celestial nymph Urvaśī saw him and exclaimed : “ Oh, how was it that such a lovable person was allowed by his father to leave him ? ” Touched by these words of Urvaśī, Śuka appealed to all creation with the words : “ If my father followed me, crying and calling out my name, you should all together respond on my behalf. ” The entire creation — all the forests, seas, mountains, and rivers — acquiesced.

(320) Śuka speeded forth, blazing like a smokeless fire. He had become purified and cleansed of the three *guṇas*. The peaks of the Himālaya and the Meru were cleft in twain before his onrush. On his way, Śuka saw hosts of celestial nymphs bathing nakedly in the river Mandākinī. But the gaze of the Yogin was so pure and innocent that the bathing beauties hardly felt like blushing. Proceeding through that region of the firmament, which was above the region of the wind, Śuka displayed his Yogic power and finally merged into the whole creation. Meanwhile, Vyāsa had been following his son, crying and calling out his name. And the whole creation, with which Śuka had then become one, responded to Vyāsa's call with *bhoh*. Thinking of his son and of the greatness he had attained, Vyāsa sat down on a mountain-peak overlooking the Mandākinī. From that place, he caught sight of the celestial nymphs bathing in the river unclad. Blushing at his gaze, some of the nymphs hid under water or behind trees, while others hurriedly clothed themselves. From these different reactions of the celestial nymphs, Vyāsa realized the difference between his son and himself and felt abashed. God Śiva then went to him and condoled with him in his grief arising from the separation from his son. He further assured him that Śuka would ever remain with him in the form of a shadow.

[321-326] (321) Yudhiṣṭhira asks Bhīṣma : “ Who is the highest among the gods ? Whom may the persons belonging to the four *āśramas* worship with devotion ? ” Bhīṣma, in reply, refers to a dialogue on this subject between Nārada and the sage Nārā-

yaṇa. Nara and Nārāyaṇa had been practising penance at the Badarī hermitage. Nārada approached them and asked Nārāyaṇa about the highest Being whom they worshipped. Nārāyaṇa replied : " We worship that Self who is the inner soul of all beings and who remains distinct from the three *guṇas* ". (322) Wishing to see that Great Lord, Nārada, at the instance of Nārāyaṇa, went over to the peak of the Meru, where, in the north-west, he saw Śvetadvīpa. The Śvetadvīpa was inhabited by beings who lived without taking any food, who did not wink, who exuded fragrance, and who had heads shaped like umbrellas.

Incidentally, Yudhiṣṭhira asks Bhīṣma as to who those beings were and how they came to inhabit the Śvetadvīpa. Bhīṣma, then, briefly recounts to him what he characterises as a long story. There lived a king named Vasu Uparicara who was a great devotee of Nārāyaṇa. He worshipped Nārāyaṇa, in accordance with the Sātvata ritual, under the guidance of the sages who were well-versed in the Pañcarātra doctrine. (323) King Uparicara once performed a horse-sacrifice in which there was no killing of animals. The great Lord Nārāyaṇa, who was pleased with the sacrifice, himself accepted the sacrificial oblation of corn. Brhaspati, who officiated as the sacrificial priest, was infuriated at the oblation having been taken away by an invisible being and insisted on the God's accepting the offering in his presence. The other priests tried to conciliate Brhaspati by pointing out that the God could not be seen except by one whom He favoured. Ekata, Dvita, and Trita, the sons of Prajāpati, who were present at the sacrifice, corroborated this by narrating how they themselves could not see the God even in Śvetadvīpa to which they had been directed for that purpose. Consequently, Brhaspati was pacified and the sacrifice was duly completed.

(324) King Vasu, however, had, in course of time, to incur the displeasure of the Brāhmaṇas. There once raged a serious controversy between the gods and the sages regarding the kind of offering to be made at the sacrifice. Gods were in favour of a goat, whereas the sages favoured corn as an offering. They referred their dispute to king Vasu. Vasu gave his award in favour of the gods, and was, therefore, cursed by the sages. Vasu, who fell down on earth, as the result of the curse, worshipped Hari, the Lord of the gods, offering him five sacrifices, five times. Gods, on their part, made him the recipient of a sacrificial offering called *vasudhārā*. Eventually, Vasu was restored to his heavenly abode.

(325) Bhīṣma now resumes the story of Nārada's visit to Śvetadvīpa. Nārada saw those wonderful beings, the devotees of Nārāyaṇa, and, bowing down to them, recited a hymn in praise of Nārāyaṇa, which consisted of as many as one hundred seventy-one epithets of the Lord. (326) Pleased with that hymn of praise, Nārāyaṇa manifested himself before Nārada, commending his single-minded devotion. Nārāyaṇa, then, expounded to Nārada the entities of which the material world and the embodied beings were constituted : Vāsudeva was the highest Being, and was the inner soul of all beings,

Samkarṣaṇa was the Jīva, Pradyumna the *manas*, and Aniruddha the *ahamkāra*. Nārāyaṇa then spoke to Nārada of his incarnations, namely, Varāha, Narasiṃha, Vāmana, Bhārgava Rāma, Dāśarathi Rāma, and Kṛṣṇa. He said that, in his incarnation as Kṛṣṇa, he would have Arjuna as his helpmate and that the two would be called Nārāyaṇa and Nara. Thereafter, Nārāyaṇa disappeared and Nārada went over to the Badarī hermitage to see Nara and Nārāyaṇa.

[327-339] These thirteen adhyāyas contain the dialogue between Vaiśampāyana and Janamejaya. (327) Janamejaya asks Vaiśampāyana how Nārāyaṇa, himself abstaining from action, ordained the way of action (*pravṛtti*). Vaiśampāyana reports to Janamejaya, by way of reply, what Vyāsa had formerly told his five pupils in answer to a similar question from the latter. The Great Self is called Mahāpuruṣa. The whole world of movable and immovable objects was created out of the eight Prakṛtis, under the direction of that Puruṣa. After the creation of the world, the sages and the gods, led by Brahmā, approached Nārāyaṇa and implored him to assign to them their respective duties. Nārāyaṇa, accordingly, entrusted the sages, Marīci, Aṅgiras, Atri, Vasiṣṭha, etc., with the promulgation of the way of action, and others like Sanaka, Sanandana, etc., of the way of renunciation. Nārāyaṇa also ordained that Dharma would have all his four quarters intact in the Kṛta age, but that he would lose one quarter in each succeeding age so that he would have only one quarter in the Kali age. (328) Janamejaya requests Vaiśampāyana to explain the meaning of the several appellations of Hari. Vaiśampāyana reports to him the dialogue between Keśava and Arjuna in which Keśava had explained to Arjuna the meanings of his names with their derivations. At the conclusion of his discourse, Keśava stated that the whole world was pervaded by Agni and Soma. (329) Arjuna, then, asked Keśava how Agni and Soma had come into existence. Keśava replied that the great Puruṣa Hari created, out of his eyes, Soma and Agni, who, in their turn, created respectively the Brāhmaṇas and the Kṣatriyas. Keśava, then, glorified the greatness of the Brāhmaṇas, illustrating his statement by means of over a dozen examples from ancient history. (330) Then followed the etymological explanation of some of his names by Keśava. In connection with his appellation Muñjakeśavat, he told Arjuna of his clash with Rudra, and his eventual reconciliation with him.

(331) Janamejaya asks Vaiśampāyana about what Nārada had seen in the Badarī hermitage of Nara-Nārāyaṇa. Vaiśampāyana states in reply : Nara and Nārāyaṇa, whom Nārada saw, were more resplendent than the sun and had heads shaped like umbrellas. Nārāyaṇa asked Nārada whether he had seen the Supreme Being in Śvetadvīpa. Nārada replied that not only had he seen the Supreme Being but that he had also heard him recounting his incarnations. (332) Nara and Nārāyaṇa congratulated Nārada on his having seen Puruṣottama and then went on to describe how the great elements were created from that Supreme Being. They also stated that the

devotees of Puruṣottama passed through the successive stages of Aniruddha, Pradyumna, and Saṁkarṣaṇa until they finally entered Vāsudeva, the knower of souls. (333) Continuing his narration of Nārada's stay in the Badarī hermitage, Vaiśampāyana states that, when Nārada offered worship to the manes, Nara and Nārāyaṇa explained to him how the practice of offering three balls of rice to the manes could be traced back to Govinda himself who had, in his incarnation of the Great Boar, offered three balls of earth to the manes. (334) Vaiśampāyana congratulates Janamejaya on his having had the privilege of hearing the sacred story of Nārāyaṇa.

(335) Janamejaya asks Vaiśampāyana : " Why had Viṣṇu assumed the form of Hayaśīras ? " In reply, Vaiśampāyana repeats the legend which Vyāsa had formerly narrated to Yudhiṣṭhira. Two demons, Madhu and Kaiṭabha, who were born from *tamas* and *rajas* respectively, attacked Brahmā and robbed him of the Vedas. When Brahmā invoked the help of Lord Nārāyaṇa, the latter assumed the form of Hayagrīva and brought back the Vedas from under the earth where the demons had buried them. (336) Janamejaya asks Vaiśampāyana about the Ekānta-dharma. Thereupon, the latter makes the following statement : The doctrine, which the Lord had propounded to Arjuna at the time of the Kuru-Pāṇḍava war, was rather difficult and obscure. Arjuna, therefore, subsequently requested Nārada in the presence of Kṛṣṇa and Bhīṣma to teach him a simpler doctrine. Nārada, accordingly, expounded this doctrine, which, he claimed, had been established in hoary antiquity by Nārāyaṇa himself. This Ekānta-dharma, adopted by the Sātvatas, was also known as Pañcarātra. It recognized one or two or three or four Vyūhas of the Supreme.

(337) Vaiśampāyana, praising Vyāsa, refers to him as having been born from Nārāyaṇa. Asked by Janamejaya how Vyāsa, who was known to have been the son of Parāśara, could claim descent from Nārāyaṇa, Vaiśampāyana narrates to him the following story : While creating the world, Nārāyaṇa uttered the sound *bhoh*. From this manifestation of speech (Sarasvatī) was born the son of Sarasvatī who came to be called Apāntaratamas. Apāntaratamas was asked by Nārāyaṇa to expound the Vedas ; so he was born again as the son of Parāśara by a maiden. In reply to Janamejaya's question as to who promulgated the various philosophical and religious doctrines, Vaiśampāyana states that Kapila was the promulgator of the Sāṁkhya, Hiranyagarbha of the Yoga, Apāntaratamas of the Vedas, Śiva of the Pāsupata, and Nārāyaṇa himself of the Pañcarātra.

(338) Janamejaya asks Vaiśampāyana whether there are many puruṣas or only one Supreme Puruṣa. Vaiśampāyana, in reply, states that the teachers of the Sāṁkhya and the Yoga hold the view that there is not one Puruṣa but many puruṣas. He further adds that it was Vyāsa who expounded the doctrine of one Puruṣa. In support of Vyāsa's view, he recounts the dialogue between Brahmā and Śiva. Śiva put the following question to Brahmā : " You have created many puruṣas. But who is that Puruṣottama

whom you choose as the object of your meditation?" Brahmā replied that there was only one Puruṣa. (339) Brahmā further expounded the doctrine of one Puruṣa by saying that, just as there was the one fire which was kindled in many places, the one sun which was the source of all kinds of heat, and the one ocean which was the source of all waters, in the same way, the one Puruṣa, whose head, arms, feet, eyes, and nose were the whole universe, moved about through the *kṣetras* or the bodies and was called the knower of the *kṣetras*.

[340-353] (340) Yudhiṣṭhira says to Bhīṣma that, though he has listened to his discourses on the Mokṣa-dharma, he still desires to hear from him the highest Dharma which is to be practised by persons performing the duties of the four *āśramas*. Thereupon Bhīṣma tells him that there are many ways of practising Dharma. By way of illustrating this statement, he repeats to Yudhiṣṭhira the following story which was formerly narrated by Nārada to Indra.

(341) There lived a Brāhmaṇa belonging to the Soma family on the southern bank of the Gaṅgā. He was worried over what he should do in order to attain the highest good. While he was in this predicament, another Brāhmaṇa of great piety visited him. (342) The host disclosed to his guest the cause of his anxiety and worry. The guest responded by saying that there were many paths which led to heaven and that he was himself not quite sure of the right path. (343) He, however, made a suggestion to the host that, in that connection, he should meet one Nāga named Padma who lived in Nāgapura on the river Gomatī. This Nāgapura, he incidentally added, was a place of great sanctity, having been in the past the venue of a sacrifice performed by all the gods. (344) The host thanked him and set out the next day to visit the chief of the Nāgas.

(345) The Brāhmaṇa arrived at the residence of the Nāga, but the Nāga was not at home. The wife of the Nāga told him that her husband had gone away to draw the chariot of the Sun for one month and that he would return after fifteen days. The Brāhmaṇa said that he would wait for him on the sands of the Gomatī river. (346) While the Brāhmaṇa, immersed in austerities, waited for the Nāga, the kinsmen of the Nāga approached him and importuned him to give up his austere vow. The Brāhmaṇa, however, asked them not to worry over it. (347) In course of time, the Nāga chief returned home and inquired of his wife whether she had been, as usual, assiduous in worshipping the gods and the guests. Assuring him that there had been no dereliction of duty on her part, she reported to him that a Brāhmaṇa was waiting for him on the bank of the Gomatī. (348) Wondering who the stranger might be, the Nāga confessed that he was intrigued by the kind of pressure which a mere mortal had brought to bear on the semi-divine Nāgas. But on having been urged by his wife not to disappoint the Brāhmaṇa, the Nāga agreed to see him immediately.

(349) The Nāga accordingly approached the Brāhmaṇa on the bank of the Gomatī. After the customary greetings, the Brāhmaṇa said to the Nāga that, before communicating to him the object of his mission, he would first ask him about something quite different. (350-351) The Brāhmaṇa put to the Nāga the following question : “ You always visit the Sun to draw his one-wheeled chariot. Have you noticed there anything which has struck you as most wonderful ? ” The Nāga replied : “ One sees many wonders in the world of the Sun. But the greatest wonder of them all is the sight of one resplendent figure, which is another sun as it were, shooting across the sky with his ineffable radiance and entering the orb of the Sun. I had asked the Sun who that effulgent figure was. The Sun had replied that he was a Brāhmaṇa who had lived on the grains gleaned in the field after the harvest was over (*uñchavṛtti*) and who had been devoted to the good of all creatures ”. (352) On having heard this, the Brāhmaṇa thought that he had found the way to the highest good which he had sought. He, therefore, bade goodbye to the Nāga. When the Nāga asked him why he was thus leaving abruptly, without having revealed the object of his mission, the Brāhmaṇa replied that the purpose of his visit had been served and that he would thenceforth practise the *uñchavrata*. (353) The Brāhmaṇa then went to Cyavana Bhārgava to get himself initiated into the *uñchavrata*. In the end Bhīṣma mentions that he had heard that story from the Vasus, while he was engaged in fight with Jāmadagnya Rāma.

(2) General Observations

Even a cursory glance at the conspectus of the Mokṣadharma (*Md*) given above would reveal the astonishing variety of metaphysical, cosmological, ethical, and theological teachings contained in that section. These teachings can, by no means, be said to constitute any consistent, homogeneous system. Nor can any attempt be said to have been made to represent them in the form of a synthesis or a digest. Indeed, these teachings are, often, basically unconnected and disparate with one another. It would appear that the redactor of *Md* had sought to bring together, in one single section, different philosophical teachings and views, which had been sponsored by different teachers in different periods and which had gained some kind of recognition among influential circles of thinkers. The occasion of Bhīṣma's instruction to Yudhiṣṭhira, after the tragic war, offered a natural background on which this compendium of philosophical and religious thoughts and ideas, many of which were unorganized, inchoate, tentative, and fluid, could be presented without much violence being done to the context. Most of the doctrines presented in *Md* seem to belong to a period of thought-ferment when free lance thinkers were speculating and setting forth tentative ideas pertaining to a variety of philosophical questions. Their discussions and debates must have given fillip to further speculations and must have thus paved the ground for the formulation of the classical philosophical systems. The contents of *Md* are, accordingly, highly significant from the point of the history of philosophical and religious thought in India. They reflect a distinct stage

in the evolution of the classical philosophical and religious systems such as the Sāṃkhya, the Yoga, the Vedānta, and the Pāñcarātra. As Franklin EDGERTON has put it : " Like the Upaniṣads, they (passages in the Mahābhārata) are still tentative, fluid and unstable, and often inconsistent with themselves and each other. But they make another step, if not a very long one, in the direction of the systematic codifications of classical Hindu philosophical systems "¹. In order that this feature should become particularly evident, some of the more important discourses referred to in *Md* are analysed and their main points are re-presented below under the usual broad categories of philosophical thinking.

(I) COSMOLOGY AND METAPHYSICS: THE SOUL AND MOKṢA

As regards the ideas pertaining to these subjects, the longer dialogues in *Md* provide a rich and wide variety of material. These long dialogues appear to follow a certain distinct pattern. They are full-dress discourses comprehending such topics as the First Principle or the First Cause, the creation of the universe, the evolution of the elements, the human being with the senses of knowledge and organs of action, the psychical organism, the soul, the cause of sorrow in this worldly existence, and emancipation. Brief indications of the contents of fourteen such dialogues are given below :

(1) Bhṛgu-Bharadvāja-dialogue (adhys. : 175-180)

The First Principle is Mānasa Deva (that is, the God characterized by the attribute of *manas*). It is also called Ananta, Viṣṇu, and Avyakta. Out of this First Principle were created *ākāśa* (which is also called *mahān*), *salila*, *māruta*, *agni*, and *bhūmi*, each latter having evolved out of the former. It will be seen that the sequence of the evolution of the elements mentioned here is rather unconventional. The usual order of the evolution of the elements as represented in the Upaniṣads and the later philosophical systems is : *ākāśa*, *vāyu*, *agni*, *āpaḥ*, and *pṛthivī*. Bhṛgu's departure from this conventional order may be due to what may be broadly characterized as his realistic approach. He describes the sequence of the evolution of the elements as follows : There was originally the soundless *ākāśa*. In this *ākāśa*, which had been like *tamas*, was produced a flood of *salila*, which constituted another *tamas*. In the *ākāśa*, enveloped by the violent onrush of waters, was produced the roaring wind. Out of the friction between the wind and the waters, there burst forth the fire. And then lastly out of the fire and the oily deposits left in the *ākāśa* was produced the solidified earth. A reference may be incidentally made also to Bhṛgu's observation that the trees and plants, like human beings, have *jīva* or a soul and that they experience the pleasure and pain of sight, sound, touch, and taste. Strangely enough, in another context, Bhṛgu seems to accept the conventional sequence of the creation of the elements. For, in contrast to the detailed statement in adhy. 176, he states in 180. 9-10, rather laconically, that wind dissolves into *ākāśa*, fire into wind, water into fire, and earth into water. The five elements go into the constitution of the body and also of the different senses. There is no separate mention of

¹ *The Beginnings of Indian Philosophy*, Introduction, p. 35.

manas, though the First Principle is said to be *mānasa*¹. The soul is said to be the animating principle whose chief characteristic is *cetanā*. The soul is defined as fire in the body, the fire which is characterised by the attribute of *manas* (*mānaso'gniḥ śarīreṣu jīva ity abhidhīyate*). Bhṛgu mentions *buddhi* and *ahamkāra* only casually, not in the sequence of evolution but in order to emphasize that the soul is everything including *buddhi* and *ahamkāra*. The soul, it is pointed out, remains pure and uncontaminated like a drop of water on a lotus-petal and migrates from one body to another. The emphasis of the dialogue is clearly on the individual soul. It is stated (180.29) that he, who purifies the mind by means of Yoga, 'sees' the Ātman and attains eternal happiness.

(2) Bhīṣma-Yudhiṣṭhira-dialogue on Adhyātma (187)

It appears that the text of this dialogue was considered to be very important. For, it is found repeated with slight variations in 12. 239-241 in the Vyāsa-Śuka-dialogue and in B. 12. 286 [5] and in the *Bṛhannāradya-Purāṇa* 44. 21-82.² According to this dialogue, it is the Bhūtātman or Bhūtakṛt which creates the five elements and their diverse manifestations or evolutes, namely, the objects of senses, senses of knowledge, *manas*, and *buddhi*, through which the soul perceives and knows. This Bhūtakṛt is quite distinct from the Jīva who merely looks on. The function of *manas* is to doubt or to hesitate, and of *buddhi* to decide. Everything in the world is constituted of *sattva*, *rajas*, and *tamas*. *Buddhi*, presided over by the Puruṣa or Jīva, experiences, through the senses and *manas*, pleasure and pain which are the effects of the three *guṇas*. The *sattva* or *buddhi*, which creates the *guṇas*, and the soul or Jīva who merely looks on and is by nature unconcerned, appear to have been united in the human body. But like fish and water, or like an insect and the fig, they are fundamenatly quite distinct from each other. One, who knows how to discriminate between them, attains to the highest knowledge of the *kaivalya* of the Puruṣa and gets liberated.

It will be seen from this brief summary that the text propounds the dualism of spirit and matter³. E. FRAUWALLNER sees in this teaching of Bhīṣma in this adhy. the *Urform* of the later Sāṃkhya system without the full-fledged theory of evolution. He

¹ On the name *mānasa*, E. FRAUWALLNER says in his "Untersuchungen zum Mokṣadharma" (JAOS 45, pp. 62-63) as follows: "The name Mānasa only implies that the Ātman is of the nature of *manas*; *manas* is no separate entity but coincides with the Ātman... It is the *manas*, *mānasa agni*, which works in the organs... It is the idea of *Vaiśvānara Agni* which lies at the basis of the teachings of Śāṇḍilya and Yājñavalkya in the Upaniṣads. Here, as in Śāṇḍilyavidyā, the Ātman coincides with *manas*". (translated from original German)

² A tabular statement showing the relationship of these versions followed by variants is given in Appendix II, No. I, of the critical edition of the *Śāntiparvan* (pages 2113-2119).

³ The Bhūtakṛt or Bhūtātman appears to be the precursor of the *avyakta* or the *Prakṛti* of the Sāṃkhya.

says¹ : " We have found in the Mokṣadharmā a text which was once respected and was in wide circulation. It contains a doctrine which belongs to the older Epic period and which, from the point of its provenance and the time of origin, may not be far distant from the doctrine of the oldest Buddhism. This doctrine shows close connection with the older Upaniṣads and can largely be derived out of the teachings of Yājñavalkya. Besides, it shows some developed forms which are characteristic of the Epic period. All these developments evince a form which obviously leads to the later Sāṃkhya system. "

(3) Manu-Bṛhaspati-dialogue (194-199)

The First Principle, according to Manu, is *akṣara* (the immutable) Brahman (194. 24) out of which, *kha*, *vāyu*, *jyotiḥ*, *jala*, and *jagatī* have arisen, each latter evolving out of the former. The First Principle is also called *avyakta* (197.10). Later on in the discourse (199), there is set forth a gradation of various entities in an ascending order. In this order, *pṛthivī* is the lowest ; then follow in order *āpah*, *tejas*, *pavana*, *vyoman*, *manas*, *buddhi*, *kāla*, and Viṣṇu. According to this order, the ultimate principle is Viṣṇu.

The *akṣara*, as the embodied soul, enters into the elements which constitute the body. As the result of the contact of the soul with the body, there arise the senses and the objects of senses. A major part of this discourse of Manu is occupied with proving the existence of the soul. The existence of the embodied soul (*śarīrin*) becomes manifest when it comes in contact with the body, just as the existence of the moon becomes manifest when it is in the receptacle of the sky on days other than the *amāvāsyā*, or just as the existence of Rāhu becomes manifest when he eclipses the sun and the moon. The soul or *kṣetrajñā* can be seen or realized by one who has cut off all kinds of passionate attachment or desire (*tarṣa*). As one sees one's image clearly in a pool of water which is unruffled and placid, in the same way does one realize the Self when the senses are not agitated or disturbed but are calm and controlled.

Incidentally it may be added that there is only a casual mention of *ahamkāra* in the discourse (198.16).

(4) Vārṣṇeyādhyātma (203-210)

The Prakṛti or *avyakta*, presided over by the Puruṣa, produces *buddhi*, *ahamkāra*, *ākāśa*, *vāyu*, *tejas*, *āpah*, *vasudhā*, each latter having evolved out of the former. These eight are called *mūla-prakṛtis*. Besides these, there are sixteen *vikārāḥ* or secondary modifications, namely, the five senses of knowledge, the five senses of action, the five objects of senses, and *manas*. All these are operated upon by the three *guṇas* — *sattva*,

¹ *Geschichte der indischen Philosophie*, Band I, pp. 298-299. J. A. B. VAN BUITENEN (" Studies in Sāṃkhya I ", *JAOS*, July-September 1956, pp. 153-157) tries to constitute the text of adhy. 187. 21-26 with the help of the variant readings and concludes that " the little text definitely gives the lie to a primitive Sāṃkhya without evolution. "

rajas, and *tamas*. There is one entity which is greater and higher than both the first principle, namely, Prakṛti (*avyakta*), and Puruṣa ; he is Viṣṇu. The Puruṣa, who is the *kṣetrajña*, resides in the nine-doored *pura* (citadel) of the body. The wheel of existence, which has *avyakta* for its nave and the manifest worldly phenomena for its spokes and which is presided over by the *kṣetrajña*, goes on revolving on its greasy axle of passionate desires (204.8). Creatures are bound to this wheel of existence, and, with their passionate attachment to worldly things, they, like the seeds of sesame in an oil-press, are squeezed in and out from birth to birth. Just as fibres pervade the interior of a lotus-stalk, so does the endless and beginningless fibre of passionate desire pervade the body and is woven into the texture of worldly existence (210.33-34). One, who knows the true nature of the Puruṣa, the Prakṛti, and Viṣṇu, becomes free from this ' thirst ' (*tarṣa*) and attains liberation.

(5) Pañcaśikha-Janaka-dialogue (211-212)

Pañcaśikha expounds what is said to be the highest Sāṃkhya doctrine¹ leading to Mokṣa (211.19). He propounds, in particular, the important entities of which a human being is constituted. The five elements, namely, *kha*, *vāyu*, etc., come together on account of their *svabhāva* (inherent nature) and dissolve also by *svabhāva*². The body, which is the result of the conglomeration of the elements, functions through *jñāna*, *ūṣman*, and *vāyu*. The entities which are essential for the life of an individual are : the senses, the objects of senses, *svabhāva*, *cetanā*, *manas*, *buddhi*, *prāṇa*, *apāna*, and other modifications. The *buddhi* experiences threefold experience—pleasure, pain, and non-pleasure-pain—which is the result of the three *guṇas*. The body, which is the conglomeration of the elements, is the *kṣetra* and the entity which indwells the *manas* is the *kṣetrajña* (212.40). Sorrow results from the identification of the *guṇas* with the Ātman. To realize the error of this identification by means of right thinking and discrimination and also to realize the true nature of the Ātman as an entity, which is pure and characterless, leads one to the highest happiness of Brahman. As rivers falling into the ocean lose their identity, so also does one who has realized the Self lose himself in Brahman.

¹ S. N. DASGUPTA (*History of Indian Philosophy*, Vol. I, pp. 216 ff.) maintains that the account of the Sāṃkhya given by Caraka in the *Carakasamhitā* agrees with the Sāṃkhya as propounded by Pañcaśikha in the present adhy. of the *Md. Pulinaṣṭhī* CHAKRAVARTI (*Origin and Development of the Sāṃkhya System of Thought*, Calcutta 1951, pp. 102 ff.) also expresses a similar view. These scholars have taken their stand on the phrase पुरुषावस्थमव्यक्तम् in verse 11 in adhy. 211, which they interpret as " *avyakta* in the state of Puruṣa. " But this interpretation is not warranted by the teachings of Pañcaśikha as adumbrated in these adhys. See : V. M. BEDEKAR, " Pañcaśikha and Caraka ", *ABORI* 38, pp. 140-147, and " The Teachings of Pañcaśikha in the Mahābhārata ", *ABORI* 38, pp. 233-244.

² E. H. JOHNSTON (*Early Sāṃkhya*, p. 67) refers to this passage while discussing the doctrine of the Svabhāvavādins described by Aśvaghoṣa and others. He expresses the view that *svabhāva* is not a cosmic principle but the inherent nature of things, under the impulse of which the elements combine to create and separate to dissolve the physical bodies.

(6) Vyāsa-Śuka-dialogue (224-247)

Brahman is the First Principle which creates the following seven *puruṣāḥ*, each succeeding *puruṣa* arising out of the preceding one : *mahad-bhūta*, *manas*, and the five elements (224. 31-41). The peculiarity of this sequence of evolution is the position of *manas* next to the first evolute *mahad-bhūta*, there being no mention of *buddhi* and *ahamkāra*.¹ These seven *puruṣāḥ*, it is said, commingle and interpenetrate one another and join the Mahātman (the great Self or Brahman) in the receptacle of the body and are then called the Puruṣa or the embodied Self (224.42). The body is said to be constituted of sixteen entities, namely, ten *indriyas*, *manas*, and the five elements. In 225. 1-10, the process of reabsorption (*pratisam̐cara*) of the world back into Brahman is described. Each of the seven *puruṣas* merges back into the preceding one, *ākāśa* merging back into *manas*. In 225.14, however, while describing the reabsorption of the entities in the process of the meditation of a Yogin, it is said that one, who, muttering, meditates on *ākāśa*, merges directly into Brahman. It is worth noting here that the entity *manas* intervening between *ākāśa* and Brahman has in the previous enumeration been skipped over².

In 231.13, Vyāsa enumerates the following sixteen constituents of the body : the five senses, the five objects of senses, *svabhāva*, *cetanā*, *manas*, *prāṇa*, *apāna*, and Jīva.³ It is further stated by Vyāsa (231.15) that, besides these sixteen, there is the seventeenth, namely, the Ātman, who is called Haṁsa, who is the lord of all mobile and immobile creation, and who, even though he moves through the nine-doored citadel of the body, is by nature immutable.

In 233.17ff., Vyāsa states that the Jīvātman, fettered by the bonds of Karman, with the eleven modifications of the body, is comparable to the moon who is subject to periodical waxing and waning. The Ātman indwelling the body, uncontaminated like a drop of water on a lotus-petal, is known as the *kṣetrajña*. *Sattva*, *rajas*, and *tamas* are the *guṇas* of Jīva ; Jīva is the *guṇa* of Ātman, and Ātman the *guṇa* of Paramātman.

In 238. 3ff., Vyāsa sets forth the entities in an ascending order : the senses, the objects of senses, *manas*, *buddhi*, *mahān ātmā*, *avyakta*, and *amṛta*, which last is the highest. This ascending order of entities is reminiscent of the one in the *Kāthopaniṣad* (1.3.10-11) except for the highest entity which is mentioned as Puruṣa in that *Upaniṣad*.

¹ Perhaps, *mahad-bhūta* is the counterpart of *mahān* or *buddhi* of the classical Sāṅkhya.

E. FRAUWALLNER (*Geschichte der indischen Philosophie*, Band I, pp. 373 ff. and 304) is of the view that this theory of evolution propounded by Vyāsa served as the prototype, on the basis of which the Sāṅkhya teachers later introduced their theory of evolution in their system.

² E. FRAUWALLNER (" Untersuchungen zum Mokṣadharma ", *JIOS* 45, p. 63) notes this incongruity and says that this verse gains an importance, because one can recognize it as an old fragment which represents *ākāśa* as the first creation of Brahman.

³ It should be noted that this group of sixteen is almost similar to the one enumerated by Pāṇcāsikha.

In 244.2ff., Vyāsa mentions the following entities which constitute the macrocosm and the microcosm : the five elements, *bhāva*, *abhāva*, *kāla*, *manas*, *buddhi*, and *antarā-tman*. In 245, Vyāsa enumerates, in greater detail, the qualities and properties of the five elements, *manas*, and *buddhi*. For instance, he points out that the earth has, besides its specific quality of *gandha*, firmness, hardness, width, fertility, etc. According to the text, the total number of *guṇas* is fifty or sixty. But actually they are sixty-four.

(7) Asita Devala-Nārada-dialogue (267)

The First Principle is said to be *Kāla*. Impelled by *Bhāva* or *Ātman*¹, it creates the five elements. The five elements have not evolved vertically, that is to say, the posterior element has not evolved out of the prior one, but they have evolved horizontally, that is to say, each of the five elements has emerged directly out of *Kāla*. Besides *Kāla* and the five elements, *bhāva* and *abhāva* also have been mentioned as principal entities. By the side of the five senses, there are mentioned the three psychical entities, namely, *citta*, *manas*, and *buddhi*, *citta* being a new addition to the usual two. Then there are six organs of action, namely, the usual five and *bala*² (vital strength) as the sixth. The constituents of the individual are said to be the fourteen senses including the psychical entities and organs as enumerated above, the three *bhāvas*, the *dehin*, and *ūṣman*. The embodied soul (*kṣetrin*), driven by the force of *Kāla*, migrates from one body to another. Devala characterizes this doctrine as the Sāṃkhya, which, he says, aims at destroying *pāpa* and *punya* and enables the seeker to attain Brahman.

(8) Sanatkumāra-Vṛtra-dialogue (270)

Sanatkumāra expounds the peculiar doctrine of the colours of souls³. According to him, souls have six colours – black, blue, grey, red, yellow, and white. The state which a creature attains in worldly existence is determined by the colour of his soul. The colour of the soul is produced by the actions of the creature. The white colour is indicative of the state of perfection.

¹ येभ्यः सृजति भूतानि कालो भावप्रचोदितः ।

महाभूतानि पञ्चेति तान्याहुर्भूतचिन्तकाः ॥ 4

तेभ्यः सृजति भूतानि काल आत्मप्रचोदितः । 5 — 12. 267

It is not clear from the sequel whether *Bhāva* or *Ātman* are entities over and above *Kāla*. *Bhāva* or *Ātman*, in the absence of any explanation in the text, may perhaps mean, according to the context, 'the inherent nature' of *Kāla*.

² With regard to *bala*, E. FRAUWALLNER (" Untersuchungen zum Mokṣadharmā ", WZKM 32, Wien, 1925, p. 191) says : " As the five senses of knowledge have *manas* or *citta* as the central organ, so the organs of action have *bala*... The need was felt to give a corresponding central organ to the organs of action and *bala* was chosen for this purpose. This latter was, however, omitted after the introduction of the evolution theory. "

³ The doctrine of the colours of souls is not taught by any of the orthodox systems of Indian philosophy. It is, however, seen in the Jaina doctrine of the *leśyās*. See *Tattvārthādhigamasūtra* 6. 1-5; see also H. JACOBI's article on Jainism in the *Encyclopaedia of Religion and Ethics*.

(9) Vasiṣṭha-Karāla Janaka-dialogue (291-296)

The First Principle is called *Śambhu* and is characterized as *amūrtātmā*. It creates the following entities in succession, each latter entity evolving out of the former : *mahad-bhūta*, *ahamkāra*, *bhūtasarga* (five elements), *vaikṛta* (five objects of senses), five senses of knowledge, *manas*, and five organs of action. These twenty-three entities along with the first principle *Śambhu* make up the twenty-four principles. The twenty-fifth principle is Viṣṇu, who is distinct from and outside of the twenty-four principles (*nistattva*). The twenty-fifth principle, also called *Ātman*, is attributeless by nature. But, in confrontation with *Prakṛti*, he appears to lose his sense of discrimination, and, under the influence of *sattva*, *rajas*, and *tamas*, he gets entangled in the cycle of births, like a spider getting enmeshed in the web of its own making. The *sattva*, *rajas*, and *tamas* are described as being white, red, and black respectively. It may be observed that, except for certain terminological differences, the scheme of the twenty-four principles, as put forth by Vasiṣṭha, is, by and large, similar to that of the classical Sāṃkhya.

In 293.47, Vasiṣṭha states that the immutable *Puruṣa* is only one, while the mutable *Prakṛti* assumes innumerable forms.¹

In 294.27ff., Vasiṣṭha designates the first eight principles, namely, *avyakta*, *mahat*, *ahamkāra*, and the five elements, as the eight *Prakṛtis*. Out of these are produced sixteen *vikāras* (modifications), namely, five *viśeṣas*² (specific modifications) and the ten *indriyas* and *manas*.

In 296.9ff., Vasiṣṭha posits the twenty-sixth principle over and above the twenty-fifth. The twenty-fifth principle is the self who has not yet attained enlightenment, whereas this twenty-sixth principle represents the Self in the state of enlightenment.

(10) Yājñavalkya-Janaka-dialogue (298-306)

Yājñavalkya first propounds the doctrine of the eight *Prakṛtis* and their sixteen *vikāras* or modifications. Then he goes on to set forth the particular doctrine of the nine *stadias* of creation (*sargāḥ*), corresponding respectively to (i) *pradhāna* or *avyakta*, (ii) *buddhi*, (iii) *ahamkāra*, (iv) *manas*, (v) *bhūtas* which give rise to the objects of the senses, (vi) *bahucintātmaka*, which is said to have produced the senses of knowledge, (vii) *aiṇdriyaka*, from which are produced organs of action, and (viii-ix) *ārjavaka*, from which are created the *ūrdhvasrotas* (the celestial beings) and the *tiryaksrotas* (the animals etc.).

¹ एकत्वमक्षरं प्रादुर्नानात्वं क्षरमुच्यते ॥ 47

Does Vasiṣṭha's statement imply that, while the *Puruṣa* is one, the *Prakṛtis*, on the other hand, are many ? According to the *Yuktidīpikā* (p. 169. 17-18), Paurika was the exponent of a school of Sāṃkhya which advocated the plurality of *Prakṛtis*.

² *Viśeṣas* are the qualities of the elements which, in relation to the senses of knowledge, are also the objects of senses.

In 300. 6-13, Yājñavalkya describes the dissolution of the universe as follows : The earth merges into water, water into fire, fire into wind, wind into *ākāśa*, *ākāśa* into *manas*, *manas* into *ahamkāra*, *ahamkāra* into *mahān ātmā*, and, finally, *mahān ātmā* into Śambhu¹ Prajāpati. The points to be noted here are that *manas*, which is not previously mentioned among the eight Prakṛtis, is assigned an independent status higher than that of *ākāśa* and that Śambhu Prajāpati takes the place of *avyakta*, the first Prakṛti.

In 301, Yājñavalkya speaks of another scheme, according to which the senses of perception and the organs of action, *manas*, *ahamkāra*, and *buddhi*, which are located in the body (*adhyātma*), are assigned their respective spheres of activity in the material world (*adhibhūtam*) and their respective presiding deities in the celestial world (*adhidāivatam*). He further (301. 20 ff.) goes on to particularize the characteristic effects of *sattva*, *rajas*, and *tamas*, characterizing in addition some effects of *tamas*. In 306. 4, Yājñavalkya, like Vasiṣṭha, expounds the doctrine of the twenty-sixth principle.²

(11) Sulabhā – Janaka – dialogue (308)

In the doctrine propounded by Sulabhā, she speaks of thirty entities, called *kalās*, which belong to or operate in the sphere of an embodied being. These *kalās* are as follows : 1-5 objects of senses, 6-10 senses of perception, 11 *manas*, 12 *buddhi*, 13 *sattva*, 14 *kṣetrajña* (which is explained as the principle by means of which one distinguishes ' mine ' from ' not mine '), 15 *sāmagrya*, 16 *saṁghāta*, 17-18 *ākṛti* and *vyakti* (which are said to be based on the *saṁghāta*), 19 *dvandvas* (pairs of opposites such as pleasure and pain, agreeable and disagreeable), 20 *kāla*, 21-25 *mahābhūtas* (elements), 26-27 *sadbhāva* and *asadbhāva*, 28 *vidhi*, 29 *sukra*, and 30 *bala*.³ With regard to these *kalās*, Sulabhā points out that they are in a flux, subject to change every moment, though this change is subtle and therefore not perceptible. The *kalās*, though in a flux (as in childhood, youth, and old age), give, on the whole, the impression of constituting a continuous, unitary, identical personality like the flame of a lamp or like a galloping steed.

(12) Nārada – Śuka – dialogue (316)

Nārada states that the constituents of a human being are seventeen in number (45), out of which, however, he enumerates only eight, namely, the five senses and the three *guṇas*—*sattva*, *rajas*, and *tamas*. The remaining nine entities may be the five

¹ Cf. Śambhu, the First Principle posited by Vasiṣṭha in adhy. 291 above.

² In his *The Sāṁkhya System*, KEITH says : " As soon as the souls realize their distinctness from nature, they fall back into the twenty-sixth principle which is the inner self of all corporeal beings, the onlooker, free from *guṇas*. The holders of the twenty-sixth principle represent the Yoga of the Epic ; those of twenty-five principles represent the Sāṁkhya school. "

According to RADHAKRISHNAN, the twenty-sixth principle is God (*Indian Philosophy*, Vol. II, p. 351).

³ For *bala*, see *supra*, p. CCXXXVIII.

elements, *cetanā*, *ātman*, *manas*, and *buddhi*.¹ Nārada further adds that there are, in all, twenty-five principles — of manifest and unmanifest character — but he does not specify the eight principles over and above the original group of seventeen. He expresses the view that one, who knows, in essence, the principles constituting the individual (microcosm), can also know the principles which originate and dissolve in the macrocosm.

(13) Bhīṣma—Yudhiṣṭhira—dialogue (216)

Bhīṣma expatiates on the true nature of Keśava. Keśava or Kṛṣṇa, according to him, is Viṣṇu or Puruṣottama himself. This Puruṣottama, who is also called *Mahātman*, has created the five elements. He thought in his mind of Saṁkarṣaṇa who came forth and was entrusted with the task of sustaining the whole creation.

(14) The Nārāyaṇīya (326 ff.)

According to Nārāyaṇa, the order, in which the entities have evolved and are dissolved, is as follows : The First Principle is called Vāsudeva who is also called Puruṣa. From Vāsudeva were created *avyakta*, *manas*, *ākāśa* and the other four elements, each succeeding entity evolving out of the preceding one. It is further pointed out that Vāsudeva, who is *kṣetrajña*, is known as Saṁkarṣaṇa when he manifests himself as Jīva. From Saṁkarṣaṇa is born Pradyumna, who is identical with *manas*. From Pradyumna is produced Aniruddha, who is the same as *ahamkāra*.

(II) THE SĀMKHYA AND THE YOGA

While going through the philosophical contents of *Md*, one is struck by the fact that, of all the later systems of Indian philosophy, it is only the Sāṁkhya and the Yoga which are specifically mentioned and doctrinally elaborated. At the same time, one is also struck by the fact that what are described as the Sāṁkhya and the Yoga in *Md* are by no means identical with the classical systems of the Sāṁkhya and the Yoga. While, in some of the passages, the Sāṁkhya appears to indicate merely the way of knowledge characterized by some kind of logical reasoning,² which ultimately leads to renunciation, in other passages, on account of the enumeration of various entities and principles which are represented as evolving from one another in a specific order, it seems to adumbrate the later classical system. Similarly, the Yoga as propounded in several passages of *Md* seems to represent a rudimentary form of the classical Yoga system. Incidentally, it is emphasised in some of the passages in *Md* that, though the Sāṁkhya and the Yoga differ so far as actual practice is concerned, they are fundamentally and doctrinally identical. A brief resumé is presented below of such passages in *Md* as explicitly claim that they deal with the Sāṁkhya and the Yoga.

¹ The passage, in which these nine entities are mentioned, is not included in the constituted text, but given as 12.794.*

² Cf. "Sāṁkhya must be understood as the method based on reason, ratiocination. It is the rationalizing, reflective, speculative, philosophical method... a method of gaining salvation by knowledge" — F. EDGERTON (*The Beginnings of Indian Philosophy*, p. 36).

(211-212) In the Pañcaśikha-Janaka-dialogue, it is asserted that the doctrine which Pañcaśikha expounds as leading to Mokṣa is called the Sāṃkhya. Pañcaśikha is called Kāpileya because of his having been nursed by Kapilā. He is the pupil of Āsuri. Āsuri and Pañcaśikha, according to the classical Sāṃkhya, belong to the tradition of the ancient exponents of the Sāṃkhya. But the doctrine, which Pañcaśikha actually teaches to Janaka,¹ is, in many essential respects, different from the classical Sāṃkhya. (222) Jaigīṣavya also is recognized in the classical Sāṃkhya as one of its ancient teachers. However, what Jaigīṣavya is represented to have taught in this adhy. is nothing more than the general doctrine relating to the equanimity of mind without any specific reference to the Sāṃkhya.

(228) In his discourse to Śuka, Vyāsa states that the Sāṃkhya recognizes four principles : (1) *vyakta*, which comprehends all things which take birth, grow, and decay ; (ii) *avyakta*, which is quite the opposite of *vyakta* ; (iii) *sattva*; and (iv) *kṣetrajña*. A true follower of the Sāṃkhya withdraws himself from the objects of senses.

(261) Kapila, in the Kapila-Cow-dialogue, merely expatiates on the desirability of renunciation and says nothing specific about the Sāṃkhya as such.

(289) Bhīṣma describes at length the characteristics of the Sāṃkhya : (i) Those who adhere to the Sāṃkhya know all the ways of the world (*gatīḥ sarvāḥ*). They discriminate between good and evil in all creation as also in all knowledge. (ii) They know and enumerate the fifty-five qualities of *sattva*, *rajas*, *tamas*, *buddhi*, *manas*, etc., which pervade all creation. (iii) They know of the invariable connection between the objects of senses and the senses of perception. (iv) They know that the Ātman ever remains entirely unconcerned. (v) They know the seven winds, including the five breaths, and also the nine-doored citadel of the body. (vi) They regard the world as being insubstantial and unreal like the foam on water or like the interior of an empty reed. (vii) The Sāṃkhya is the fountain-head of all knowledge.

(294) Vasiṣṭha, in his discourse to Karāla Janaka, states that the essential characteristic of the Sāṃkhya is discrimination and enumeration. Vasiṣṭha also sets forth what he calls the Sāṃkhya scheme of the twenty-five principles : the eight Prakṛtis and their sixteen *vikāras* — and the *antarātman* who is one and presides over them.

(303) Propounding to Janaka what he calls the Sāṃkhya doctrine, Yājñavalkya mainly expatiates on the nature of the Puruṣa and Prakṛti. The Puruṣa, through ignorance, ascribes to himself the functions of creation and destruction, which, in reality, belong to the *avyakta*. The *avyakta* or Prakṛti is one, while the *puruṣas* are many. The Sāṃkhyas, who are devoted to the pursuit of knowledge, know that Puruṣa is as different from Prakṛti as an insect living in a fig from that fig, as a fish from water, as fire from the fire-pot, as *iṣikā* from the blade of *muñja* grass, or as a lotus from water. By means of such discrimination, the Sāṃkhyas attain emancipation.

¹ See the summary of these adhys. given in the preceding section and the conspectus.

(337) Vaiśampāyana tells Janamejaya that the great sage Kapila is known to be the promulgator of the Sāṃkhya. (338) He further mentions the view of the Sāṃkhya and the Yoga that there is not one but many *puruṣas*. He, then, adds that, as against the view of the Sāṃkhya, Vyāsa holds that there is only one *Puruṣa*, and not many.

To sum up : The Sāṃkhya, according to the teachers referred to in *Md*, appears to be an ancient philosophical doctrine — perhaps one of the oldest,¹ upon which other doctrines have drawn for their ideas. It will be seen from the details set forth above that, though the Sāṃkhya of *Md* betrays an obvious tendency towards a gradual development into the classical Sāṃkhya, it differs from the latter mainly in the following respects : (i) In the *Md* Sāṃkhya, there is not always emphasised an absolute and clear-cut dualism as in the classical Sāṃkhya. Many of the teachers of the Sāṃkhya in *Md* appear generally to posit, at the apex, one single Principle or entity which overrides the dualism. (ii) The *Md* Sāṃkhya, often, speaks of the doctrine of the eight Prakṛtis, as against the one Prakṛti of the classical Sāṃkhya. (iii) The doctrine of the *tanmātras* (subtle elements) does not seem to have yet developed. There is, however, a mention of the five objects of senses or the five qualities of the elements. (iv) The teaching regarding the number, place, and functions of the psychical faculties like *manas*, *ahaṃkāra*, and *buddhi* does not appear to have been consolidated in *Md*. Different teachers have expressed different views on the subject.² (v) The origin or the source of the five senses of knowledge has not been fixed as in the classical Sāṃkhya.³

The Yoga, it is repeatedly emphasised in *Md*, is identical with the Sāṃkhya, so far as its basic teachings are concerned. Both the Sāṃkhya and the Yoga propound the doctrine of twenty-five entities or principles (228. 28 ; 295. 42 ; 304. 3). Both lay equal emphasis on purity of conduct, observance of vows, and compassion towards all creatures (289. 9). It is very picturesquely stated in one of the passages of *Md* that, from the point of view of fundamental principles, the Yoga is to the Sāṃkhya what curds or whey is to milk (295. 44).

The Yoga differs from the Sāṃkhya in the matter of actual practice — in the technique of meditation which leads the Yogin to self-realization (289. 7). While the Sāṃkhya seeks to know the ultimate principle by means of the eye of knowledge, the Yoga attempts to realize it by means of the withdrawal of the senses from worldly

¹ E. FRAUWALLNER (*Geschichte*, p. 143 ff.), summing up the innovations and progress in ideas registered in *Md*, says in his concluding remarks that the developments in the Epic period led to the creation of the oldest philosophical system — the Sāṃkhya.

² See : V. M. BEDEKAR, " The Place and Functions of the Psychical Organism in the Mokṣadharma ", *ABORI* 40, pp. 262-288.

³ E. H. JOHNSTON (*Early Sāṃkhya*) refers to *Md* as one of the sources of early Sāṃkhya and notes that " the earlier passages in the Mokṣadharma belong to the same stage of thought as the system expounded by Aśvaghoṣa. The use of the terms in their earlier sense is more frequent in the beginning sections of the Mokṣadharma and in their later sense towards the end. "

objects (209. 20). The aspirant to Yoga must be strong in body and mind and must have mastery or control over himself. One, who is weak and feeble-minded, cannot hope to achieve emancipation by means of Yoga (289. 3).¹ Passions such as lust, anger, and avarice are considered to be barriers to the Yoga and are to be eradicated by means of the control of the senses and the concentration of mind (232. 4ff; 289. 11).

The Yoga is mainly constituted of *samādhi*, says Śāṇḍilya (245. 13). The strength of Yoga lies in *dhyāna* (294. 7). In 288, Bhīṣma expounds the fourfold *dhyānayoga*, which, from its description, appears to pertain to the four stages of what Bhīṣma calls the *pūrva* or *prathama dhyāna*.² In 289, Bhīṣma expatiates on the objects of meditation on which an aspirant after Yoga is required to concentrate. He points out that the way of Yogic concentration is like standing on a razor's edge. He also describes the regimen which a Yogin should take to help him in his arduous task.

(294) Vasiṣṭha points out that the essence of Yoga lies in *dhyāna*, which is two-fold, namely, the concentration of the mind and the control of breath. He says that, when one concentrates on the Self by means of the Yogic technique of *codanā* or *dhāraṇā*,³ motionless and unperturbed like a lamp burning in a windless place, the Self shines forth to him like the smokeless fire, like the effulgent sun, like the lightning in the firmament. Vasiṣṭha further points it out as a peculiarity of the Yoga that, through its technique, one, who has been unenlightened, begins to receive enlightenment and finally becomes enlightened.

(304) Yājñavalkya states that there is no knowledge like the Sāṃkhya and no strength like the Yoga and that both have a common aim. He speaks of the eight-fold

¹ This is the purport of the following verse :

अनीश्वरः कथं मुच्येदित्येवं शत्रुर्कुरुन । वदन्ति कारणैः श्रेष्ठं योगाः सम्यङ्मनीषिणः ॥

12. 289. 3

The word *anīśvara* in this verse has been subjected to various interpretations. The commentators of the *Mbh.* like Nilakanṭha and Arjuna Miśra and some modern scholars like E. W. HOPKINS, P. DEUSSEN, A. B. KEITH, J. W. HAUSER, and W. RUBEN interpret the word to mean 'without God'. According to them, the verse pointedly sets forth the essential difference between the Sāṃkhya and the Yoga, namely, that the Sāṃkhya is atheistic while the Yoga is theistic. The commentator Vādirāja interprets *anīśvara* as 'having no power of knowledge'. F. EDGERTON ("The meaning of Sāṃkhya and Yoga", *American Journal of Philology* XLV. 1) interprets *anīśvara* as 'the soul.' These interpretations, however, do not appear to be convincing in the actual context and the tenor of the adhy. in which this verse occurs. See : V. M. BEDEKAR, "Theism is no differentia of Yoga" and "Dr. Edgerton's interpretation of 'anīśvara'" (*Oriental Thought*, Vol. V, pp. 12-24 and Vol. VI, pp. 45-50).

² The fourfold *dhyāna-yoga* with its technique as described by Bhīṣma in this adhy. does not appear to find its counterpart in the classical Yoga. It, however, shows very close ideological and phraseological similarities with the Yoga technique of early Buddhism. See : V. M. BEDEKAR, "The Dhyāna-Yoga in the *Mbh.* (XII. 188) : Its similarity with the *jhāna* of early Buddhism", *3 āratīya Vidyā*, Vol. 20-21, pp. 116-125.

³ *Dhāraṇā* in this particular sense and *codanā* are not found used in the classical Yoga. See : V. M. BEDEKAR, "*Dhāraṇā* and *Codanā* (Yogic terms) in the *Mokṣadharmā* in their relation with the Yoga-sūtras.", *Bhāratīya Vidyā*, Vol. 22, pp. 25-32.

Yoga as having been mentioned in the Vedas. He also refers to twelve technical practices (*codanāḥ*) of concentration coupled with breath-control, which an aspirant to Yoga is required to go through in the first and the last parts of the night. He illustrates the intensity of concentration which a Yogin attains, by comparing him with a man, who, holding in his hand a vessel brimful of oil, ascends a staircase, in a calm and unperturbed manner, without spilling a single drop of oil, even though he is surrounded by men menacingly brandishing their swords at him. "This is the true Yoga among all the Yogas", adds Yājñavalkya and further pertinently asks, "What else is the differentia of the Yoga?"

That the way of Yoga enables the aspirant to achieve miraculous powers is emphasised by Vyāsa (228), who describes, in detail, how a Yogin gains control over the elements and how he can move freely through the firmament. He, however, hastens to add that the aspirant to the Yoga should regard such miraculous powers with disdain and turn away from them.

It will be seen from the outline given above that the Yoga in *Md*, though rudimentary in character, exhibits the basic features, out of which the later classical Yoga has been developed and formulated.¹

(III) KĀLA, SVABHĀVA, ETC.

There are some passages in *Md* which stand out from other philosophical passages in that section in their advocacy of Kāla (217), Svabhāva (172 ; 215), and Niyati (172. 30) as the ultimate principles governing the universe and human life. The sponsoring of these doctrines, which are presumably very old,² is attributed in the *Md* passages to the demons (Daitya or Asura) and their circles. With the rise of other philosophical doctrines and theistic sects, the teachings about Kāla and Svabhāva must have gone down in the estimation of the thinking people. It may be noted, in this connection, that the doctrine of Svabhāva is vehemently refuted by Vyāsa in *Md* (229. 4ff.). He characterises it as a doctrine having no substance, held by those who are bent merely on 'winnowing the chaff and husks', a product of deluded minds who have no faith in human intelligence.

(IV) THEISTIC IDEAS

The Nārāyaṇīya deifies Nārāyaṇa, Viṣṇu, or Vāsudeva as the Godhead of the Pāñcarātra sect. Besides the Nārāyaṇīya, there are, in *Md*, other stray passages which

¹ E. FRAUWALLNER (*Geschichte der indischen Philosophie*, p. 143) summarizes the teachings of the Yoga in *Md* and remarks as follows about their relation to the classical Yoga system: "We find teachings of great antiquity which describe in simplest form how the direct view of Brahman is to be attained by shutting out the impressions of the external world and by subjugation of the mind. We also find the beginnings of further formulations of the Yoga in different directions. But the most remarkable thing about them is that, throughout, they are only simple beginnings. The authoritative formulations, which Yoga attained in the later system, exhibit themselves only in traces."

² See: V. M. BEDEKAR, "The Doctrines of Svabhāva and Kāla in the Mahābhārata and other old Sanskrit works," *JUPHS*, No. 13, pp. 1-16.

glorify Nārāyaṇa, Kṛṣṇa, Vāsudeva, or Viṣṇu as the Highest God (200-202 ; 209. 5 ; 210 ; 270-271 ; 290. 23 ; 291. 37.).

There is one remarkable adhyāya which reflects a highly critical attitude towards other traditional gods. In that adhy. (263), a Brāhmaṇa is described as being in search of a god who has not been made insensitive by the habitual importunities of men. The Brāhmaṇa finds such a god in the cloud Kuṇḍadhāra.¹

(V) ETHICAL IDEAS

Two ways of life are often spoken of in *Md* — the way of action which advocates the observance of the duties prescribed for the *āśramas*, and the way of renunciation, which advocates withdrawal from the worldly life and subsisting on alms. Both these ways have found vigorous support in the teachings of *Md*.

For instance, the son in the Father-Son-dialogue (169) and Vyāsa in the Śukānu-praśna (309) aver that one, who has gained true knowledge and has realised the evanescence of worldly things, should forthwith renounce the world and seek the knowledge of the Self. Śamyāka (170) strongly advocates that being devoid of possessions constitutes the highest happiness, and glorifies the ideal of the recluse, who wanders at will from place to place, sleeping on bare ground, using his arms for a pillow. Hārīta (269) also eulogises the ideal of a recluse, who is friendly towards all, who does not injure anybody, and who lives on alms collected from houses where there is seen no smoke, the kitchen-fire being out, where the pestles pounding corn are down, and where the inmates of the family have already finished their meals. Śuka (316) represents the very embodiment of the ideal of renunciation.

As against this, the way of action is vigorously sponsored in some of the passages of *Md*. One of the most enthusiastic champions of the householder's life is found in Syūmaraśmi (260-262). Apart from him, Vyāsa (226.6) and Parāśara (284.39) also categorically affirm that the *grhasthāśrama* alone guarantees the continuity of the human race and serves as the main prop of all other *āśramas*. Parāśara (281.9) demonstrates the importance of the Grhastha by pointing out that a man in that stage of life can redeem himself best of the debts which he owes to the gods, to the forefathers, and to the guests. Incidentally it may be added that Parāśara (286.31) and Haṁsa (who is Prajāpati) (288.20) declare that there is nothing more glorious than being born as man and that to be born as man even in the lowliest state of life is a rare privilege.

The apparent conflict between the way of action and the way of renunciation may be said to have been resolved and a harmonious reconciliation between the two to have been established in the way of life adopted by Janaka (308.52) and Tulādhāra (254.12). These two are represented as performing the duties ordained for their stations in life in

¹ See : V. M. BEDEKAR, " Cloud as a Divinity, " *ABORI* 41, pp. 73-84.

a spirit of renunciation or detachment, bearing ill will towards none and maintaining a kindly and impartial attitude towards all.

A number of *Md* passages are seen to be constantly harping on the ethical desirability of detachment and the eradication of passionate desires. The sensuous and mundane pleasures, indeed, even the heavenly pleasures, are not worth even the 'sixteenth part' of the happiness which is derived from the eradication of desire — this is the oft-repeated claim of such passages. The teachers in these passages adjure one to cultivate complete indifference (*nirveda*) to worldly matters and the spirit of equanimity. Such a spirit of detachment is essential not only for those who take to the way of renunciation, but also for those who, like Janaka and Tulādhāra, follow the way of action.

It is significant that *jāpaka* (189-193) and *uñchavṛtti* (340 ff.) occupy an important place among the ethical teachers of *Md*. The silent murmuring of Vedic *mantras*¹ and living on gleaned corn, both practised with single-minded devotion and without desire for any fruit, are glorified into independent religio-ethical disciplines comparable to the Yoga and are said to lead the aspirants to the highest happiness and spiritual well-being.

Some of the *Md* passages record a deep-rooted abhorrence for injury to creatures and betray a positive trend towards nonviolence. The violence or injury done to animals under the so-called ritualistic sanction is severely censured in the stories of Vicakhnu (257) and Satya (264). In 169.31, such killing of animals in sacrifices is condemned as being ghoulish. In the Nārāyaṇīya section, after a long controversy, it has been finally ordained that sacrifices should be performed with offerings of corn and not of animals. The spirit of nonviolence is also discernible in the wider sphere of legal and social dealings. Satyavat (259) condemns capital punishment as being inhuman and against the very ends of justice. According to Tulādhāra (254.61), the highest Dharma consists in non-injury or the least possible injury to creatures.

There are a few passages in *Md* which reflect a sense of social solidarity and a lively awareness of a code of ethics which should govern man's relation with society. One such passage (251.19) asserts that a man should never do unto others what he does not wish others to do unto him.

The story of Cirakārin² (258) reflects what may be said to be a new ethical value. Cirakārin does not carry out, without thorough deliberation, the orders of his father. The moral conflict, in which he is represented to have found himself, is suggestive of the fact that he wants to decide the course of action as a free individual responsible only to his own moral conscience.

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¹ See : V. M. BEDEKAR, "The Place of *Japa* in the *Mokṣadharmā* (Mbh. 12. 189-193) and the *Yoga-sūtras* : a Comparative Study", *ABORI* 44, pp. 63-74.

² See : V. M. BEDEKAR, "The Legend of Cirakārin in the Skanda Mahāpurāṇa and the Mahābhārata : a Comparative Study", *Purāṇa* IV, No. 1, pp. 197-214.

Postscript

As long ago as 1956, Dr. S. K. BELVALKAR, Editor of the *Śāntiparvan*, had completed the major part of his Introduction to the critical edition of that *parvan*. He had even written out its concluding portion comprising acknowledgements, thanks, etc. The only important topic, which he had then left over for treatment at a later date, was the one relating to the contents of the Mokṣadharmā section of the *Śāntiparvan*. Dr. BELVALKAR had planned, perhaps, not quite in consonance with the usual practice of a *parvan*-editor, to include in his Introduction to the *Śāntiparvan* a more or less detailed discussion of the various religious and philosophical doctrines embodied in the Mokṣadharmā. But, for the next few years, Dr. BELVALKAR was kept fully occupied what with his own editing of the last four *parvans* in the Critical Edition and what with his General Editorial work in connection with the *Droṇa*-, the *Śalya*-, and the *Āśvamedhikaparvans*. He could not, therefore, give sufficient time to the completion of his Introduction to the *Śāntiparvan*. In 1961, Dr. BELVALKAR relinquished the office of the General Editor of the *Mahābhārata* owing to old age, and, though he, and also we, fondly continued to hope that he would still be able to write out his proposed essay on the Mokṣadharmā to be included in the Introduction, his advancing age and steadily failing health constrained him to give up that idea — very much against his will. Our readers have thus been denied the opportunity of having before them the fruit of Dr. BELVALKAR's mature scholarship and critical judgment.

Whatever this might be, the Introduction to the critical edition of the *Śāntiparvan* had to be completed some time or the other. We, therefore, requested Shri V. M. BEDEKAR, who has been working in the *Mahābhārata* department on the preliminaries of the proposed *Epilogue* of the Critical Edition, to supply the lacunae, keeping in view the usual pattern of Introduction to a *parvan*. Our best thanks are due to Shri BEDEKAR for having done so (pp. cccv to ccxlvii) expeditiously and with commendable competence.

Nevertheless, we sincerely regret this inordinate delay in the publication of the Introduction to the *Śāntiparvan*, which now forms Part III of Volume XVI of the Critical Edition.

B. O. R. Institute,
Poona
August 29, 1966

P. L. Vaidya

सर्वदुःखनिर्मोक्षायोपदिष्ट्याचार्यमभिगम्य याथातथ्यदर्शनाच्च
भवति । एवमाह ।

ऊर्ध्वं चावाक्च तिर्यक्च न क्वचित्कामयेद्बुधः ।
न हि ज्ञानेन चाज्ञाने शर्म विन्दति मानुषः ।
मानुषत्वाच्च देवत्वं देवत्वाच्च मनुष्यताम् । [195]
स तु संधावतेऽजस्रमविद्यावशमागतः ।
यस्त्वविद्यामधःकृत्वा विद्यार्थमवबुध्य च ।
नामिनन्दति न द्वेष्टि विद्याविद्ये स बुद्धिमान् ।
पारावर्ये सुखं ज्ञात्वा विदित्वा च परं बुधः ।
मुच्यते देहसंतानाद्देहाच्चाभृतमामुयात् । [200]

इति ।

Colophon.

आसुरिरुवाच ।

भगवन्किं कुशलाकुशलं वर्गावर्गं किं कृत्स्नक्षयं किं शुद्धा-
शुद्धं किं नित्यानित्यं किं केवलाकेवलं किं परात्परं किं पश्यापश्यं
किं शाश्वताशाश्वतं किं व्यतिरिक्ताव्यतिरिक्तं किं योगायोगमित्यत्र
संदेहो मे भवत्यप्रत्यक्षत्वात् । प्रत्यक्षं चैतद्भगवतः । [205]
तदनुभाषितुमर्हति भगवान्मदनुग्रहाय धर्मेण । इति ।

कपिल उवाच ।

यदुक्तमासुरे किं कुशलाकुशलमिति । अत्र ब्रूमः । कुशलं
नाम सर्वेषु वेदेषु सर्वेषु शास्त्रेषु सर्वासु विद्यास्वधिगतयाथा-
तथ्यत्वम् । अकुशलं नाम सर्वेषामनधिगतयाथातथ्यत्वम् ।
तदेतत्कुशलाकुशलं कर्म सत्त्वमाहुः । सत्त्वमूले खल्वेते [210]
कुशलाकुशले सत्त्वभूते सत्त्व एव प्रलयं गच्छतः । सत्त्वं
चैवाविशेषस्त्यजति । तन्मूलं चैतत्कुशलाकुशलमशेषतः सत्त्व-
मिति । एवमाह ।

कायेन त्रिविधं कर्म वाचा चैव चतुर्विधम् ।
मनसा त्रिविधं चैव कुशलाकुशलं स्मृतम् । [215]

— (L. 192) G₁ शोचति (for भवति). — (L. 194) G₁
चाज्ञानेन (hypermetric) (for चाज्ञाने). Ms मानुषं (for
मानुषः). — (L. 201) G₁ om. इति. — Colophon.
Adhy. name : Ms कपिलासुरिसंवादः.

Ms om. the ref. — (L. 202) G₁ om. the first
किं. G₁ कृत्स्नं (for कृत्स्नक्षयं). — (L. 203) G₁ om.
(hapl.) किं नित्यानित्यं. — (L. 205) After अप्रत्यक्ष-
त्वात्, G₁ ins. च. G₁ भवति (for भगवतः). — (L.
207) Ms कुशलाकुशलत्वम् (for 'शलम्'). — (L. 210)
G₁ कुशलं (for कुशलाकुशलं). — (L. 211) G₁ लयं (for

यदप्युक्तं किं वर्गावर्गमिति । अत्र ब्रूमः । वर्गं नामासुरे
पुरुषः पञ्चविंशतितत्त्वानि भवन्ति । अव्यक्तं महानहंकारः पञ्च
महाभूतानि पञ्च विशेषा एकादशेन्द्रियाणि । तद्वर्गम् । एत-
स्माद्वर्गादपवर्ग उपवृत्तः क्षेत्रज्ञः शुचिरुपेक्षको बुध्यमानाप्रति-
बुद्ध्योः परस्तात् । एवमाह । [220]

पञ्चविंशात्परं व्यक्तमहंकारस्ततः परः ।
अहंकारात्परा बुद्धिर्बुद्धेरात्मा महान्परः ।
महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
परावरज्ञस्तत्त्वानां प्राप्नोत्यजमनुत्तमम् ।

इति ।

[225]

Colophon.

कपिल उवाच ।

यदप्युक्तं किं कृत्स्नक्षयमिति । अत्र ब्रूमः । कृत्स्नक्षयं नामासुरे
पुरुषः पञ्चविंशतितत्त्वानि भवन्ति । अव्यक्तं महान्बुद्धिरहंकारः
पञ्च महाभूतानि पञ्च विशेषा एकादशेन्द्रियाणि पुरुषेण ज्ञात-
व्यानि भवन्ति । स्वतस्तस्मात्तत्त्वानि । नाहमेतेषां नैतानि मत्तः
सर्वतः सर्वाणीति । एवमाह । [230]

सम्यग्दर्शनसंपन्नः कृत्स्नक्षयमवामुयात् ।

कृत्स्नक्षयं न चाप्नोति असम्यग्दर्शने रतः ।

यदप्युक्तं किं शुद्धाशुद्धमिति । अत्र ब्रूमः । शुद्धं नामासुरे
क्षेत्रज्ञो द्रष्टा साक्षिमात्रको बुध्यमानाप्रतिबुद्ध्योः परो यः
पञ्चविंशतितत्त्वज्ञः । यथा मन्तव्यं तथा मन्यते यथा [235]
बोद्धव्यं तथा बुध्यते यथा वक्तव्यं तथा ब्रवीति यथा कर्तव्यं
तथा करोत्यहंकाराप्रतिबुद्धत्वात् । बुधेन क्षेत्रज्ञेन सर्वं दृष्टं
सर्वागमाः सर्वद्वंद्वानि सर्वज्ञानानि तपश्चातपश्च शुद्धश्चाशुद्धश्च ।
अनेन मार्गेण क्षेत्रज्ञस्याशुद्धधर्मिणः शुद्धिसृच्छति । अमार्गेण
ज्ञानदृष्टान्तागमप्रामाण्यात्सुविपुलमपि तपस्तप्त्वा [240]
संसार एव मज्जत्यप्रतिबुद्धत्वात् । एवमाह ।

प्रलयं). — (L. 219) G₁ अवर्गा उपवृत्तिः (for अपवर्ग
उपवृत्तः). — (L. 220) G₁ परस्तस्मात् (for परस्तात्).
— (L. 221) G₁ पराव्यक्तम् (for परं व्यक्तम्). G₁
ततोपरः (for ततः परः). — (L. 225) G₁ om. इति.
— Colophon. Adhy. name : Ms कपिलासुरिसंवादः.

(L. 228) G₁ भूतानि (for महाभू°). — (L. 229)
G₁ om. तस्मा. — (L. 233) G₁ om. किं. — (L.
234) G₁ परः (for परो यः). — (L. 239) G₁ क्षेत्रस्य
(for क्षेत्रज्ञस्य). G₁ शुद्धम् (for शुद्धिम्). G₁ ऋच्छति
धर्मेण (for ऋच्छति । अमार्गेण). — (L. 241) G₁ [अ]प्रति-

सुशुद्धं पुरुषं दृष्ट्वाप्यशुद्धमिति मन्यते ।
स तपो विपुलं प्राप्य संसारे प्रतितिष्ठति ।
इति ।

Colophon.

कपिल उवाच ।

यदप्युक्तं किं नित्यानित्यमिति । अत्र ब्रूमः । नित्यं [245]
नामासुरेऽव्यक्तम् । अनित्या विकाराः । अव्यक्तमनित्यं प्रवदन्ति
सर्गप्रलयधर्मित्वाद्विकाराणाम् । तथैवाधिष्ठातारमनित्यं प्रवदन्ति
अधिष्ठानकर्तृत्वाद्विकाराणाम् । अनेनैव हेतुना एवमेतयोर्बभूवो-
र्नित्यत्वान्नित्यः क्षेत्रज्ञ इत्येवमाह ।

बुध्यमानाप्रतिबुद्धाभ्यां बुद्धस्य च निरात्मनः । [250]
नित्यानित्यं विदित्वा तु न जन्म पुनरामुयात् ।

यदप्युक्तं किं केवलाकेवलमिति । अत्र ब्रूमः । केवलं नामासुरे
परं क्षेत्रज्ञोऽप्रकृतिरविकारः । प्रकृतिविकारगुणाधिष्ठितत्वादकेवलं
बुद्धिस्थं बुध्यमानं पुरुषमाचार्याः । यदि ह्येष बुध्येत नाहमे-
तेषां प्रकृतिविकाराणामिति केवलश्च स्यादन्यश्च [255]
स्यात् । यदा त्वेष प्रकृतिविकारानधितिष्ठमानोऽभिमन्यते ममैते
प्रकृतिविकारा अहमेतेषामिति तदैष प्रकृतिविकाराणामधिष्-
तत्वादकेवलः स्यात् । एवमाह ।

बुध्यमानो यदा बुद्ध्या विकारानधितिष्ठति ।
तदा सह गुणैरेष सर्गप्रलयभाग्भवेत् । [260]
यदा त्वेष विकाराणामन्योऽहमिति मन्यते ।
तदा विकारानुत्क्रम्य परमव्यक्तमामुयात् ।
इति ।

Colophon.

कपिल उवाच ।

यदप्युक्तं किं परात्परमिति । अत्र ब्रूमः । परात्परं नामासुरे

कर्मेन्द्रियेभ्यः परं बुद्धीन्द्रियं बुद्धीन्द्रियेभ्यो मनो मनसो [265]
विशेषा विशेषेभ्यो महाभूतानि महाभूतेभ्योऽहंकारोऽहंकारा-
द्बुद्धिर्बुद्धेर्महान्महतश्चाव्यक्तम् । तदेतदासुरे परात्परं भवति ।
अपरमेतत् । परमेतेभ्योऽन्यः क्षेत्रज्ञस्त्वसर्गप्रलयधर्मा । असर्ग-
प्रलयधर्मिणावबुद्धबुध्यमानावव्यक्तपुरुषौ । न त्वेतावद्बुध्यमाना-
प्रतिबुद्धत्वाद्बुद्धः । एवमाह । [270]

बुध्यमानाप्रतिबुद्धाभ्यां बुद्धस्य च निरात्मनः ।
परापरं विदित्वा तु न जन्म पुनरामुयात् ।

एवमेताभ्यां बुध्यमानाप्रतिबुद्धाभ्यामन्यं बुद्धं बुद्ध्या न शोच-
तीति ।

Colophon.

कपिल उवाच ।

यदप्युक्तं किं पश्यापश्यमिति । अत्र ब्रूमः । अनादि- [275]
निधनादग्राह्यत्वादासुरे शाश्वतमव्यक्तम् । प्रसवधारणादानगुण-
स्वभावत्वादशाश्वतम् । अन्ये चाचार्यास्तथैवाधिष्ठातारमनेनैव
हेतुना शाश्वतं च वर्णयन्ति । शाश्वतस्तु भगवान्क्षेत्रज्ञो बीजधर्मा
प्रकृतिविकारयोर्व्यतिरिक्तः शुद्धधर्मा मुक्तधर्मा चेति । एवमाह ।
पश्यः पश्यति पश्यन्तमपश्यन्तं च पश्यति । [280]
अपश्यस्तावपश्यत्वात्पश्यापश्यौ न पश्यति ।

इति ।

यदप्युक्तं किं व्यतिरिक्तमिति । अत्र ब्रूमः । व्यतिरिक्तं नामासुरे
पुरुषः पञ्चविंशकः क्षेत्रज्ञः । यथा पुष्करपर्णस्थो बिन्दुर्न श्लेष-
मुपगच्छत्यन्यत्वात्तथा क्षेत्रं क्षेत्रज्ञः । यथा मुञ्जा- [285]
दिपीका निष्कृष्टा न पुनराविशति अन्यत्वात्तथा क्षेत्रं क्षेत्रज्ञः ।
यथोदके प्रवर्तमाने मत्स्यो न प्रवर्ततेऽन्यत्वात्तथा क्षेत्रं क्षेत्रज्ञः ।
यथोदुम्बरे मशको भिन्न उदुम्बरे न पुनरभिष्वजतेऽन्यत्वात्तथा
क्षेत्रं क्षेत्रज्ञः । यथा कूलादृक्षः पतंस्तकूलं मुञ्चत्यन्यत्वात्तथा

बोधत्वात् (for 'बुद्धत्वात्'). — (L. 242) G₁ अशुद्धं (for
सुशुद्धं). G₁ किं शुद्धमिति (for [अ]प्यशु'). — Colophon.
Adhy. name : M₅ कपिलासुरिसंवादः.

G₁ om. from line 252 up to माचार्याः (in line
254). — (L. 255) G₁ केवलः (for केवलश्च). — (L.
256) M₅ विकारावधि (for 'रानधि'). — (L. 257) M₅
तदैष (for तदैष). — (L. 261) G₁ अन्योन्यम् (for
अन्योऽहम्). — (L. 263) G₁ om. इति. — Colophon.
Adhy. name : M₅ कपिलासुरिसंवादः.

(L. 266) G₁ om. (hapl.) महाभूतानि. — (L. 267)

G₁ परावरेण (for परात्परं). — (L. 268) M₅ om. अप-
रमेतत् । पर. M₅ सर्गप्रलयधर्मः (for [अ]सर्गप्रलयधर्मा).
G₁ सर्ग- (for [अ]सर्ग-). — (L. 273) M₅ शोचति (for
'तीति'). — Colophon. Adhy. name : M₅ कपिलासुरि-
संवादः.

(L. 275) G₁ अनाद्यनिधनाद् (for अनादिनि'). — (L.
279) G₁ व्यतिरिक्त- (for व्यतिरिक्तः). — Lines 280-281
= 29C, lines 267-268. — (L. 281) G₁ पश्यतः (for
पश्यति). — (L. 282) G₁ om. इति. — (L. 284) G₁
पुष्करपर्णे (for 'पर्णस्थो'). — (L. 286) M₅ निष्कृष्टा (for
निष्कृष्टा). — G₁ om. (hapl.) from यथोदके (in line

क्षेत्रं क्षेत्रज्ञः । यथा वृक्षाद्वा शकुनिरुत्पतन्स तं वृक्ष- [290]
मुत्सृजत्यन्यत्वात्तथा क्षेत्रं क्षेत्रज्ञः । कस्मादन्यत्वात् । सर्वेषामेव-
मन्यत्वम् । कूलमन्यदृक्षोऽन्यः । मशकोऽन्योऽन्यदुदुम्बरम् ।
अन्यो मत्स्योऽन्यदुदकम् । मुञ्जमन्यदन्येषीका । अन्यदुदकमन्य-
त्पुष्करपर्णम् । तथान्यक्षेत्रं क्षेत्रज्ञोऽन्यः पुरुषः पञ्चविंशकः ।
अन्यश्चास्माक्षेत्रज्ञ इति । [295]

Colophon.

कपिल उवाच ।

यदप्युक्तं किं वियोगावियोगमिति । अत्र ब्रूमः । अवियोगो
नामासुरे विषयविषयिणौ प्रति विश्लेषो न भवत्यप्रतिबुद्धत्वात् ।
वियोगो नामासुरे पुरुषः पञ्चविंशतीनां तत्त्वानामसंसक्तो नाह-
मेषामन्ये चैते ममेत्यनभिमन्यमानो वियोगी भवति ।

पञ्चविंशतितत्त्वज्ञः परात्मा भवतेऽमृतः । [300]

स मुक्तस्तत्त्वसंतानात्परेण समतां व्रजेत् ।

Colophon.

कपिल उवाच ।

एवमेतदासुरे परं पुरुषादन्यद्व्यक्तमबुद्धं बुध्यमानोऽभिमन्यते ।
नानाभावाक्षेत्रधर्माव्यक्तमक्षेत्रधर्मा क्षेत्रज्ञः । बीजधर्माव्यक्तम-
बीजधर्मा क्षेत्रज्ञः । सर्गधर्माव्यक्तमसर्गधर्मा क्षेत्रज्ञः । प्रकृतिधर्मा-
व्यक्तमप्रकृतिधर्मा क्षेत्रज्ञः । गुणधर्माव्यक्तमगुणधर्मा [305]
क्षेत्रज्ञः । अविमलधर्माव्यक्तं विमलधर्मा क्षेत्रज्ञः । अबुद्धिधर्मा-
व्यक्तं बुद्धिधर्मा क्षेत्रज्ञः । अशुचिधर्माव्यक्तं शुचिधर्मा क्षेत्रज्ञः ।
अमुक्तधर्माव्यक्तं मुक्तधर्मा क्षेत्रज्ञः । अविविक्तधर्माव्यक्तं विविक्त-
धर्मा क्षेत्रज्ञः । अकुशलधर्माव्यक्तं कुशलधर्मा क्षेत्रज्ञः । अपश्य-

धर्माव्यक्तं पश्यधर्मा क्षेत्रज्ञः । अचेतनधर्माव्यक्तं चेतन- [310]
धर्मा क्षेत्रज्ञः । अवियोगधर्माव्यक्तं वियोगधर्मा क्षेत्रज्ञः । अवि-
मोक्षधर्माव्यक्तं विमोक्षधर्मा क्षेत्रज्ञः । किं च भूयो द्रष्टा क्षेत्रज्ञो
द्रष्टव्यमव्यक्तम् । श्रोता क्षेत्रज्ञः श्रोतव्यमव्यक्तम् । मन्ता
क्षेत्रज्ञो मन्तव्यमव्यक्तम् । बोद्धा क्षेत्रज्ञो बोद्धव्यमव्यक्तम् ।
एवमेवासुरे अन्यदव्यक्तमन्यः पुरुषः पञ्चविंशति- [315]
तत्त्वमन्यदन्योऽस्माक्षेत्रज्ञ इति ।

Colophon.

कपिल उवाच ।

एवमेतदासुरे बुद्ध्या बुद्ध्या निर्द्वंद्वं निर्नमस्कारमस्वाहाकार-
स्वधाकारमनहंकारं क्षेत्रज्ञं शुद्धं निर्द्वंद्वेन निर्द्वितीयेन शुद्धेनालुब्ध-
केनाहिसंकेन यथालब्धोपजीविनाप्यपगतकामक्रोधलोभमोहमा-
नदर्पेणात्मवता सर्वभूतदर्शनेन सम्यग्दृष्टिना यता- [320]
त्मना शान्तेन दान्तेन शून्यागारनदीपुलिनवृक्षमूलवृक्षकोटरबुसा-
गारावसथगृहानित्येन यात्रामात्रभोजनाच्छादनेन यत्र कचन
शायिना भिक्षुणा स्वकार्यमनुष्ठातव्यम् । प्रतिभाव्यमुपसर्गं जित्वा
योगेन योगकार्यमनुष्ठेयम् । तद्विविधं ध्यानम् । तद्यथा प्राणा-
यामात्मकं चतुर्विधं सगुणप्राणायामात्मकं च मानसम- [325]
गुणम् । तद्यथा श्रोत्रं श्राव्येभ्यः प्रतिसमावर्तयति घ्राणं घ्रेयेभ्य-
श्चक्षू रूपेभ्यस्त्वचं स्पर्शेभ्यो जिह्वां रसेभ्यो मनो मन्तव्ये-
भ्योऽहंकारमभिमानेभ्यो बुद्धिं बोद्धव्येभ्यः । तदेतदिदमिन्द्रि-
यग्राममस्मादिन्द्रियविषयात्स्वैः स्वं निरुध्य देवताः प्रतिसमावर्त-
यति । जलजानीव प्रलाययति मानसेभ्यः संकल्पेभ्यः [330]
प्रतिसमावर्तयति मानसमिन्द्रियाणि । मानसेभ्यश्चैवं संकल्पेभ्यः
प्रतिसमावर्तयित्वा महात्मा क्रतुमुन्नयते । महाक्रतवो भूतादिश्च

287) up to क्षेत्रं क्षेत्रज्ञः । यथा (in line 289). — (L. 292) G₁ कूलमन्यो (for 'मन्यद्). — (L. 294) M₅ क्षेत्रमन्यः (for क्षेत्रं क्षेत्रज्ञोऽन्यः). — (L. 297) G₁ विश्लेषो (for विश्लेषो न). — (L. 299) G₁ [अ]भिमन्यमानो (for [अ]नभि). — G₁ om. lines 300-301. — Colophon. Adhy. name: M₅ कपिलासुरिसंवादः.

(L. 303ff.) The sequence of the pairs in G₁ is: क्षेत्र-अक्षेत्र, बीज-अबीज (G₁ subst. तत्त्व-अतत्त्व), सर्ग-असर्ग, प्रकृति-अप्रकृति, मुक्त-अमुक्त, विमल-अविमल, बुद्धि-अबुद्धि, विविक्त-अविविक्त, कुशल-अकुशल, शुचि-अशुचि, पश्य-अपश्य, चेतन-अचेतन, वियोग-अवियोग, मोक्ष-अविमोक्ष; while that in M₅ is: क्षेत्र-अक्षेत्र, विविक्त-अविविक्त, विमल-अविमल, चेतन-अचेतन, बुद्धि-अबुद्धि, वियोग-अवियोग, मोक्ष-अविमोक्ष. — G₁ om. (hapl.) the pair गुण-अगुण; while M₅ om. (hapl.) the pairs बीज-अबीज, सर्ग-

असर्ग, प्रकृति-अप्रकृति, गुण-अगुण, शुचि-अशुचि, मुक्त-अमुक्त, विविक्त-अविविक्त, कुशल-अकुशल, पश्य-अपश्य, चेतन-अचेतन. — G₁ (in all cases) reads अव्यक्तः (for 'क्त'). — Colophon. Adhy. name: M₅ कपिलासुरिसंवादः.

(L. 317) G₁ निर्नमस्कारः स्वाहाकारवषट्कारस्वधाकारान् (for निर्द्वंद्वं निर्नमस्कारमस्वाहाकारस्वधाकारम्). — (L. 318) G₁ अहंकारक्षेत्रज्ञशुद्धः (for अनहंकारं क्षेत्रज्ञं शुद्धं). G₁ [अ]लुब्धेन (for [अ]लुब्धकेन). — (L. 320) G₁ -दर्शन-सम्यग् (for -दर्शनेन स'). — (L. 321) G₁ -बुधागारावसथ- (for -बुसागारा'). — (L. 322) After भोजनाच्छादनेन, G₁ ins. च. — (L. 323) G₁ अपवर्गं (for उपसर्गं). — (L. 325) G₁ सगुणमप्राणायामात्मकं (for सगुणप्रा'). — (L. 326) G₁ यदा (for यथा). — (L. 330) G₁ प्रलाययेति (for प्रलाययति). — (L. 331) G₁ मानससंकल्पम् (for मानसम्). G₁ चैनं (for चैवं). After चैवं, G₁

भूतविशेषाश्च महत्यात्मनि महान्तमात्मानं क्रतुंश्च विवेचयित्वा
व्यक्तमनुयुक्ते । तत्रातीतः क्षेमी भवति तस्मादयं विवृतः । यश्च
ततः क्षेत्रज्ञमसमावृतो भवति निर्द्वन्द्वो निर्द्वितीयः [335]
शुद्धो मुक्तो नित्यः केवलो भवति । एषोऽन्त एषोऽपवर्ग एषा
निष्ठा एतन्नैष्कर्म्यम् ।

तद्यथा तथोपनयनेन पूर्वतरैश्चाचार्यैरुपदिष्टम् । तदेवमुपदेशः ।
तत्र श्लोको भवति ।

यथास्य जाग्रतः स्वप्नो यथा स्यात्तमसा वृतः । [340]

विभागज्ञस्य मोक्षस्तु यस्त्वज्ञः स पुनर्भवेत् ।

Colophon.

कपिल उवाच ।

एतावदेवासुरे ध्यानमनुवर्णितम् । परिसंख्यानमपि चोक्तम् ।
चतुर्विंशतितत्त्वमेतत्कारणमित्यत्र ब्रूमः । तदेतद्बुद्धिस्थं बुध्यमान-
मेतदाचार्याः शुद्धमिच्छन्त्यनवबोधात् । नान्यमगुणं पुरुषम् ।
कस्त्वेषोऽधिष्ठातृसंज्ञकः प्रकृतिविकाराणामन्यस्त्वप्रती- [345]
कारः ।

तदेतत्प्रकृतिविकारसंज्ञकादन्यदन्यक्तात्पुरुषं शुद्धं निष्कैवल्य-
मनवयवमजं क्षेम्यमेवाह ।

येनेयं ससुता बहुप्रसविनी लोकाश्रयालम्बिना

योनिस्थाः पुरुषाश्च येन विदिता बुद्ध्या सदा बुद्धवत् । [350]

द्रष्टा चैव परो गुणैर्विरहितो ज्ञानात्तुरीयोऽक्षय-

स्तद्वद्वर्तयतीह यः कृतमतिर्मुक्तः स योन्याधिकः ।

तदेतदुपसंख्यानमनुवर्णितं याथातथ्यदर्शनादनवबुद्धानां प्रति-
बोधनमिति ।

Colophon.

ins. मानसेभ्यः. — (L. 332) G₁ महा- (for महात्मा).
G₁ महात्मा क्रतवो (for महाक्र°). — (L. 335) G₁
क्षेत्रज्ञ (sic) (for °ज्ञम्). — (L. 336) G₁ अंतं (for
ऽन्त). — (L. 338) G₁ यदुपदिष्टं (for उपदिष्टम्).
G₁ तदेव (for तदेवम्). — Colophon. Adhy. name :
M₅ कपिलासुरिसंवादः.

(L. 342) G₁ एतदेव (for एतावदेव). — (L. 343)
G₁ बुद्धा स्वं (for बुद्धिस्थं). — (L. 344) G₁ शुद्ध-
मित्यनवगच्छन्ति (for शुद्धमिच्छन्ति). — (L. 345) G₁
अप्रकृतिविकारः (for अप्रतीकारः). — (L. 347) Before
अव्यक्तात्, G₁ ins. अव्यक्तम्. — (L. 348) After अन-
वयवं, G₁ ins. अनामयम्. G₁ एवमेव (for एव). — (L.
349) G₁ गोराश्रयालम्बिना (v. l. योगाश्रया) (for लोकाश्रया-
लम्बिना). — For line 350, G₁ subst. :

कपिल उवाच ।

साङ्गोपाङ्गेषु सेतिहासपञ्चमेष्वासुरे वेदेष्वष्टासु विद्या- [355]
स्थानेष्वमृतमुद्धृत्य मयानुवर्णितं सांख्यज्ञानमेतावदेतज्ज्ञातव्यं
पञ्चविंशतितत्त्वानि । तदेतन्नापुत्राय नाशिष्याय नासर्वस्वप्रदायिने
नासंवत्सरोपिताय वा वर्तयितव्यम् । परमज्ञानमित्यर्थमृषयो
वेदप्रोक्तं वेद्यं वेत्स्यन्तीति । तदेतदासुरे नावबुध्यन्त्यक्षीणपाप्मा-
नोऽन्यथैव प्रवृत्ताः स्वाहाकारस्वधाकारोकारवषट्कारै- [360]
र्ऋषिकोटिसहस्राण्यनन्तानीष्टानिष्टकृतेन कर्मणा । तथैव देव-
दानवासुरपिशाचभूतराक्षसविद्याधरगन्धर्वयक्षनागकिंनरादयोऽ-
न्ये भूतग्रामा अज्ञानपथमाश्रिता अज्ञानमेवावलीयन्ते । जायन्ते
चासकृदसकृज्ज्ञानात्स्थावरनरकतिर्यग्योनिष्वेवोपपद्यन्ते वर्षकोटि-
शतसहस्राण्यनेकानि । कथंचित्कस्यचिद्धर्मबुद्धिरपि [365]
स्यात् । कुत एव मोक्षबुद्धिः ।

तेऽप्यपवर्गेणैव सुखकामाः प्रतिकूलदुःखनिवर्तनमेव कुर्वन्तो
भावोत्पादकं त्रैलोक्यादन्यदपश्यन्तो निःसरणं त्रैलोक्यमेवागाधं
प्रपतन्ति । तद्वदासुरे लौकिकेष्वपि तु दर्शनेषु परं वेदग्रामा-
ण्यम् । ते चापि दुःखसंसारवर्तका एव । कुत एव । [370]
वेदार्थं यज्ञो यज्ञार्थं स्वर्गः स्वर्गार्थं सुखं च मोहायतनमिष्टं
मोहप्रभवं जन्म । तच्च सुखदुःखहेतुकमोहप्रभवं जन्म । तथैव
चापि निधनम् । तच्चापि दुःखहेतुकरतम् । तस्मान्मन्त्रग्रामो
दुःखस्य परस्परं हेतुः । तस्मादुपशमरुचयो दुःखसमुद्रौघमुत्ति-
तीर्षन्तो हित्वा सर्ववेदानुपशमशास्त्रेषु प्रयुज्यन्ते । तद- [375]
भ्यासाच्च शास्त्रस्य दुःखमार्गावच्छेदं कुर्वन्ति । स्वात्मन्येकत्वेनाव-
तिष्ठन्ते शीतीभूता अमृतं प्राप्ताः । एवमाह ।

तेषां शास्त्राभ्यासादुःखस्रोतो निवर्तते । अत्यन्तच्छिन्ने दुःख-
स्रोतसि शान्तिरिहान्ताय दुःखस्य । तदेतदासुरे मयोत्पन्नमात्रेणै-

येनस्थाः पुरुषाश्च योनिविहिता बुद्ध्याप्रबुद्धा भगवान् ।
— (L. 352) G₁ यस्तद् (for तद्वद्). — Colophon.
Adhy. name : M₅ कपिलासुरिसंवादः.

(L. 355) G₁ अष्टादशसु (for अष्टासु). — (L.
358) G₁ वर्तितव्यं (for वर्तयित°). — (L. 363) G₁
[उ]पलीयते (for [अ]वलीयन्ते). — (L. 364) G₁ -कोटिसह-
स्राणि (for -कोटिशत°). — (L. 366) G₁ तत (for कुत).
— (L. 367) G₁ प्रतिकूला (for °कूल-). G₁ एवं (for
एव). — (L. 369) G₁ om. तु. — (L. 370) G₁ एवं
कुर्वतः (for the first एव). — (L. 371) G₁ स्वर्गः
सुखार्थं (for स्वर्गार्थं). — (L. 374) G₁ समुद्रौघमुत्तिष्ठतो
(for दुःखसमुद्रौघमुत्तितीर्षन्तो). — (L. 376) G₁ एकत्वे
वाव तिष्ठते (for °त्वेनाव°). — (L. 377) G₁ अमृत-
(for अमृतं). — (L. 378) G₁ छिन्ने (for अत्यन्तच्छिन्ने).

वबुद्धं प्राकृतज्ञानम् । यदन्तरोत्पन्नस्तत्र भगवान्विरि- [380]
कोऽपि विक्रोशितवान्सप्तकृत्वः । यदा न तस्य कश्चित्प्रतिवचनं
प्राप्यच्छततः प्रवृत्तस्तत्र भवान्पुनः सर्गाय निवृत्त इति ।

Colophon.

भीष्म उवाच ।

तदेतत्परमज्ञानमासुरेराचार्येणानुशस्तं परमर्षिणा भगवता
कपिलेन परेण बहुमानेन । भगवता चासुरिणा शास्त्रं भगवते
अशिक्षाय पञ्चशिखेन कात्यायनाय कात्यायनेन [385]
गौतमाय गौतमेन गार्ग्याय गार्ग्येणावध्यायनाय आवध्यायने-
र्षिभ्य ऋषिभ्यः । तदेतत्परमं तत्परेण भगवता व्यासेन व्यासा-
मयावासं परमज्ञानं तथा मत्तो भवता प्राप्तमिति ।

तदेतद्ब्राह्मणांस्तात श्रावयेत्संशितव्रतान् ।
क्षत्रियान्याज्ञिकांश्चैव प्रजापालनतत्परान् । [390]
वैश्यांश्च नृपशार्दूल सर्वातिथ्यकृतव्रतान् ।
शूद्रांश्च शुश्रूषपरान्सर्वसत्त्वहिते रतान् ।
यद्यपि स्युस्त्रयो वर्णा यज्ञे चाधिक्रियन्ति वै ।
मन्त्रवर्जं तु शूद्राणां क्रिया दृष्टा इति श्रुतिः ।
सूत्रकारवचस्त्वेतद्देदकारवचस्तदा । [395]
शास्त्रकारास्तथा चैतत्प्रवदन्तीति नः श्रुतम् ।

Colophon.

29 C

Gr Ms cont.:

युधिष्ठिर उवाच ।

क्लिश्यमानेषु भूतेषु जातीमरणसागरे ।
यत्प्राप्य क्लेशं नामोति तन्मे ब्रूहि पितामह ।

भीष्म उवाच ।

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।

सनत्कुमारस्य सतः संवादं नारदस्य च ।
सनत्कुमारो भगवान्ब्रह्मपुत्रो महायशाः । [5]
पूर्वजाश्च त्रयस्तस्य कथ्यन्ते ब्रह्मवादिनः ।
सनकः सनन्दनश्चैव तृतीयश्च सनातनः ।
जातमात्राश्च ते सर्वे प्रतिबुद्धा इति श्रुतिः ।
चतुर्थश्चैव तेषां स भगवान्योगसत्तमः ।
सनत्कुमार इति वै कथयन्ति महर्षयः । [10]
हैरण्यगर्भश्च मुनिर्वसिष्ठः पञ्चमः स्मृतः ।
षष्ठः स्थाणुश्च भगवानमेयात्मा त्रिशूलधृक् ।
ततोऽपरे समुत्पन्नाः पावकाद्वरुणक्रतौ ।
मानसाः स्वयंभुवो हि मरीचिप्रमुखास्तथा ।
भृगुर्मरीचेरनुजो भृगोरप्यङ्गिरास्तथा । [15]
अनुजोऽङ्गिरसोऽथात्रिः पुलस्त्योऽत्रेस्तथानुजः ।
पुलस्त्यस्यानुजो विद्वान्पुलहोऽनुपमद्युतिः ।
पथ्यन्ते ब्रह्मजा ह्येते विद्वद्भिरमितौजसः ।
सर्गमेतन्महाराज कुर्वन्नादिगुरुर्महान् ।
प्रभुर्विभुरनन्तश्रीर्ब्रह्मा लोकपितामहः । [20]
मूर्तिमन्तोऽमृतीभूतास्तेजसातितपोन्विताः ।
सनकप्रभृतयस्तत्र त्रयः प्राप्ताः परं पदम् ।
कृत्स्नक्षयमनुप्राप्य विमुक्ता मूर्तिबन्धनात् ।
सनत्कुमारस्तु विभुर्योगमास्थाय योगवित् ।
विचचार त्रयो लोकानैश्वर्येण परेण ह । [25]
रुद्रश्चाप्यष्टगुणितं योगं प्राप्तो महायशाः ।
सूक्ष्ममष्टगुणं राजन्नेतरे नृपसत्तम ।
मरीचिप्रमुखास्तात सर्वे सृष्ट्यर्थमेव ते ।
नियुक्ता राजशार्दूल तेषां सृष्टिं शृणुष्व मे ।
सप्त ब्रह्माण इत्येष पुराणे निश्चयो गतः । [30]
सर्ववेदेषु चैवोक्ताः खिलेषु च न संशयः ।
इतिहासे पुराणे च श्रुतिरेषा पुरातना ।
वरदे कथ्यत इति प्राहुर्वेदान्तपारगाः ।

— (L. 381) Gr क्रोशितवान् (for विक्रो'). After
सप्तकृत्वः, Gr ins. इति. — (L. 382) Gr भगवान् (for
भवान्). — Colophon. Adhy. name: Ms कपिलासु-
रिसंवादः.

— (L. 383) Gr परमं (for परम-). Gr [अ]नुशासितं
for 'शस्तं'. — (L. 387) Gr om. the second ऋषिभ्यः.
— (L. 388) Gr om. तथा. Gr [अ]वाप्तम् (for प्राप्तम्).
— (L. 392) Gr शुश्रूषपरान् (hypermetric) (for
शुश्रूषप'). — (L. 393) Gr यज्ञेनाधि- (for यज्ञे चा').

— Colophon. Adhy. name: Ms कपिलासुरिसंवादः.

29 C

(L. 9) Gr योगमास्थितः (for 'सत्तमः'). — (L. 13)
Gr वरुणाक्रतौ (for 'णक्रतौ'). — (L. 14) Gr मानसाः
स्वयंभुवो भूमेर् (hypermetric). — (L. 18) Gr कथ्यन्ते
(for पथ्यन्ते). — (L. 26) Gr -गुणितो (for 'तं').
(L. 31) Ms संशयाः (for 'यः'). — (L. 33) Gr वरदे
(sic) (for वरदे). — (L. 35) Gr गुणाः (for गणाः).

एतेषां पितरस्तात पुत्रा इत्यनुचक्षते ।
 गणाः सप्त महाराज मूर्तयोऽमूर्तयस्तथा । [35]
 पितृणां चैव राजेन्द्र पुत्रा देवा इति श्रुतिः ।
 देवैर्व्याप्ता इमे लोका इत्येवमनुशुश्रुम ।
 कृष्णद्वैपायनाच्चैव देवस्थानात्तथैव च ।
 देवलाञ्छ नरश्रेष्ठ काश्यपाञ्छ मया श्रुतः ।
 गौतमादथ कौण्डिन्याद्धारद्वाजात्तथैव च । [40]
 मार्कण्डेयात्तथैवैतद्वेदेवतमात्तथा ।
 पित्रा च मम राजेन्द्र श्राद्धकाले प्रभाषितम् ।
 परं रहस्यं राजेन्द्र ब्रह्मणः परमात्मनः ।
 अतः परं प्रवक्ष्यामि यन्मा पृच्छसि भारत ।
 तदिहैकमनाः श्रद्धी शृणुष्ववावहितो मम । [45]
 स्वायंभुवस्य संवादं नारदस्य च धीमतः ।
 सनत्कुमारो भगवान्दीपं जज्वालय तेजसा ।
 अद्भुष्टमात्रो भूत्वा वै विचचार महामुनिः ।
 स कदाचिन्महाराज मेरुपृष्ठे समेयिवान् ।
 नारदेन नरश्रेष्ठ मुनिना ब्रह्मवादिना । [50]
 जिज्ञासमानावन्योन्यं सकाशाद्ब्रह्मणस्तदा ।
 ब्रह्मभागगतौ तात परमार्थार्थचिन्तकौ ।
 मतिमान्मतिमच्छ्रेष्ठं बुद्धिमान्बुद्धिमत्तरम् ।
 श्रुतिमांश्श्रुतिमच्छ्रेष्ठं स्मृतिमान्स्मृतिमत्तरम् ।
 क्षेत्रविक्षेत्रविच्छ्रेष्ठं ज्ञानविज्ञानवित्तमम् । [55]
 लोकविलोकविच्छ्रेष्ठमात्मविच्चात्मवित्तमम् ।
 सनत्कुमारं तत्त्वज्ञं भगवन्तमरिंदम ।
 सर्ववेदार्थकुशलः सर्वशास्त्रविशारदः ।
 सांख्ययोगं च यो वेद पाणावामलकं यथा ।
 नारदोऽथ नरश्रेष्ठ तं पप्रच्छ महामतिम् । [60]
 त्रयोविंशतितत्त्वस्य अव्यक्तस्य महामुने ।
 प्रभवं चाप्ययं चैव श्रोतुमिच्छामि तत्त्वतः ।
 अध्यात्ममधिभूतं च अधिदैवं तथैव च ।
 कालसंख्याश्च सर्गाश्च तद्भवान्वक्तुमर्हति ।

सनत्कुमार उवाच ।

श्रूयतामानुपूर्व्येण नव सर्गाः प्रयत्नतः । [65]

तथा कालपरीमाणं तत्त्वानामृषिसत्तम ।
 अध्यात्ममधिभूतं च अधिदैवं तथैव च ।
 कालसंख्यां च सर्गं च सर्वमेव महामुने ।
 तमसः कुर्वतः सर्गस्तामसेत्यभिधीयते । [70]
 ब्रह्मविद्भिर्द्विजैर्नित्यं नित्यमध्यात्मचिन्तकैः ।
 पर्यायनामान्येतस्य कथयन्ति मनीषिणः ।
 तानि ते संप्रवक्ष्यामि तदिहैकमनाः शृणु ।
 महार्णवोऽर्णवश्चैव सलिलं च गुणास्तथा ।
 वेदास्तपश्च यज्ञाश्च धर्मश्च भगवान्विभुः । [75]
 प्राणः संवर्तकोऽग्निश्च व्योम कालस्तथैव च ।
 नामान्येतानि ब्रह्मर्षे शरीरस्येश्वरस्य वै ।
 कीर्तितानि द्विजश्रेष्ठ मया शास्त्रानुमानतः ।
 चतुर्थ्युगसहस्रं तु चतुर्थ्युगमरिंदम ।
 प्राहुः कल्पसहस्रं वै ब्राह्मणास्तत्त्वदर्शिनः ।
 दशकल्पसहस्राणि अव्यक्तस्य महानिशा । [80]
 तथैव दिवसं प्रादुर्योगाः सांख्याश्च तत्त्वतः ।
 निशां सुस्वाथ भगवान्क्षपान्ते प्रत्यबुध्यत ।
 अहः कृत्वा सुखं तात ससर्ज प्रभुरीश्वरः ।
 हिरण्यगर्भं विश्वात्मा ह्यण्डजं जलजं मुनिम् ।
 भूतभव्यभविष्यस्य कर्तारमनघं विभुम् । [85]
 मूर्तिमन्तं महात्मानं विश्वं शंभुं स्वयंभुवम् ।
 अणिमालघिमाप्राप्तिमीशानं ज्योतिषां परम् ।
 तस्य चापि निशामाहुर्वेदेवेदाङ्गपारगाः ।
 पञ्चकल्पसहस्राणि अहरेतावदेव च ।
 न सर्गं कुरुते ब्रह्मा तामसस्यानुपूर्वशः । [90]
 सृजते स त्वहंकारं परमेष्ठिनमव्ययम् ।
 अहंकारेण वै लोका व्याप्तास्त्वाहंकृतेन च ।
 येनाविष्टानि भूतानि मज्जन्त्यव्यक्तसागरे ।
 देवर्षिदानवनरा यक्षगन्धर्वकिंनराः ।
 उन्मज्जन्ति निमज्जन्ति ऊर्ध्वाधस्तिर्यगेव च । [95]
 एतस्यापि निशामाहुस्तृतीयमथ कुर्वतः ।
 त्रीणि कल्पसहस्राणि अहरेतावदेव च ।
 अहंकारश्च सृजति महाभूतानि पञ्च वै ।
 पृथिवी वायुराकाशमापो ज्योतिश्च पञ्चमम् ।

(L. 44) G₁ मां (for मा). — (L. 47) G₁ जज्वाल (for 'ल्य'). — (L. 51) G₁ ततः (for तदा). — (L. 53) G₁ बुद्धिमत्तरं (for 'मत्तरम्'). — (L. 55) G₁ ज्ञान-विज्ञानवित्तरं (for the post. half). — Before 61, G₁ ins. नारदः. — (L. 64) G₁ कालसंख्या च सर्गश्च. — (L. 66) G₁ परिणामं (for -परीमाणं). — (L. 68) G₁ -संख्या

(for -संख्यां). — (L. 78) G₁ चतुर्थ्युगसहस्रात्तु (for the prior half). — (L. 80) G₁ महायज्ञाः (for 'निशा'). — (L. 82) G₁ क्षपांते प्रतिबुध्यते (for the post. half). — (L. 84) G₁ अजं च जनितं मुनिं (for the post. half). — (L. 87) M₁ (also as above) -महिमा. (for -लघिमा.). — (L. 92) G₁ वै (for च). — (L. 99) G₁ पंचमः (for

एतेषां गुणतत्त्वानि पञ्च प्राहुर्द्विजातयः । [100]

शब्दे स्पर्शे च रूपे च रसे गन्धे तथैव च ।

गुणेष्वेतेष्वभिरताः पङ्कलग्ना इव द्विपाः ।

नोत्तिष्ठन्त्यवशीभूताः सक्ता अव्यक्तसागरे ।

एतेषामिह वै सर्गं चतुर्थमिह कुर्वताम् ।

द्वे तु कल्पसहस्रे वै अहो रात्रिस्तथैव च । [105]

अनन्त इति विख्यातः पञ्चमः सर्ग उच्यते ।

इन्द्रियाणि दशैकं च यथाश्रुतिनिदर्शनात् ।

मनः सर्गगतं तात विशत्सर्वमिदं जगत् ।

न तथान्यानि भूतानि बलवन्ति यथा मनः ।

एतस्यापि तु वै सर्गं षष्ठमाहुर्द्विजातयः । [110]

अहः कल्पसहस्रं वै रात्रिरेतावती तथा ।

उर्ध्वस्त्रोतस्तु वै सर्गं सप्तमं ब्राह्मणा विदुः ।

अष्टमश्चाप्यधःस्त्रोतस्तिर्यक्तु नवमः स्मृतः ।

एतानि नव सर्गाणि तत्त्वानि च महामुने ।

चतुर्विंशतिरुक्तानि कालसंख्याश्च तेऽनघ । [115]

अप्ययं प्रभवं चैव अव्यक्तस्य महामुने ।

प्रवक्ष्याम्यपरं तत्त्वं यस्य यस्येश्वरश्च यः ।

अध्यात्ममधिभूतं च अधिदैवं तथैव च ।

यथाश्रुतं यथादृष्टं तत्तथा वै निबोध मे ।

Colophon.

सनत्कुमार उवाच ।

अधःस्त्रोतसि सर्गे च तिर्यक्स्त्रोतसि चैव ह । [120]

एताभ्यामीश्वरं विद्यादूर्ध्वस्त्रोतस्तथैव च ।

कर्मेन्द्रियाणां पञ्चानामीश्वरो बुद्धिगोचरः ।

बुद्धीन्द्रियाणामथ तु मन ईश्वरमुच्यते ।

मनसः पञ्च भूतानि सगुणान्याहुरीश्वरम् ।

भूतानामीश्वरं विद्याद्ब्रह्माणं परमेष्ठिनम् । [125]

भवान्हि कुशलश्चैव धर्मेज्वेव परेषु वै ।

कालाग्निरप्यहः स्वं ते जगद्ब्रूहि चांशुभिः ।

ततः सर्वाणि भूतानि स्थावराणि चराणि च ।

हाहाभूतानि दग्धानि स्वयोनिं गमितानि वै ।

कूर्मपृष्ठनिभा भूमिर्निर्दग्धकुशकण्टका । [130]

निर्वृक्षा निस्तृणा चैव दग्धा कालाग्निना तदा ।

जगत्प्रलीनं जगति जगत्प्लु प्रलीयते ।

नष्टगन्धा तदा सूक्ष्मा जलमेवाभवत्तदा ।

ततो मयूखजालेन सूर्यस्यापीयते जलम् ।

जलात्मा प्रलीयत्यर्के तदा ब्राह्मणसत्तम । [135]

अन्तरिक्षगतान्भूतान्प्रदहत्यनलस्तदा ।

अग्निभूतं तदा व्योम भवतीत्यभिचक्षते ।

तं तथा विस्फुरन्तं हि वायुर्ध्वंसयते महान् ।

महता बलवेगेन आदत्ते तं हि भानुमान् ।

वायोरपि गुणं स्पर्शमाकाशं ग्रसते यदा । [140]

प्रणश्यति तदा वायुः खं तु तिष्ठति नानदत् ।

तस्य तं निनदं शब्दमादत्ते वै मनस्तदा ।

स शब्दगुणहीनात्मा तिष्ठतेऽमूर्तिमांस्तु वै ।

भुङ्क्ते तु स तदा व्योम मनस्तात दिगात्मकम् ।

व्योमात्मनि विनष्टे तु संकल्पात्मा विवर्धते । [145]

संकल्पात्मानमादत्ते चित्तं वै स्वेन तेजसा ।

चित्तं ग्रसत्यहंकारस्तदा वै मुनिसत्तम ।

विनष्टे च तदा चित्ते अहंकारो भवेन्महान् ।

अहंकारं तदादत्ते महान्ब्रह्मा प्रजापतिः ।

अभिमाने विनष्टे तु महान्ब्रह्मा विराजते । [150]

तं तदा त्रिषु लोकेषु मूर्तिष्वेवाग्रमूर्तिजम् ।

येन विश्वमिदं कृत्स्नं निर्मितं वै गुणार्थिना ।

मूर्तिं जलेश्वरमपि व्यवसायगुणात्मकम् ।

असिष्णुर्भगवान्ब्रह्मा व्यक्तोऽव्यक्तमसंशयम् ।

एषोऽप्ययश्च प्रलयो मया ते परिभाषितः । [155]

अध्यात्ममधिभूतं च अधिदैवं च श्रूयताम् ।

आकाशं प्रथमं भूतं श्रोत्रमध्यात्मं शब्दोऽधिभूतं दिशोऽधि-
दैवतम् । वायुर्द्वितीयं भूतं त्वगध्यात्मं स्पर्शोऽधिभूतं विद्युदधि-
दैवतं स्यात् । ज्योतिस्तृतीयं भूतं चक्षुरध्यात्मं रूपमधिभूतं
सूर्योऽधिदैवतं स्यात् । आपश्चतुर्थं भूतं जिह्वाध्यात्मं [160]
रसोऽधिभूतं सोमोऽधिदैवतं स्यात् । पृथिवी पञ्चमं भूतं घ्राणम-

५५). — (L. 103) G₁ वशीभूताः (for [अ]वशी'). — (L.

५६) G₁ कुर्वतः (for 'ताम्'). — (L. 105) G₁ अहोरात्रस्

or अहो रात्रिस्). — (L. 113) G₁ अष्टमं (for 'मश').

(L. 115) G₁ चतुर्विंशतिसूक्तानि. — Colophon. Adhy.

me: Ms सनत्कुमारगीता.

L. 120) G₁ om. the ref. — (L. 124) G₁ सद्गु-

ने (for सगुणानि). — (L. 127) G₁ कलाग्निरहस्वं ते

(for the prior half). — (L. 135) G₁ प्रविलीयति

(for प्रलीयति). — (L. 136) G₁ सर्वान् (for भूतान्).

G₁ तथा (for तदा). — (L. 138) G₁ वायुर्ध्वंसयते

महान् (for the post. half). — (L. 143) G₁ स

शब्दगुणवानात्मा (for the prior half). — (L. 148)

G₁ अहंकारभवे महान् (for the post. half). — (L. 154)

Ms व्यक्ताव्यक्तम् (for व्यक्तोऽव्यक्तम्). — (L. 155) G₁

ध्यात्मं गन्धोऽधिभूतं वायुरधिदैवतं स्यात् । पाञ्चभौतिकमेत-
न्ननुष्टयमनुवर्णितम् ।

अत ऊर्ध्वं त्रिविधमिन्द्रियविधिमनुवर्णयिष्यामः । पादावध्या-
त्मं गन्तव्यमधिभूतं विष्णुरधिदैवतं स्यात् । हस्तावध्यात्मं [165]
कर्तव्यमधिभूतं इन्द्रोऽधिदैवतं स्यात् । पायुरध्यात्मं विसर्गोऽ-
धिभूतं मित्रोऽधिदैवतं स्यात् । उपस्थमध्यात्ममानन्दोऽधिभूतं
प्रजापतिरधिदैवतं स्यात् । वागध्यात्मं वक्तव्यमधिभूतं अग्निरधि-
दैवतं स्यात् । मनोऽध्यात्मं मन्तव्यमधिभूतं चन्द्रमा अधिदैवतं
स्यात् । अहंकारोऽध्यात्ममभिमानोऽधिभूतं विरिञ्चोऽ- [170]
धिदैवतं स्यात् । बुद्धिरध्यात्मं व्यवसायोऽधिभूतं ब्रह्माधिदैवतं
स्यात् । एवमव्यक्तो भगवानसकृदसकृत्सर्गान्कुरुते संहरते च ।
कस्मात्कीडार्थम् । यथादित्योऽशुजालं क्षिपति संहरते च यथा
चान्तरिक्षादभ्रकोश उत्तिष्ठति ।

स्तनितं गर्जितोन्मिश्रं तच्च तत्रैव प्राणशत् । [175]

एवमव्यक्तो गुणान्सृजति संहरते च । यथा चार्णवादूर्मिजालं
नीचोच्चं प्रादुर्भवति तच्च तत्रैव प्राणशदेवमव्यक्तो लोकान्सृजति
संहरते च । यथा च कूर्मोऽङ्गानि कामात्प्रसारयते पुनश्च प्रवेश-
यत्येवमव्यक्तो लोकान्प्रसारयति गिरिति च । चेतनश्च भगवान्पञ्च-
विंशकः शुचिः । तेनाधिष्ठिता प्रकृतिश्चेतयति । नित्यं [180]
सहधर्मा च भगवतोऽव्यक्तस्य क्रियावतोऽक्रियावान्भगवान्परम-
प्रकृतिरणुः क्षेत्रज्ञः क्षेम्य इति ।

Colophon.

नारद उवाच ।

यद्यचेतना प्रकृतिश्चेतनाधिष्ठिता चेतयति कस्माच्च मोक्षोऽ-
स्ति । भवद्विधानां चेतस्काङ्क्षिणां चेतो हि पञ्चविंशकमुपदिशन्ति
योगाः सांख्याश्च । तच्चायुक्तमुपदिशन्ति । तद्वच्चनाच्चा- [185]
युतप्रकृतिसहधर्मा प्रकृतिं वर्तमानामनुवर्तते इति । अनुवर्तमा-
नाच्च मन्यामहे अधिष्ठातृत्वादणुत्वाच्चेत इति । अतश्च भवत्येव
दोष इति । यथा हि कश्चिद्दीर्घमध्वानं गच्छति सङ्गवान् । असङ्ग-
स्यागमवतो गमने न प्रयोजनं भवति । अथ गच्छति सोऽपि सङ्गी

भवति । भवत्यश्चोदकं सहधर्मिणावेव । एवं भगवद्वच- [190]
नात्प्रकृतिपुरुषौ । यद्युदकं प्रवर्तमानं मत्स्योऽनुप्रवर्तते ननु सङ्ग-
वान्भवति असङ्गी मत्स्यस्तस्य किं सङ्गवृत्त्यानुवर्तनेन ।

सनत्कुमार उवाच ।

देवर्षे तत्रासङ्गं वर्णयन्ति पुरुषस्य । न भगवता व्यक्तेन
सङ्गोऽस्ति निगुणस्य गुणिना । तत्र श्लोकानुदाहरन्ति बुधाः ।
तानुपधारयस्वैकार्थं पर्यायवचनं कृत्वा । [195]

अधिष्ठा पुरुषो नित्यं प्रकृत्या न च आत्मनः ।

तस्याभिमानो भवति तस्मादासङ्ग उच्यते ।

चेतना पुरुषो नित्यं कालस्य न च आत्मनः ।

तस्याभिमानो भवति तस्मादासङ्ग उच्यते ।

द्रष्टा हि पुरुषो नित्यं मनसो न च आत्मनः । [200]

तस्याभिमानो भवति तस्मादासङ्ग उच्यते ।

बोद्धा हि पुरुषो नित्यं वेदस्य न च आत्मनः ।

तस्याभिमानो भवति तस्मादासङ्ग उच्यते ।

ज्ञाता हि पुरुषो नित्यं क्षेत्रस्य न च आत्मनः ।

तस्याभिमानो भवति तस्मादासङ्ग उच्यते । [205]

कर्ता हि पुरुषो नित्यं परस्य न च आत्मनः ।

तस्याभिमानो भवति तस्मादासङ्ग उच्यते ।

देवर्षे तत्रासङ्गमनुवर्णयन्ति पुरुषस्य । शुचिर्हि भगवा-
न्क्षेत्रज्ञोऽशुचिर्नीं प्रकृतिमुदाहरन्ति । सङ्गी हि सङ्गवान्सङ्गी
चासङ्ग इति योऽसङ्गो ह्यात्मानं सङ्गिनमनुपश्यति स [210]
खल्वज्ञानीत्युच्यते बुधैरिह ।

एतस्याविद्याग्रस्तस्य उद्गवाक्षेपशतसहस्रकोटिशोऽप्ययमान-
स्याव्यक्तसागरे सुमहान्दुःखयोगो भवति । यथा च समुद्रं प्रया-
तस्य कृतप्रायश्चित्तस्य अर्थतर्पिणो वणिकसंघस्य यानपात्रार्णवो-
दरगतश्चण्डवायुना भिद्यमान इतस्ततश्च विमलाभिरु- [215]
र्मिभिर्भिद्यमानो हाहाभूतो जनो व्यापद्येत् । शतशश्चाप्राप्तमनो-
रथाः प्लवान्गृहीत्वा । प्लवाश्चोन्मज्जन्ति निमज्जन्ति चान्योन्य-
मवलम्बमानाः । एवमज्ञानी पुरुष उन्मज्जति निमज्जति च । यथा

पयोप्ययो हि प्रलयो (for the prior half). — (L. 167)
G: विष्णुरधिदैवतं (for मित्रोऽधिदैवतं). G: उपस्थोऽध्यात्मम्
(for उपस्थमध्या). — (L. 172) G: असकृत् (for अस-
कृदसकृत्). — G: om. (hapl.) from यथा चार्णवादूर्मि
(in line 176) up to संहरते च (in line 178).
— (L. 181) G: परमः प्रकृतिरहितः (for परमप्रकृतिरणुः).
— (L. 185) G: तद्वचनाच्चायुक्तः (for तद्वचनाच्चायुतः).
— (L. 186) G: अनुवर्तनाच्च (for 'वर्तमानाच्च'). — (L.
187) G: एष (for एव). — (L. 189) G: गमने (for

गमने न). — (L. 204) G: श्रोता (for ज्ञाता).
— (L. 208) G: वर्णयन्ति (for अनुवर्णयन्ति). — (L.
209) G: असङ्गी (for सङ्गी). — (L. 211) G: om.
बुधैरिह. — (L. 212) G: om. सहस्र. G: [s]ये-
धमानस्य (for स्येय). — (L. 214) G: हुत- (for
कृत-). G: यानपात्रेणवादागतचण्डवायुना (for 'पात्रार्णवोदर-
गतश्चण्डवायुना). — Colophon. Adhy. name: Ms
सनत्कुमारगीता.

त्रोन्मज्जंश्च निमज्जंश्च कश्चित्पारमासादयति स मुक्तस्ततस्तस्या-
दो मृत्युमुखात् । [220]

Colophon.

नारद उवाच ।

भगवन्नच्छेद्याभेद्यादाह्यातर्क्यानन्त्याकल्प्यानादिमध्या यदा
कृतिस्तद्वत्पुरुषोऽप्येभिरेव गुणैर्युतः । तत्कथमनित्यां प्रकृति-
दाहरन्ति नित्यं पुरुषमिति ।

सनत्कुमार उवाच ।

देवर्षे सम्यगभिहितं भवता । अच्छेद्याभेद्यादाह्यातर्क्यानन्त्या-
प्यानादिमध्या प्रकृतिर्हि पुरुषश्च । कर्तृत्वाद्गुणाना- [225]
नित्यां प्रकृतिमुदाहरन्ति अकर्तृत्वान्नित्यः पुरुषः । यदि प्रकृति-
गान्कुर्याद्वेद चात्मानं पुरुषश्च । नित्यानित्यभावे वीतरागत्वे
स्य निर्द्वन्द्वता च । यदा त्वयमेव स्यान्नान्यदस्ति मम परमित्य-
मन्यमानो नित्यत्वतामेति । तत्र श्लोकानुदाहरन्ति ।

उभावमूर्ती ह्यजराबुभावेव महात्मभिः । [230]

विदितौ विषयी चैव विषयश्च महामुने ।

पुरुषो विषयी नित्यं प्रकृतिर्विषयः स्मृतः ।

व्याख्यातौ शास्त्रविद्भिर्हि मशकोदुम्बरौ यथा ।

प्रकृतिर्न विजानाति भुज्यमानमचेतनम् ।

पुरुषश्चापि जानाति भुङ्क्ते यश्च स भुज्यते । [235]

महदादयो गुणा भोज्यं भोक्ता तु प्रकृतिर्द्विज ।

मन्यन्त्येवं विभागज्ञा भोक्तारं तस्य चेश्वरम् ।

ऐश्वर्यं भवतीशत्वात्प्रकृत्या द्विजसत्तम ।

अनीशत्वादनेश्वर्यं पुरुषस्यानुचक्षते ।

विभूतित्वाद्विभुत्वं हि पुरुषस्य महामुने । [240]

द्वन्द्वभावादनित्यं हि त्रिगुणा प्रकृतिस्तथा ।

निर्द्वन्द्वो निर्गुणो नित्यः पुरुषोऽत्रानुचक्षते ।

क्रियाकरणयोगित्वादनित्या प्रकृतिर्द्विज ।

क्रियाकरणहीनो हि नित्यः पुरुष उच्यते ।

एवमनुमन्यन्ते यतयः स्तुन्वानाः पुरुषम् । सत्त्वं [245]
क्षेत्रं परं गुहाक्षयकरं चलव्रणकरं निशिचरं निधिर्मतिः स्मृतिर्धृति-
रिति चैतानि प्रकृतिपर्यायनामानि । अथापराणि भूतं भव्यं भवि-
ष्यमिति । सत्त्वं रजस्तम इति त्रिगुणमेतत्प्रकृतिरित्यनुपश्यति ।
अथ तदव्यक्तात्परमव्ययं शिवं क्षेममयं शुचि व्यभ्रमिति विमल-
ममलमचलमजरमकरमतरमभवमिति । अभवनमनयन- [250]
मगमनं पृथगिति चैतानि पुरुषपर्यायनामानि । अत्र पश्यन्तु
भवन्तः क्षेत्रज्ञं विमोक्षं विशोकं विमोहम् । विदम्भाद्विलोभाद्वि-
काराद्विरुद्धादानृशंस्यादलौल्यमशरणमभयमनवयवं पश्यन्ते ।
तद्यथा मशकोदुम्बरयोर्विवाससहवासोऽन्य एव स्वभाव एवमेव
ज्ञानाज्ञानयोर्विवाससहवासः । अन्यदेव ज्ञानमज्ञानम् । [255]
क्षेत्रज्ञस्त्यक्षयति प्रकृतिं न च प्रकृतिः क्षेत्रज्ञं त्यक्षयति । मन्यते
प्रकृतिं क्षेत्रज्ञो न च प्रकृतिः क्षेत्रज्ञं मन्यते । बुध्यते प्रकृतिं
क्षेत्रज्ञो न च प्रकृतिः क्षेत्रज्ञं बुध्यते । पश्यति प्रकृतिं क्षेत्रज्ञो
न च प्रकृतिः क्षेत्रज्ञं पश्यति । एतद्विवाससहवासमित्येतन्नाना-
त्वदर्शनं पश्यन्ति देवर्षे । ज्ञातारं तदसङ्गमनुपश्यतु [260]
भवान्पुरुषे । अत्र श्लोकमुदाहरन्ति ।

योगाश्च सांख्याश्च वदन्ति सम्य-

ङ्ग पञ्चविंशात्परमस्ति किञ्चित् ।

अथान्यथा पश्यति तत्त्वमेत-

द्वयं तु पश्याम गुरोर्नियोगात् । [265]

इत्येतद्योगदर्शनम् । अत्र सांख्यैर्गीतम् । श्लोको भवति ।

पश्यः पश्यति पश्यन्तमपश्यन्तं च पश्यति ।

अपश्यस्तावपश्यत्वात्पश्यापश्यौ न पश्यति ।

प्रकृतिः क्षेत्रं क्षेत्रज्ञश्चापरः । क्षेत्रज्ञः षड्विंशकोऽनुपश्यति ।

(L. 225) G₁ om. हि. G₁ [अ]गुणानाम् (for गुणा°).
(L. 227) G₁ पुरुषं (for 'षश्'). G₁ नित्यानित्यभाव-
'नित्यभावे). — (L. 228) G₁ चास्य (for च).
एवं (for एव). G₁ om. मम. — (L. 229) G₁
त्वम् (for 'त्वताम्'). — (L. 245) G₁ om. यतयः
वानाः पुरुषम्. — (L. 246) G₁ शुभाकारकं (for गुहा-
करं). G₁ चलं पूर्णकरं (for चलव्रणकरं). G₁ निशाकरं
(for निशिचरं). G₁ निशि निधिस्मृतिर्मतिरिति (for निधिर्मतिः
धृतिरिति). — (L. 247) G₁ अभूतमभव्यमिति (for
व्यमिति). — (L. 248) G₁ प्रकृतिम् (for 'तिर्').
(L. 249) G₁ पुरुषम् (for परम्). — (L. 250)
अमरम् (for अकरमतरम्). G₁ अभवम् (for अभवनम्).

— (L. 252) G₁ विलोभः (for विलोभाद्). — (L. 253)
G₁ अलौल्यम् (for अलौ°). G₁ पश्यति (for पश्यन्ते).
— (L. 254) G₁ एतद् (for तद्). G₁ -सहवासम् (for
'वासो). — (L. 255) M₅ विवादः (for विवासः). G₁
प्रकृतिज्ञानं (for अज्ञानम्). — (L. 256) G₁ नवप्रकृतिं (for
न च प्रकृतिः). After त्यक्षयति, G₁ ins. मन्यते प्रकृतिं क्षेत्रज्ञं
त्यक्षयति. — (L. 258) G₁ प्रकृतिं क्षेत्रज्ञः (for प्रकृतिः क्षेत्रज्ञं).
— (L. 260) G₁ दैवज्ञः (for देवर्षे). G₁ तदंगं पश्यतु भवा-
न्पुरुषः (for ज्ञातारं तदसङ्गमनुपश्यतु भवान्पुरुषे). — (L. 264)
G₁ एतं (for एतद्). — Lines 267-268 = 29B 280-81.
— (L. 268) G₁ पश्यतः (for 'ति'). — (L. 269) G₁ क्षेत्रज्ञः
क्षेत्रज्ञं (for क्षेत्रं क्षेत्रज्ञश्च). — (L. 271) G₁ देवर्षेयमयः

न तत्पञ्चविंशः क्षेत्रज्ञः प्रकृतिर्वा परं क्षेत्रज्ञं पश्यति । [270]
देवर्षे यन्मया बहुभिर्जन्मभिरवाप्तमिदानीम् । ये ह्येवं पश्यन्ति
शिवं हि तेषामिहैव चामुत्र संशयो नास्ति । सुखं परं जन्म चाहं
ब्रवीमि । न त्वितरं मृत्युं विवेदाहम् ।

प्रतिविरम स बुद्धिविग्रहात्परमशुचिस्त्वमुपास निर्ममः ।

बहुभिररिभिरेतदावृतं प्रकृतिमयं हि शरीरमध्रुवम् । [275]

यदि जयसि शरीरमेकतो ननु विजितास्तव सर्वशत्रवः ।

मुनिभिर्ऋषिभिरीरितं परं परमशुचिं तमुपास्य ते गताः ।

एतन्मयोपसन्नेषूपदिष्टं देवर्षे हिरण्यनाभस्य महासुरस्य
शिवस्य चैतन्नमुचेनारदस्य प्रहादस्य वृत्रस्य विरोचनस्य
बलेर्मरीचेः पुलस्त्यपुलहयोः । तथैव भृग्वङ्गिरसोरत्रि- [280]
वसिष्ठकाश्यपानां शुक्रस्य चेन्द्रस्य बृहस्पतेश्चाङ्गिरसोत्तमाय ।
तथैव विश्वावसवे मयोक्तं गन्धर्वाप्सरोभिश्च । एतद्ब्रह्म सर्वत्र
समं द्रष्टव्यम् । ब्रह्मणि चेन्द्रे शुनि कीटे पतंगदंशमशकेषु सम्य-
गनुदर्शनाच्च पश्यामः । सर्वस्य मोक्षधर्मो विद्यते । एतत्पद-
मनुद्विघ्नं जन्ममृत्युतमोनुदमुपशान्तं समुत्तीर्णमवस्थित- [285]
मपज्वरम् ।

भीष्म उवाच ।

एतच्छ्रुत्वा मुनिश्रेष्ठो नारदः स महामुनिः ।

परया च मुदा युक्तः प्रणम्य शिरसा गुरुम् ।

प्रदक्षिणं च तं कृत्वा जगाम भवनं स्वकम् ।

भगवानपि तत्रैव सद्यस्त्वन्तरधीयत । [290]

Colophon.

29 D

Gr Ms cont. :

भीष्म उवाच ।

संयमनः काशिपतिरविमुक्तगतं मुनिं पप्रच्छ ज्ञानविज्ञानं
कपिलादागतागमम् ।

संयमन उवाच ।

को विश्वं सृजते सर्वमिदं संहरते च कः ।

कश्च विश्वमधिष्ठाय तिष्ठत्यभिवद्धारुषु ।

कश्च विश्वमविश्वं च नित्यमेवानुपश्यति । [5]

कौ च तौ मुनिशार्दूल नमस्ये तावुभावपि ।

कति तत्त्वानि विश्वात्मा भगवान्हव्यकव्यभुक् ।

किं च हव्यं च कव्यं च पश्यते शास्त्रदर्शनात् ।

कश्च सत्त्वात्समुत्पन्नस्तस्मात्तत्त्वाद्विशारदः ।

कश्च तत्त्वादिरित्युक्तस्तथा प्राणादिरेव च । [10]

भूतादिश्च मुनिश्रेष्ठ विकारादिस्तथैव च ।

कस्मादाददते चैव विसृज्य च पुनः पुनः ।

अध्यात्ममधिभूतं च अधिदैवं तथैव च ।

विमोक्षश्चास्य भगवन्योऽयं देहेषु वर्तते ।

सविज्ञानं सदशकं तथोपनिषदं मुने । [15]

वर्तते त्वयि कात्स्न्येन योगशास्त्रं तथैव च ।

पुराणं च मुनिश्रेष्ठ यथाबुद्धिं सनातनम् ।

साङ्गोपाङ्गाश्च चत्वारो वेदास्तिष्ठन्ति वेदवित् ।

सर्वस्य चास्य ज्ञानस्य ग्रन्थतश्चार्थतश्च ते ।

विदितं वेदितव्यं हि पाणावामलकं यथा । [20]

परावरजो भगवानित्येवमनुशुश्रुम् ।

तेन त्वामनुपृच्छामि सर्वभूतहिते रतम् ।

परोक्षमेतदस्माकं तव प्रत्यक्षमेव च ।

मन्याम मनसा देव यतीनां यतिसत्तम ।

तदनुग्रहधर्मेण अक्षयेणाव्ययेन च । [25]

शाश्वतेनाप्रमेयेन अचलेनामृतेन च ।

जन्ममृत्युविमुक्तेन योक्तुमर्हसि मानव ।

सर्वथा तेन देहेन असद्ग्रन्थेन मे मुने ।

बध्यामि भगवन्नित्यमित्यर्थमहमागतः ।

काशिराज्यं परित्यज्य भगवन्तमरिंदम । [30]

तदेतच्छ्रोतुमिच्छामि याथातथ्येन तत्त्वतः ।

29 D

— (L. 6) Gr नमस्य (for 'स्ये'). — (L. 9)
Gr (also as above) तत्त्वात् (for सत्त्वात्). — (L. 11)
Gr विकारादिस् (for मुनिश्रेष्ठ). Gr तथैव च दयानिधे (for
the post. half). — (L. 12) Gr पुनः सृजति वै कथं (for
the post. half). — (L. 14) Gr विमोक्षं (for 'क्षश्').
Gr भगवान् (for 'वन्'). — (L. 15) Gr सर्वज्ञानं (for
सर्वि). — (L. 17) Gr यथा बुद्धिः (for यथाबुद्धि).
— (L. 22) Gr त्वा परि- (for त्वामनु-). — (L. 28)
Ms सकृदन्थेन (for असद्ग्रन्थेन). — (L. 29) Gr ध्यायामि

(sic) (for देवर्षे यन्मया). Gr आत्मभिर् (for जन्म-
भिर्). — (L. 274) Gr -विरमस्व (for 'म स). Gr
उपासन् (for उपास). — (L. 277) Gr निर्मितं (for
ईरितं). Gr -शुचिम् (for -शुचि तम्). — (L. 279)
Gr om. प्रहादस्य. — (L. 283) Gr पतंगे (for पतंग-).
— (L. 287) Gr द्विज- (for मुनि-). — (L. 288)
Gr मुदया (for च मुदा). — (L. 289) Gr कृत्वाथ (for
तं कृत्वा). — Colophon. Adhy. name: Ms सनत्कुमार-
गीता समाप्ता.

ममानतस्य भगवन्निश्चयस्यामितबुद्धिमान् ।
वक्तुमर्हसि शान्त्यर्थमेतमर्थं महामुने ।
ममोद्बुद्धयेव मनः तत्त्वं श्रोतुं परायणम् ।
पापघ्नममृतं श्रेष्ठं पवित्राणां परायणम् । [35]

पञ्चशिख उवाच ।

श्रूयतां नृपशार्दूल सर्वमेतदसंशयम् ।
सर्वस्य चास्य ज्ञानस्य कृत्स्नकारी भवानपि ।
विशनाद्विश्वमित्याहुर्लोकानां काशिसत्तम ।
लोकांश्च विश्वमेवेति प्रवदन्ति नराधिप ।
लोकानामप्यविशनाद्विश्वमिति तं विदुः । [40]

ईदृग्भूतीयमेवाहुरपरं शास्त्रदर्शनात् ।
विश्वाविश्वे नरश्रेष्ठ तत्त्वबुद्धिपरायणाः ।
नराणां नरशार्दूल तत्त्वमेतदसंशयम् ।
अमृताश्च त्रयोऽप्येते नित्याश्चेति वदन्ति वै ।
विभागिनश्च वै नित्यं विमलाश्चेति नः श्रुतिः । [45]

अजाश्चामूर्त्यश्चैव अप्रकम्प्याव्ययाश्च ह ।
अग्राह्याश्चाप्रतर्क्याश्च तथामर्त्याश्च पार्थिव ।
अनादिनिधनाश्चैव तथामूर्त्याश्च तेऽनघ ।
अच्छेद्याश्चामराश्चैव अप्रदह्यतमाश्च वै ।
निर्गुणाश्चेतनाश्चैव पश्याश्चेति नराधिप । [50]

यथैतदुक्तमाचार्यैरेवमेतदसंशयम् ।
सन्ति सर्वे गुणा ह्येषां त्रयाणां नृपसत्तम ।
अहं तत्त्वं प्रवक्ष्यामि यथा चाचार्यदर्शनम् ।
एकोऽत्र गुणवांश्चैव तथैवाचेतनश्च ह ।
अपश्यश्च महाराज प्रधान इति पठ्यते । [55]

प्रत्ययं चोपसर्गे वै विधानं मन इष्यते ।
प्रधान इति नामास्य एतयोर्धर्म उच्यते ।
संघावतीति राजेन्द्र इत्येवमनुशुश्रुम ।
तस्य तत्संप्रवक्ष्यामि नव तांश्च निबोध मे ।
प्राकृतान्यस्य चत्वारि वैकृतानि तु पञ्च वै । [60]

पूर्वमुत्पद्यतेऽव्यक्ताद्यक्तो व्यक्तादिरुच्यते ।

प्राणानामादिमेवैतमाहुरध्यात्मचिन्तकाः ।

महानिति च नामास्य प्राहुर्वेदविपश्चितः ।
बुद्धिरित्यपरे राजन्विरिञ्चेति तथापरे ।
एतस्मात्खलु वैरिञ्चमुत्पद्यति नराधिप । [65]

विरिञ्चाद्राजशार्दूल वैरिञ्चः सर्ग उच्यते ।
एकैकशो विरिञ्चो वै वैरिञ्चादुत्पत्तितः स्मृतः ।
एते सर्गा महाराज विद्याविद्येति नः श्रुतिः ।
वैरिञ्चात्पञ्च भूतानि वैरिञ्चानि नराधिप ।
उत्पद्यन्ते महाराज अहंकारादसंशयम् । [70]

पृथिवी वायुराकाशमापो ज्योतिश्च पञ्चमम् ।
पञ्च भूतविशेषाश्च युगपत्काशिनन्दन ।
वैरिञ्चो विषयार्थी तु जज्ञे भूतेषु पञ्चसु ।
मन इत्यभिदिश्येत विखराद्वैखरस्तथा ।
बुद्धीन्द्रियाणि राजेन्द्र तथा कर्मेन्द्रियाण्यपि । [75]

चतुरः प्राकृतान्सर्गान्युगपत्तात बुद्धिमान् ।
वैकृतान्पञ्च चैवाहुरध्यात्मकृतनिश्चयाः ।
त्वं चैवान्ये च राजेन्द्र तत्त्वबुद्धिविशारदाः ।
तिर्यक्सर्गं तथा मुख्य ऊर्ध्वोऽर्वाक्स्रोत एव च ।
पञ्चमोऽनुग्रहश्चैव नवैतान्विद्धि पार्थिव । [80]

एतद्धि सर्गनवकं सांख्ययोगनिर्दर्शनम् ।
मयेयमानुपूर्व्येण तत्त्वसंख्या च तेऽनघ ।
यश्च यस्मात्समुत्पन्नस्ततश्चैवानुवर्णितः ।
विकारादि मनः प्राहुस्त्रयाणां पञ्चकानि वै ।
भूतादीनां तु पञ्चानामाहुर्विखरमेव तु । [85]

प्राणापानसमानानामुदानव्यानयोश्च ह ।
विरिञ्चमाहुः प्राणादिं ब्राह्मणास्तत्त्वदर्शिनः ।
त्रयोविंशतितत्त्वानां व्यक्तानां नृपसत्तम ।
आदिमव्यक्तमित्याहुर्ग्रन्थश्रुतिनिर्दर्शनम् ।

इति । [90]

Colophon.

पञ्चशिख उवाच ।

एतद्धि मूर्तिसंघातं त्रैलोक्ये सर्वदेहिषु ।

for वक्ष्यामि). — (L. 31) G₁ यथातत्त्वेन (for याथा-
ध्येन). — (L. 33) G₁ एतदर्थं (for °मर्थं). — (L.
4) G₁ transp. तत्त्वं and श्रोतुं. — (L. 35) G₁ पवित्रांगं
for °त्राणां). — (L. 39) G₁ लोकाश्च (for लोकांश्च).
— (L. 46) G₁ अजा अमूर्त्यश्च (for अजाश्चा°). — (L. 51)
यदेतद् (for यथैतद्). — (L. 53) G₁ वाचार्य- (for
वाचार्य-). — (L. 54) G₁ हि (for ह). — (L. 55)
महाभाग (for °राज). — (L. 56) G₁ प्रधानं (for

वि°). — (L. 59) G₁ सर्वं (for तत्सं-). — (L. 66)
G₁ स वै सर्ग इहोच्यते (for the post. half). — (L.
68) G₁ श्रुतं (for श्रुतिः). — (L. 73) G₁ वैरिचोपि
विषयार्थी (for the prior half). — (L. 74) G₁ वैखरं
(for °रस्). — (L. 76) G₁ बुद्धिमन् (for °मान्).
— (L. 78) G₁ एव (for चैव). — Colophon. Adhy.
name : M₅ संयमनपृच्छ

आव्यक्तिकस्य सादृश्यं विरिञ्चस्य प्रजापतेः ।
व्यक्तस्याव्यक्तमित्याहुर्विश्वरूपस्य नः श्रुतिः ।
वेदितव्यो महाराज विश्वरूपः सनातनः ।
अध्यात्ममधिभूतं च अधिदैवं तथैव च । [95]
प्रवक्ष्यामि यथातत्त्वं तन्निबोध जनेश्वर ।

श्रोत्रमध्यात्मं शब्दोऽधिभूतमाकाशमधिदैवतम् । त्वगध्यात्मं
स्पर्शोऽधिभूतं वायुरधिदैवतम् । वागध्यात्मं वक्तव्यमधिभूतम-
ग्निरधिदैवतम् । घ्राणमध्यात्मं गन्धोऽधिभूतं पृथिव्यधिदैवतम् ।
पादावध्यात्मं गन्तव्यमधिभूतं विष्णुरधिदैवतम् । हस्ता- [100]
वध्यात्मं कर्तव्यमधिभूतमिन्द्रोऽधिदैवतम् । पायुरध्यात्मं विस-
र्गोऽधिभूतं मित्रोऽधिदैवतम् । उपस्थोऽध्यात्ममानन्दोऽधिभूतं
प्रजापतिरधिदैवतम् । मनोऽध्यात्मं मन्तव्यमधिभूतं चन्द्रमा
अधिदैवतम् । अहंकारोऽध्यात्ममभिमानोऽधिभूतं विरिञ्चोऽधिदैव-
तम् । बुद्धिरध्यात्मं बोद्धव्यमधिभूतं पुरुषोऽधिदैवतम् । [105]
एतदध्यात्ममधिभूतमधिदैवतं च सर्वं विज्ञातव्यम् ।

अनभिद्रोहेण ब्राह्मणेन्द्रे शुनि कीटे पतंगपुत्तिकादंशमशके-
वित्येवं प्रयोक्तव्यं स्यात् ।

आत्मन्येवात्मलिङ्गे चैतस्याव्यक्तिकस्य महात्मिकस्याहंका-
रिकभौतिकवैकारिकेभ्यश्च कालज्ञानं पुरुषेभ्यो व्याख्या- [110]
स्यामः । तदेतत्पर्यायशतसहस्रशः पञ्चशतं पञ्चाहोरात्रमपदि-
श्यते पञ्चानां पुरुषाणाम् । तत्रैकस्य प्रतिषिद्धमव्यक्तस्य चतुर्णां
वक्ष्यन्त्याचार्याः । महदादीनां पर्यायशतसहस्राण्यशीतिमहोरात्र-
मपदिश्यते । प्राधानिकस्य महत्तत्त्वारिंशत्पर्यायशतसहस्राण्य-
होरात्रमपदिश्यते । [115]

आहंकारिकस्य भौतिकस्य पुरुषस्य पर्यायदशसहस्राण्यहो-

रात्रमपदिश्यते । वैकारिकस्य पुरुषस्य मनसः पर्यायमपि चतुर्बु-
गम् । तदेतत्पर्यायशतसहस्राणि पञ्चाशतमव्यक्तस्याहोरात्र-
स्याकेवलस्य । एभ्यः पश्येन्नित्यं कालज्ञानम् । कालज्ञानेऽस्या-
व्यक्तस्याचेतनस्य ज्ञानविज्ञानमिति पश्यन्त्या बीजधर्मिणं [120]
बीजधर्मिणामप्रसवधर्मिणामप्रकृतिधर्मिणामप्रलयधर्मिणां प्रलय-
धर्मिणामिति ।

Colophon.

संयमन उवाच ।

भगवन्त्यदा खल्वग्निर्दारुशतसहस्रकोटिष्ववतिष्ठमानस्तत्स्थत्वा-
न्नित्यं सहधर्मा स्यादेवं खल्वयं क्षेत्रसहस्रकोटिष्ववतिष्ठमानस्त-
त्स्थत्वान्नित्यं सहधर्मः स्यात् । यदि खल्वस्यानिष्टं [125]
क्षेत्रं सहधर्मित्वं स्यान्नायमिष्टानिष्टे प्रवर्तमानः प्रकृतिमनुवर्तते
गुणसर्गाय गुणसर्गम् । यच्चानुवर्तमानस्य प्रकृतिसहधर्मित्वं
स्याद्भवतु । न ह्यनिष्टगुणेनानुगम्यमानामभिष्वजत इत्यर्थ-
मस्येष्टा प्रकृतिर्गुणांश्च ताननुवर्तते च । तदभिष्वजनादनुगमनाच्च
तत्स्थत्वाच्च नित्यस्यानित्यमनुपश्यामः । तद्धेतुमात्रं [130]
वक्ष्यामः । कश्चिदुण्यगुणिना सार्धं समीयाय । समेत्य च कार्य-
कारणं स कुर्वीत । तं च तथेष्टानिष्टे प्रवर्तमानं गुणिनमथागुणोऽ-
नुवर्तते तत्स्थत्वात् । ननु सोऽपीष्टानिष्टवद्भवति तत्स्थत्वात् ।

यदि ह्ययमिष्टानिष्टव्यतिरिक्तः सद्भावो नायमिष्टानिष्टवत्त्वमि-
त्यर्थमस्येष्टानिष्टत्वभावमिष्टं येनायमनुवर्तते चाभिष्व- [135]
जते चेति । तदनुष्वजनादनुगमनाच्च कार्याकार्यकर्तृत्वमस्यानु-
पश्यामः । कार्याकार्यकर्तृत्वाच्चायमिष्टानिष्टवान्भवति ।

यदुक्तमिष्टानिष्टे नायमिति तन्मिथ्या । गुणवानयं क्षेत्रज्ञो
नागुणवान् । यद्ययमगुणवान्स्यान्नायमिष्टानिष्टे प्रवर्तमानां प्रकृति-

(L. 92) G₁ अव्यक्तिकस्य (for आ°). — (L. 93) G₁
एव (for इति). — (L. 97) G₁ आकाशो (for °शम्).
— G₁ om. (hapl.) from उपस्थो (in line 102) up to
धिदैवतम् (in line 103). — (L. 106) G₁ इति (for
च). — (L. 107) G₁ जनाभिः (for अनाभिः). G₁
ब्रह्मणीन्द्रे (for ब्राह्मणेन्द्रे). G₁ -पतत्रिकादंशः (for -पुत्तिका-
दंशः). — (L. 108) G₁ एव (for एवं). — (L. 109)
G₁ आत्मनैव (for °न्येव). G₁ ममात्मिकाहंकारिक- (for
महात्मिकस्या°). — (L. 111) G₁ उपदिश्यते (for अप°).
— (L. 112) G₁ तत्रैकस्य (for तत्रैकस्य). After
चतुर्णां, G₁ ins. वर्णानां. — (L. 113) G₁ वक्ष्यामि
(for वक्ष्यन्ति). G₁ [आ]चार्याशीतिम् (for [अ]शीतिम्).
— (L. 114) Before प्राधानिकस्य, G₁ ins. वैकारिकस्य.
— (L. 115) G₁ अपदिश्यते (for °श्यते). — (L. 117)
G₁ अपदिश्यते (for °श्यते). G₁ मासः (for मनसः). — (L.

118) G₁ om. (hapl.) होरात्रः. — (L. 119) G₁ कालज्ञा-
नस्य (for °ज्ञानेऽस्य). — (L. 120) G₁ बीजधर्मिणा (for
°धर्मिणं). — (L. 121) G₁ प्रकृतिधर्मिणां प्रकृतिधर्मिणा
(for अप्रसवधर्मिणामप्रकृतिधर्मिणाम्). G₁ अप्रलयधर्मिणा (for
°धर्मिणां). — Colophon. Adhy. name : Ms संयमनपृच्छा.

(L. 124) G₁ सहधर्मी (for °धर्मा). — (L. 125)
G₁ om. यदि खलु. G₁ यस्य (for अस्य). — (L.
129) G₁ om. च. G₁ अनुवर्तनाच्च (for °गमनाच्च).
— (L. 131) G₁ गुणस्त्वगुणिना (for गुण्यगुणिना).
— (L. 132) G₁ om. स. G₁ गुणो (for [अ]-
गुणो). — (L. 134) G₁ यद्यप्ययम् (for यदि ह्ययम्).
G₁ सता हानायायमिष्टत्वभावमिष्टं (for सद्भावो नायमिष्टा-
निष्टवत्त्वमित्यर्थमस्येष्टानिष्टत्वभावमिष्टं). — (L. 137) G₁
इष्टानिष्टवत्स्याद्भवति (for °निष्टवान्भवति). — (L. 138)

मनुवर्तेत धर्मिणीम् । तदनुवर्णितानि द्वंद्वस्य द्वंद्वधर्मि- [140]
स्वात्पश्यामः । तदनुपपन्नं स्याद्व्यतिरिक्तस्यातिरिक्तत्वमनिर्द्व-
द्वस्य सद्वंद्वत्वं च पश्यस्य । आचार्य पश्य त्वं केवलस्याकेव-
लत्वं नित्यस्य चानित्यत्वं केवलस्याकेवलत्वं स्वातन्त्र्यं चास्य ।

पञ्चशिख उवाच ।

भोः संयमन यदेतदुक्तं भवता न वयमस्यैतदेवं गृह्णीमः । एक-
त्वमेवैतदुपदिष्टं भवता तत्र यन्नेष्टम् । संयोगं नित्यं जानीते [145]
सृज्यमानमसकृत्संहरमाणं च । गुणांस्तु गुणसंहरणमनुव्याख्या-
स्यामः । तद्यथा चत्वारो भूतग्रामा जरायुजाण्डजोद्भिदस्वेदजाः
कालाग्निनाहंकारेणाप्रमेयप्रभावानुभावेन शतसहस्रांशुना इह्य-
माना विधूर्णन्तोऽवशा भूमौ पतन्ति । ततस्तैर्भूतैर्हीना भूर्विष्वसना
शुद्धा स्थण्डिला कूर्मपृष्ठनिभा बभूव । तां तथाभूतां [150]
जगज्जननीं जगतीमापो भुञ्जते । प्रणष्टा भूर्जलमेव स्यात् । जल-
मादित्यो रश्मिमिरादत्ते । समन्तादपां विनाशादग्निर्जाज्वल्यमानोऽ-
न्तरिक्षचरान्भूतानुपयुज्याग्निर्जलमादत्ते । अग्निं च वायुः । विन-
ष्टेऽग्नौ वायुरेवाग्निः स्यात् । स तदा सर्वप्राणभृतां प्राणानुपयुज्य
वायुराकाशं स्यात् । आकाशं मनो मनोऽहंकारोऽहंकारं [155]
महान्सूर्यः सूर्यनात् । कृत्स्नस्य जगतः सर्वसूर्याणामेकीकृत्य लोकां-
स्त्रीक्षाशाय स्यान्महतस्तमसो मध्ये तिष्ठत्येकस्तमप्यादददव्यक्तम् ।
तदेतत्पञ्चाहोरात्रिकं प्रलयं महाप्रलय इत्युच्यते । प्रलयान्महतस्त-
देकत्वं प्रणष्टसर्वस्वं सर्वमूर्तिजालेश्वरविनाशोदकं मूर्त्येकं स्यात् ।
तदेतद्व्यं कव्यं च प्रकरणाद्गुणतां कव्यमित्युच्यते स [160]
हरणाद्व्यमिति । तदेतद्गुणवन्निर्गुणं गुणोपयोगाद्गुणकर्तृत्वाद्गुणी-
त्युच्यते बुधैः । क्रीडार्थमेवासकृत्सृजते च गुणान् । अनवबोधात्तद-
परस्त्वहमेवैकः स्यान्नान्यः स्यादिति । यदि ह्येषावबुध्येतान्योऽस्ति

मम वर इति न सृजेदुदासीनत्वाच्च सर्गसंहारयोरुत्पत्तिर्न भवेत् ।

यदुक्तं भोः संयमन को विश्वं सृजते कृत्स्नमिदं संह- [165]
रते चेति । यदप्युक्तं कश्च विश्वमधिष्ठाय तिष्ठत्यग्निवद्वारुण्विति ।
पञ्चविंशकोऽन्योऽन्यस्याव्यक्तस्य त्रयोविंशतितत्त्वस्य चतुर्विंशकस्य
द्रष्टा द्रष्टव्यस्य श्रोता श्रोतव्यस्य मन्ता मन्तव्यस्य बोद्धा बोद्ध-
व्यस्याधिष्ठाता वा । अनेनाधिष्ठिता प्रकृतिर्गुणान्संहरते च नर्तते ।
न चेतनेनाचेतना निर्गुणेन गुणिनीति पश्येनापश्येति [170]
शुद्धेनाशुद्धा नित्येनानित्या केवलेनाकेवला सर्गधर्मिण्यसर्गधर्मिणा-
दर्शनधर्मिणा दर्शनधर्मिणी क्षेत्रधर्मिणाक्षेत्रदर्शनात् । कस्मात् ।
पृथक्त्वात् । पृथग्भावमस्य प्रपद्यतोऽनेकत्वं नेष्टं भवतः ।
प्रकृतिक्षेत्रज्ञयोरेकत्वमनवबोधदर्शनमेतदबुधानां दर्शनम् । न
बुधा ह्येवमेतदनुपश्यन्ति पश्यापश्ययोरेकत्वम् । पश्यं [175]
पश्यन्तं दैवादित्य एव पश्यः । कस्मात् । शास्त्रदर्शनात् । शास्त्र-
दर्शनस्य चानवबोधादबुध इत्युच्यते बुधैः । बुधश्चायं क्षेत्रज्ञो
बुद्ध्यादीन्गुणानभिवर्तमानाननुबुध्यते प्रकृतितः । तच्च बोद्धव्यम् ।
न त्वेवं प्रकृतिर्गुणान्क्षेत्रज्ञं वा । अनवबोधात् । यदि ह्येवं बुध्ये-
रन्प्रकृतिर्वा गुणा वा बुद्धं बुद्धसहधर्मिणी स्यात् । भवे- [180]
युक्ते च । बुद्धोऽनुबुध्यति तमनुबुद्धत्वात्प्रकृतिरभिमन्यते । अहमे-
वास्य नान्यः स्यादिति । इष्टान्यभिष्वजतेऽऽत्मजानां यजन-
याजनाध्ययनाध्यापनदानप्रतिग्रहं भक्ष्याभक्ष्यं पेयापेयं वाच्या-
वाच्यमिति । गमनं संकोचनं प्रसारणं प्रियाप्रियं गम्यागम्यं
शुभाशुभं शब्दस्पर्शरूपरसगन्धादीनां चावाप्तिरित्येव- [185]
मादीन्गुणानुत्पादयत्यनवबोधात् । प्रकृतिरनुभूयते द्वंद्वत्वात् ।
तदनेकत्वमस्य क्षेत्रज्ञस्य प्रपद्यते । निर्द्वंद्वस्य चास्य प्रवर्तमानस्य
पश्यत उत्पद्यतेऽहंकारकृतो दोषः स्यात् । अहमेनां प्रत्याचक्षेऽ-

Gr तत्कथं (for तन्). — (L. 140) Gr गुणधर्मि (for
धर्मिणीम्). Gr -वर्तितानि (for -वर्णितानि). — (L. 141)
Gr तदुपपन्नः (for तदनुपपन्नं). Gr व्यतिरिक्तत्वम् (for व्यति-
रिक्तस्यातिरिक्तत्वम्). — (L. 142) Gr असद्वंद्वत्वाच्च (for
सद्वंद्वत्वं). Gr का चास्य (for आचार्य). — (L. 143) Gr
अनित्यत्वं (for चानि). Gr केवलत्वं (for केवलस्याकेवलत्वं).
— (L. 145) Gr यन्नेष्टः (for 'ष्टम्'). Gr संयोगान्
(for संयोगं). — (L. 146) Gr सृज्यमानम् (for सृज्य).
Gr संहारमनुवक्ष्यामः (for गुणसंहरणमनुव्याख्यास्यामः). — (L.
147) Gr जरायुजाण्डजोद्भिजाः (for 'द्भिदस्वेदजाः'). — (L.
153) Gr अंतरिक्षचरांश्च (for 'चरान्'). — (L. 154)
Gr तं (for स). — (L. 155) Gr तथाहंकारं (for
मनोऽहंकारोऽहंकारं). — (L. 156) Gr एकीकृत्वा (for
'त्य'). — (L. 157) Gr om. स्यान्. — (L. 160) Gr
हव्यकव्यं (for हव्यं कव्यं). Gr कर्तव्यम् (for कव्यम्). Gr
संहरणाद् (for स ह), — (L. 161) Gr तं गुणवन्तं (for

गुणवन्). Gr गुणिनमुपदिश्यते (for गुणीत्युच्यते). — (L.
162) Gr क्रियामेवमेवासकृत् (for क्रीडार्थमेव). Gr
नन्वनवबोधाद् (for अनव). Gr अहमस्त्वहम् (for तदपर-
स्त्वहम्). — (L. 166) Gr यदुक्तं कश्चिद् (for यदप्युक्तं
कश्च). — (L. 167) Gr चतुर्विंशतिकस्य (for 'विंशकस्य').
— (L. 169) Gr om. च. — (L. 171) Gr सहधर्मिण्य-
सहधर्मिणा. — (L. 173) Gr अस्याः (for अस्य). Gr
प्रपद्यते नैकत्वं (for 'तोऽनेकत्वं'). — (L. 174) Gr एव तद्
(for एतद्). — (L. 175-176) Gr om. पश्यं पश्यन्तं
दैवादित्य एव पश्यः. — (L. 177) Gr अबोधाद् (for चानव-
बोधाद्). — (L. 178) Gr अबुध्यते (for अनु).
— (L. 179) Gr प्रकृति वा (for 'तिर्गुणान्'). Gr अनवबोधा
अबुधस्य (sic) (for वा । अनवबोधात्). — (L. 181) Gr
बुद्धामनु- (for बुद्धोऽनु-). Ms प्रकृति (for 'तिर्'). — (L.
182) Gr इष्टानिष्टानभिष्वजते सहजा (sic) (for इष्टान्यभिष्वज-
तेऽऽत्मजानां). — (L. 187) Gr om. चास्य. — (L. 188)

हमेनां बुध्यामीति । न चैषा पश्यत्याचक्षते मन्यते बुध्यते
चाहंकारात् । यदि ह्यभिमन्येद्वाभिष्वजेद्वा । एवमनु- [190]
बुद्धः स्यात् । अनुबन्धाच्च शक्तित्वं स्यात् । शक्तित्वाच्चास्य व्यति-
रेकत्वं स्यात् । यदि ह्ययमिष्टानिष्टाभ्यां मध्यस्थः कथमस्येष्टा-
निष्टकृतो दोषः स्यात् । भवति निर्द्वन्द्वत्वाच्चास्यालेपकत्वाच्चास्य
व्यतिरेकत्वं स्यात् । भवतश्चात्र श्लोकौ यथा ।

पङ्कस्यापि हि दोषेण नोपलिप्यति पङ्कजम् । [195]

तथाव्यक्तस्य दोषेण नोपलिप्यति केवलः ।

केवलत्वं पृथग्भावात्पङ्कपङ्कजयोर्यथा ।

तथास्य सहभावत्वाद्दिनाभाव इति स्मृतः ।

एवमस्य भो संयमन व्यतिरिक्तस्य व्यतिरिक्तत्वं भवति ।
असहभावमसहभावत्वाच्च । अन्यत्वमन्यत्वास्तिस्त्व- [200]
मिति । अत्र श्लोका भवन्ति ।

घोरादगाधादव्यक्तादस्तमस्ततरं जनाः ।

प्रतीपभूतमन्यस्या मन्यन्ते तत्त्वबुद्धयः ।

ये त्वबुद्धास्तपोयोगादेकत्वं नानुपश्यति (sic) ।

ते व्यक्तनिष्ठादेकत्वाज्जायन्ते च म्रियन्ति च । [205]

निर्द्वन्द्वधर्मिणो नित्यमत्यन्तं द्वंद्वधर्मिणा ।

अनित्याच्च महाराज द्वंद्वनिष्ठा भवन्ति ते ।

अश्रद्धाणाः शास्त्रस्य द्वैधीभावाच्च पार्थिव ।

कालस्यास्ये निमज्जन्ति उन्मज्जन्ति भवे नराः ।

अद्वैधानु भवेन्मोक्षो ह्यव्यक्तग्राहधर्मिणाम् । [210]

विमुच्यैतद्विमोक्षः स्यादविमोक्षात्पुनर्भवः ।

Colophon.

G₁ पश्यन् (for पश्यत). G₁ आचक्षे ते (for प्रत्याचक्षे).
— (L. 189) G₁ चैष (for चैषा). G₁ om. मन्यते. — (L.
190) G₁ ह्ययं मन्येताभिष्वजेद्वा (for ह्यभिमन्येद्वाभिष्वजेद्वा). G₁
अनुबन्धः (for 'बुद्धः'). — (L. 192) G₁ यदायम् (for यदि
ह्ययम्). — (L. 194) G₁ om. स्यात्. — (L. 199)
After भवति, G₁ ins. व्यतिरिक्तत्वात्. — (L. 202) G₁
अस्तमं त्वजरं (for अस्तमस्ततरं). — (L. 203) G₁ अन्यस्मान्
(for 'स्या'). — (L. 204) G₁ एकत्वेनानुपश्यतः (for the
post. half). — (L. 205) G₁ जायन्ति (for जायन्ते).
— (L. 206) G₁ अबोधाद् (for अत्यन्तं). — (L. 207)
G₁ अनित्यत्वान् (for अनित्याच्च). — (L. 210) G₁ अव्य-
क्ताच्च (for अद्वैधानु). G₁ ह्यव्येकग्राहधर्मिणा (for the post.
half). — Colophon. Adhy. name: M₅ संयमनपृच्छा.

(L. 212) G₁ एवायमन्यो व्यक्तधर्मी (for अन्योऽव्यक्त-

पञ्चशिव उवाच ।

भोः संयमन एवमन्योऽव्यक्तधर्मिणोऽप्यगुणो गुणधर्मिणोऽ-
प्यचलश्चलधर्मिणोऽप्रकृतिः प्रकृतिधर्मिणः क्षेत्रज्ञः क्षेत्रधर्मिणो
विमुक्तश्चाविमुक्ताद्विमलश्चाविमलाच्छुद्धोऽशुद्धाद्योगश्चावियोगा-
न्मोक्षश्चाविमोक्षात् । एवं पुष्करपर्णस्थ इवाब्बिन्दु- [215]
नित्यमसक्तस्तत्स्थत्वान्मशकोदुम्बरयोर्मत्स्योदकयोश्च यथाव्यक्तं
भवति सहभावादेवमस्य क्षेत्रज्ञस्यान्यत्वं भवति । तदुप्यमाणस्य
पश्येनापश्यस्य पश्यतश्चापश्यबुद्ध्याबुद्धस्य चेतनाचेतनस्य
केवलाकेवलस्य नित्यानित्यस्य ज्ञानाज्ञानस्य । एवमस्य भोः
अज्ञातस्याव्यक्तस्योपकरणं शोकादशोकं, मोहादमोहं, [220]
स्थिरात्स्थिरं, अभ्रादनभ्रं व्रणादव्रणं काजादकाजं सीमादसीमं
पुरादपुरं पुरस्य चाप्यवदारणं पुरत्वमुपदिश्यते । लोकादलोकं
कालादकालं भयादभयं शिवादशिवं विभुत्वाच्चाविभुत्वम् ।
एवमस्यानुपश्यतः खल्वव्यक्तमविजनमस्यैकत्वं परमनुपश्यतो
नानात्वात्क्षेम्यादक्षेम्यः स्यादक्षेम्यादव्यक्तात् । भवन्ति [225]
चात्र श्लोकाः ।

क्षेम्याक्षेम्यं नानुपश्येत नित्यं

क्षेम्यस्त्वन्यस्तं तु नैवानुपश्येत् ।

षड्विंशो वा पञ्चविंशो नु राज-

न्नव्यक्तश्च प्रादुरेवं विधिज्ञाः । [230]

योऽयं बोद्धा पञ्चविंशः परस्य

स मन्यते ईदृशोऽस्मीति राजन् ।

बुद्धस्य वै बोधनात्तेन सम्य-

ग्गच्छत्ययं न चलो नाचलस्त्वम् ।

एवं बोद्धा केवलात्केवलः स-

न्स स्याद्व्यक्तः किं च संज्ञानसंज्ञः । [235]

धर्मिणो). — (L. 213) G₁ [s] क्षेत्रः (for क्षेत्रज्ञः).
After क्षेत्रधर्मिणो, G₁ ins. विमुक्तश्चाविमुक्तश्चेति । अशुचिनः
प्रशुचिः. — (L. 214) G₁ विमुक्तिश्चाविमुक्ताच्च (for विमु-
क्तश्चाविमुक्ताद्). G₁ चाशुद्धाद्वियोगश्च (for शुद्धाद्योगश्च).
— (L. 216) G₁ मत्स्योदकयो विन्मूषिकयोश्च (sic) (for
'दकयोश्च'). — (L. 218-219) G₁ चेतनेनाचेतनस्य केवलेना-
केवलस्य नित्येनानित्यस्य ज्ञानेनाज्ञानस्य. — (L. 220-221) M₅
शोकादशोकं मोहामोहं स्थिरात्स्थिरं. — (L. 222) G₁ अपदिश्यते
(for उप°). — (L. 224) G₁ अनुपदेशतः (for अनु-
पश्यतः). G₁ अविभक्तमविभाजनम् (for अव्यक्तमविजनम्). G₁
अनुपदिश्यतो (for अनुपश्यतो). — (L. 225) G₁ क्षेम्यः स्याद-
क्षेम्यः (for क्षेम्यादक्षेम्यः). G₁ om. (hapl.) दक्षेम्या. — (L.
228) G₁ नैवाभि (for नैवानु). — (L. 234) G₁ न च
लोकादलत्वं (for न चलो नाचलस्त्वम्). — (L. 236) G₁ स
साव्यक्तः (for स स्याद्व्यक्तः). — (L. 238) G₁ प्रभावं (for

निर्द्वन्द्वस्य द्वन्द्वभावात्मकस्य

भावान्न स्यान्न प्रभावः शुचिः स्यात् ।

शुचिप्रबोधादशुचित्वं तदा स्या-

त्रिलोकसद्भावगुणप्रवर्तकम् । [240]

भवत्ययं केवल एव केवलः

समेत्य नित्याममलामलं शुचिम् ।

शुचिप्रबोधनस्य भोः संयमन बुध्यमानस्य पञ्चविंशस्य बुद्धात्षड्विंशबोधनत्वमुपदिशन्ति । बोद्धारं बुध्यमानस्य व्यतिरिक्तस्य व्यतिरिक्तत्वमुपपद्यते । केवलं नाहमस्याः [245] कश्चिन्नेयं मम काचन षड्विंशस्याहमनेन मम सह चैकत्वमिति । तत्र श्लोकः ।

साम्यः साम्यं शुचिं दृष्ट्वा शुचिमाहुर्मनीषिणः ।

बहिः कृत्वा तमिस्त्रालमव्यक्ताच्चेतनं परम् ।

इति । [250]

तदेतद्भगवता बुद्धमवाप्य महत्तत्त्वं परमर्षिणा परमगुरुणा मम कपिलेन गुरुणा च ममासुरिणा जातिशतैर्बहुभिरवाप्तं कृत्स्नक्षयं कपिलात् । ममाप्येवमेव शिष्यदशकत्वमुपगम्य जातिशतैर्बहुभिरवाप्तं भगवत आसुरेः सकाशात् । मत्तश्च कात्यायनेनाप्तम् । गौतमेन कात्यायनादवाप्तम् । गौतमाच्च [255] गार्ग्येणावाप्तम् । तदेतत्परंपरया बहुभिराचार्यैरवाप्तं कृत्स्नक्षयममृतार्थतत्त्वं विमलममलज्ञानम् । अत्यगाधमचेतनमकेवलमव्यक्तमपास्य नित्यं चेतनं केवलं ज्ञानं प्रतिबुद्धं बुध्यमानेन पञ्चविंशकेन षड्विंशकम् । अत्र श्लोका भवन्ति ।

सुतस्यैतद्वर्णितं मन्त्रियोगा- [260]

द्वाराणस्यां क्रीडमानेन राज्ञा ।

तत्त्वज्ञानं पृच्छतः प्राञ्जलिः स्या-

त्पृच्छंस्तस्य ग्रन्थतश्चार्थतश्च ।

प्रोक्तं ह्येतत्षोडशप्रश्नमुग्रं

निस्तत्त्वाख्यं विंशत्षट्चैव राजन् । [265]

यं वै बुद्ध्वा बालकाय प्रणम्य

मूर्ध्नाभ्यर्णं पादयोर्हृष्यमाणः ।

पद्भ्यां गतस्तत्त्वमवाप्य कृत्स्नं

सनत्कुमारादमृतं परं वै ।

सनत्कुमारेण ममोपदिष्ट- [270]

मेतन्महद्ब्रह्म यथावदद्य ।

तत्ते श्रुतं तद्भव वीतशोक

एतं महाप्रश्नमवाप्य चार्थम् ।

तुल्यं भवान्पश्यतु ब्रह्मणश्चे-

दिन्द्रस्य स्थाणोर्मशकस्य चैव । [275]

पतंगकीटे शुनि च श्वपाके

सर्वं हि सर्वत्र नरेन्द्रसिंह ।

यस्त्वन्यथा पश्यति ह्यल्पबुद्धि-

रव्यक्तनिष्ठः स भवेत् राजन् ।

सत्त्वस्य सर्वस्य ह्यपश्यमानो [280]

अबुद्धिमान्दुःखमुपैति नित्यम् ।

न चास्य दुःखं स तु दुःखमेति

वैषम्यबुद्धित्वमवाप्य मोहात् ।

तद्रच्छ राजन्स्वपुरीं विशालां

वाराणसीमश्वरथेन शीघ्रम् । [285]

एतावदेतत्परमं रहस्य-

मुक्तं मया तेऽतिविधाय सर्वम् ।

ज्ञानी भवान्न त्वमबुद्धबुद्धि-

र्बुद्धिर्हि ते ज्यायसी राजसिंह ।

बुद्धं त्वयाग्र्यं परमं पवित्रं [290]

षड्विंशकं पञ्चविंशात्परं यत् ।

न पञ्चविंशकात्पुनः प्रजायते नरोत्तमः

स यत्र तत्र संवसंस्त्रिवर्गविच्छुचिर्भवेत् ।

वः). — (L. 242) G₁ अमलामयं शुचिः (for °मलं शुचिम्). — (L. 243) G₁ -प्रबोधादस्य (for -प्रबोधनस्य). G₁ -विंशकस्य (for -विंशस्य). — (L. 246) G₁ [अ]हमहं चास्या- नेन (for [अ]हमनेन). — (L. 249) G₁ अव्यक्ताच्चेतनः (for °चेतनं). — (L. 251) G₁ बंधम् (for बुद्धम्). G₁ अहं- (for महत्). — (L. 253) G₁ कृत्स्नं (for कृत्स्नक्षयं). G₁ मया (for मम). G₁ शिष्यदर्शत्वम् (for °दशकत्वम्). — (L. 257) G₁ अवत्यागाधमचेतनम् (for अत्यगाधमचे- तनम्). — (L. 258) G₁ अचेतनमज्ञानप्रतिबुद्धमव्यक्तं (for नित्यं चेतनं केवलं ज्ञानं प्रतिबुद्धं). — (L. 260) G₁ तस्यै- वैतद्वर्णितमात्मयोगाद्. — (L. 261) G₁ राज्ञः (for राजा). — (L. 262) G₁ प्राञ्जलेः (for °लिः). — (L. 263)

G₁ पृच्छां तस्य (for पृच्छंस्तस्य). — (L. 265) G₁ निस्त- त्वाः षड्विंशकश्चैव राजन्. — (L. 267) G₁ मूर्ध्नाभ्यर्णः (for मूर्ध्नाभ्यर्णं). G₁ दृश्यमानः (for हृष्यमाणः). — (L. 269) G₁ परोत्सं (for परं वै). — (L. 272) G₁ transp. तत् and ते. — (L. 273) G₁ एतन् (for एतं). — (L. 280) G₁ अपश्यमाने (for ह्यपश्यमानो). — (L. 283) G₁ अपश्यमानः (for अवाप्य मोहात्). — (L. 287) G₁ यतते नरोत्तम (for ऽतिविधाय सर्वम्). — G₁ om. lines 288-292. — (L. 293) G₁ om. भवेत्. — (L. 295) G₁ अवबुध्यते (for °बुध्यति). — Colophon. Adhy. name : M₈ संयमनपृच्छा समाप्ता.

शुचिर्हि पञ्चविंशकस्तथैव षड्विंशक-

त्वमवबुध्यति यदा तदा शुचिर्भवेदिति । [295]

Colophon.

[29 E

Gr Ms cont. :

वैशंपायन उवाच ।

पुरा युधिष्ठिरो राजा प्रयतेनान्तरात्मना ।
द्वैपायनमृषिश्रेष्ठं पप्रच्छाथ कृताञ्जलिः ।
सहितो भ्रातृभिः सर्वैरुदारमतिभिः शुभैः ।
पृथिव्यामुपविष्टैस्तु विनीतैरुत्तमौजसैः ।
भगवान्सर्वभूतानां सर्वज्ञः सर्वदर्शिवान् । [5]
विश्रुतस्त्रिषु लोकेषु धर्मेण च दमेन च ।
तदिच्छाम उपश्रोतुं मङ्गल्यमृषिसत्तम ।
कथां भगवता प्रोक्तां सर्वपापप्रणाशिनीम् ।
वयं च यद्यनुग्राह्याः सर्वे भगवतो मताः ।
ब्रूहि सत्यवतां श्रेष्ठ शृणुमोपहिता वयम् । [10]
एवं संप्रश्रयादुक्तः सत्यात्मा सत्यवादिना ।
युधिष्ठिरेण सत्कृत्य कृष्णद्वैपायनोऽब्रवीत् ।
युधिष्ठिर महाप्राज्ञ कुरूणां वंशवर्धन ।
श्रोतुमिच्छसि कौन्तेय भ्रातृभिः सहितः शुभाम् ।
इमां कथामुपश्रुत्य नराणामर्थसिद्धये । [15]
विजयश्च नरेन्द्राणामिह पार्थ न दुर्लभः ।
शान्तिकी पौष्टिकी रक्षा सर्वदुःस्वप्ननाशिनी ।
कथेयममराकारा दैवतैरपि कथ्यते ।
अत्र ते वर्तयिष्यामि इतिहासं पुरातनम् ।
बाल्येऽवाप्तं तु यद्वीर अगस्त्येन महात्मना । [20]
पुरा कृतयुगे राजन्महर्षिः कुम्भसंभवः ।
मित्रावरुणयोः पुत्रः श्रीमानतितपाः प्रभुः ।
स चाश्रमपदे पुण्ये पुण्यकर्मा महातपाः ।
समा द्वादशको राजन्वयसा भरतर्षभ ।
स्व आवसथ एकाकी ह्यभ्राकाशकृतव्रतः । [25]
मित्रावरुणयोः स्वर्गं गतयोः सुकृतात्मनोः ।

पुष्करस्योत्तरे तीरे सर्वदेवनमस्कृतः ।

पर्वतो भास्करो नाम भास्कराभः स्वतेजसा ।

अतः प्रभवते राजन्पुण्यक्षोता महानदी ।

वरदा वितमा नाम सिद्धचारणसेविता । [30]

तस्मिन्नगिरिवरे तस्यागस्तेः पैतृक आश्रमः ।

पुण्यपुष्पफलोपेतैः पादपैरुपशोभितः ।

तप्यते शिशुरेकाकी तपो द्वादशवार्षिकम् ।

यन्न तप्तं पुरा वत्स दिव्यैरन्यैस्तपोधनैः ।

नेश्वरेण न चेन्द्रेण यमेन बरुणेन वा । [35]

नित्योर्ध्वबाहुरादित्यं भास्करे तस्थिवान्मुनिः ।

ऊर्ध्वमुखो निरालम्बो जितात्मा पवनोपमः ।

निरावृतो निरालम्बो नियतात्मा जितेन्द्रियः ।

निर्द्वन्द्वो निरहंकारो निराशो निःस्पृहः क्वचित् । [40]

काष्ठभूतस्तपस्तेपे सर्वभूतहिते रतः ।

निर्वृतो निस्तमा धीरो निवृत्तः सर्वतः समः ।

तमेवमुपसंपन्नमुदारमनसं शुचिम् ।

भास्करे वर्तते नित्यं तप्यमानमतीव च ।

अवर्धत महापुण्ये स हि धर्मेण भारत ।

अथ कौन्तेय कालेन केनचिद्भरतर्षभ । [45]

अष्टाशीतिसहस्राणि यतीनां पुण्यकर्मणाम् ।

आनुपूर्व्येण यातानि महीं कृत्वा प्रदक्षिणम् ।

सपर्वतवनोद्देशां सनदीनदसागराम् ।

तत्र तत्र महापुण्याः पुण्यतीर्थामिलाणिः ।

Colophon.

द्वैपायन उवाच ।

एतस्मिन्नन्तरे पार्थ ऋषिसंघः स वै महान् । [50]
प्रदक्षिणं महीं कृत्वा भास्करं गिरिमभ्ययात् ।
ते तं गिरिवरं पुण्यमथ कृत्वा प्रदक्षिणम् ।
ततो गिरिनदीं पुण्यां तीर्थहेतोरुपागमन् ।
अष्टाशीतिसहस्राणि तत्र नद्यां युधिष्ठिर ।
विगाह्य तज्जलं राजन्प्रहृष्टा मुनयोऽभवन् । [55]
केचित्सस्नुर्यथाकामं केचिदत्र उपस्पृशन् ।
केचित्पुण्येन तोयेन पितृन्देवानतर्पयन् ।

(L. 2) Gr [अ]धि- (for [अ]थ). — Before line 5, Gr ins. युधिष्ठिरः; before line 11, वैशंपायनः; before line 13, व्यासः. — (L. 20) Ms बाल्यावाप्तं (for बाल्येऽवाप्तं). — (L. 25) Gr तमावसथ (for स्व आवसथ). Gr कृतं व्रतं (for कृतव्रतः). — (L. 32) Gr अभिसंबृतः (for उपशोभितः). — (L. 36) Gr आदित्ये (for 'त्यं). — (L. 37)

Gr ऊर्ध्वोमुखो (for ऊर्ध्वमुखो). Ms नियतात्मा जितेन्द्रियः (for the post. half). — (L. 41) Gr निस्तमो (for 'मा). — (L. 47) Gr धर्मज्ञ (for यातानि). — Colophon. Adhy. name : Ms अगरत्यवर्धमानः.

(L. 56) Gr उपाविशन् (for उपस्पृ). — (L. 57) Gr पितृदेवांश्च तर्पयन् (for the post. half). — (L.

केचित्प्रक्रीडितास्तत्र जपन्त्यन्ये तपोधनाः ।
 अध्यात्मं चिन्तयन्त्यन्ये केचिद्वेदानधीयिरे ।
 कथाः शुश्रुवुरन्ये च प्रोक्ता अन्यैस्तपोधनैः । [60]
 ध्यानमन्ये ह्युपासन्त निषेदुश्च तथा परे ।
 एवं तैर्ऋषिभिः सिद्धैर्वितमा पुण्यवर्धनी ।
 नदी सा पुरुषव्याघ्र द्योतते तैस्तपोधनैः ।
 एतस्मिन्नन्तरे पार्थ देवराजः पुरंदरः ।
 पितामहं पुरस्कृत्य सह देवैः समेयिवान् । [65]
 वितमायां तदेकान्ते तस्यां नद्यां युधिष्ठिर ।
 अथाब्रवीत्पुष्करजः सुरेश्वरमरिंदमम् ।
 विज्ञाय मुनिसंघस्य धर्मे रागमुपस्थितम् ।
 पुरंदर महाबाहो सर्वथा श्रोतुमर्हसि ।
 ऋषीणाममरश्रेष्ठ धर्मे रागमुपस्थितम् । [70]
 इमं मुहूर्तमेतेषामहंकारः सुरेश्वर ।
 प्रभविष्यति सर्वेषामस्वर्गीयो न संशयः ।
 स भवान्देशमुत्सृज्य इमं सुरवरीश्वर ।
 गन्तुमर्हसि धर्मात्मन्द्रष्टुमेतन्न ते क्षमम् ।
 स ततस्तद्वचः श्रुत्वा देवराजः पितामहात् । [75]
 जगाम भरतश्रेष्ठ सह देवैररिंदम ।
 गते देवेश्वरे शक्रे पितामहपुरोगमे ।
 अष्टाशीतिसहस्राणि परमं हर्षमभ्ययुः ।
 ते प्रनृत्ताः प्रगीताश्च तथा प्रहसिता अपि ।
 वितमाया जले पुण्ये तस्मिन्प्रक्रीडिताः परे । [80]
 एकान्ते च महाप्राज्ञो नारदः कलहप्रियः ।
 तन्त्रीयुक्तकमादाय मुनिर्वेदानधीतवान् ।
 संवर्तोऽप्यथ कौन्तेय जलादुत्थाय भारत ।
 उवाच तानृषीन्सर्वान्हर्षेण महता युतः ।
 श्रूयतामृषिभिः सर्वैरिदं मम वचो द्विजाः । [85]
 रोचते यदि सर्वेषां क्रियतां मुनिसत्तमाः ।
 अहमुग्रतपा विप्रा भवन्तोऽपि तथैव च ।
 न तुल्योऽस्मत्प्रभावेण धर्मेण च तथा परः ।
 दीर्घकालप्रचीर्णस्य यमस्य नियमस्य च ।
 तपोबलं न पश्यामि किमप्येतत्कथंचन । [90]

संवर्तवचनं श्रुत्वा सर्वं तद्विषमण्डलम् ।
 अहंकारवशं प्राप्तं तद्वाक्यमभिनन्दति ।
 अहंकृत्वा ततः सर्वे ऋषयः कुन्तिनन्दन ।
 परस्परमवज्ञाय तत्र तेऽथामितौजसः ।
 भृगुस्ततो महाराज सर्वर्षिगणपूजितः । [95]
 संवर्तवचनं तत्र स सत्कृत्येदमब्रवीत् ।
 एवमेतन्न संदेहो यत्त्वयोक्तं धृतव्रत ।
 तस्मात्प्रभावं तपसो द्रष्टुमर्हामि सर्वशः ।
 ऋषयः श्रूयतां तावन्मम वाक्यं धृतव्रताः ।
 अहं शुचिरहं श्रेष्ठः अहमुग्रतपोधनः । [100]
 अहं प्रधान इत्येवं यज्जल्पथ तपोधनाः ।
 किमेतत्कथयित्वा वो ह्यहंकारात्पुनः पुनः ।
 प्रत्यक्षं द्रष्टुमिच्छाम इह धर्मस्य नः फलम् ।
 न तपो विद्यते यत्र सर्वभूतेष्वसंशयम् ।
 उपस्पृश्य ततस्तोयं पुनरभ्युपगम्यताम् । [105]
 दृश्यतां सुप्रतप्तस्य धर्मस्य महतः फलम् ।
 यत्र येन तपस्तप्तं तथा दशदशात्मकम् ।
 तद्दर्शयध्वं संगम्य तपो यस्य यथा कृतम् ।
 ततो भृगुवचः श्रुत्वा सर्वं तद्विषमण्डलम् ।
 भृगोर्वचः पुरस्कृत्य तथेत्यूचुर्महर्षयः । [110]
 ते तु क्रोधादहंकारं प्राप्य सर्वे महर्षयः ।
 नदीं तां वितमां पुण्यामुपस्पृष्टुं विचक्रमुः ।
 ते तत्र भ्रष्टतपसो वितमायां जलं शुभम् ।
 उपस्पृश्य महाराज जप्यमावर्तयंस्तदा ।
 ततस्तद्गगनं रुद्धं सर्वैस्तैर्ऋषिसत्तमैः । [115]
 तपोबलं नरश्रेष्ठ दर्शयद्भिरसंशयम् ।
 कश्चिदाकाशमाविश्य ज्वलद्धर्मेण केवलम् ।
 अप्सरोभिस्तथा चान्ये पूताः स्वर्गगता द्विजाः ।
 पुष्पवर्षैस्तथा चान्यैः पूज्यन्ते गुह्यकैरपि ।
 केचिदाकाशमाविश्य दिव्यां चेष्टामकुर्वत । [120]
 तथासीत्सुमहान्नादो हर्षात्तेषामरिंदम ।
 अन्योन्यं पश्यतां तत्र हसतां च युधिष्ठिर ।
 ते दृष्ट्वा बलमन्योन्यं धर्मस्य भरतर्षभ ।

) G₁ अधीयते (for 'यिरे). — (L. 62) G₁ ते (for
). — (L. 74) G₁ एषां (for एतन्). — (L. 75) G₁
 स्तु (for स ततस्). — (L. 82) G₁ वेदम् (for वेदान्).
 Before line 85, G₁ ins. संवर्तः. — (L. 88)
 धर्मे न (for धर्मेण). — Before line 91, G₁ ins.
 सः. — (L. 92) G₁ अभिनन्दत (for 'नन्दति).

— Before line 97, G₁ ins. भृगुः. Before line
 109, G₁ ins. व्यासः. — (L. 112) G₁ प्रचक्रमुः (for
 विच'). — (L. 113) G₁ च प्रनष्ट- (for 'तत्र भ्रष्ट-).
 — (L. 118) G₁ चान्यैर् (for चान्ये). G₁ वृत्ताः
 (for पूताः). — (L. 121) G₁ दोषो (for नादो).
 — (L. 125) G₁ दृष्ट्वा च (for तु दृष्ट्वा). — (L. 132)

तदेवं कथयन्तस्ते तीरे नद्यास्तथा विभो ।
 तं तु दृष्ट्वा विदित्वा च धर्मलोपं महात्मनाम् । [125]
 नारदः कुरुशार्दूल घट्टयन्स्त्रियुक्तकम् ।
 अथ ते ऋषयः सर्वे गन्तुकामा नभस्तलम् ।
 यथापूर्वममित्रघ्न अशक्ता गमनाय हि ।
 अष्टाशीतिसहस्राणि मुनीनां भावितात्मनाम् ।
 अशक्ता गमने राजंस्ततोऽन्योन्यमपश्यत । [130]
 ते निरस्ता निरुत्साहा निराशा गमनं प्रति ।
 तत्रैवासन्महाभाग भ्रष्टपक्षाः खगा इव ।
 परस्परमुद्वेक्षन्त एवमुक्त्वा महर्षयः ।
 किमिदं किं न्विदमिति धिक्कष्टमिति चापरे ।
 ते वीक्षमाणाः कृपणाः स्वर्गे विगतचेतसः । [135]
 अहंकारेण महता वसुधायां निपातिताः ।
 मोहस्य वशमागम्य सर्वे एव विचेतसः ।
 न किञ्चिदभिजानन्ति धर्मस्य गमनस्य वा ।
 यदा विमनसः सर्वे खगाः खात्पतिता इव ।
 अथैतान्नारदोवाच हर्षादिदमथो वचः । [140]
 किमुदीक्षथ मोहस्था नाकपृष्ठं यियासवः ।
 दुर्लभोऽयं गुणो भूयो भवतां नष्टधर्मिणाम् ।
 अहंकारेण महता नष्टो धर्मः सनातनः ।
 एवं गते न पश्यामि स्वर्गं गन्तुं यथा पुरा ।
 एते स्थ ऋषयः सर्वे पक्षहीनाः खगा इव । [145]
 तेन धर्मातिलोपेन चिन्तितेन दुरात्मना ।
 एते स्थ सर्वे संवृत्ता निराशा गमनं प्रति ।
 नद्यास्तीरे शुभे पुण्ये धर्मं कुरुत यत्नतः ।

Colophon.

द्वैपायन उवाच ।

तस्य तद्वचनं श्रुत्वा ऋषयो दीनचेतसः ।
 तं नारदमृषिश्रेष्ठं प्रह्ला भूत्वाथ तेऽब्रुवन् । [150]
 पुनरस्मद्विधैर्भूयो नाकपृष्ठं तपोधन ।
 अधिष्ठातुं कथं वापि न भवेद्धर्मसंकरः ।

तेषां तु वचनं श्रुत्वा नारदः पुनरब्रवीत् ।
 मुहूर्तं ध्यानमास्थाय योगमागम्य वै शुभम् ।
 अहंकारस्य जानीध्वमृषयो दारुणं बलम् । [155]
 किमाशास्य तु पापस्य कर्मणश्चरितस्य वै ।
 अहो फलमनार्यस्य दुष्कृतस्य महत्विदम् ।
 यदेवं प्राप्यते दोषस्त्वहंकारो महर्षिभिः ।
 क तद्वर्षसहस्राणि तप्तस्य तपसः फलम् ।
 क तन्नष्टं पुरा त्विष्टं नियमः क च वै दमः । [160]
 यदूर्ध्वबाहुभिः शान्तैः क नु तस्य फलं गतम् ।
 यदर्थं चार्चिता देवाः पितरश्च तपोधनाः ।
 क नु तस्य फलं विप्राः तपसोऽग्न्यस्य वै गतम् ।
 एते कर्तव्यधर्माः स्थ पुनरेव यथा पुरा ।
 एवं गते न पश्यामि गमनं वस्त्रिविष्टपम् । [165]
 अहंकारप्रभावेण तेन संशयिता गतिः ।
 अहमप्यनुगन्ता वै केवलेन तु कर्मणा ।
 अनेन कारणेनाप्तमेवं संशयमात्मनि ।
 तदियं प्रवरस्रोता नदी पुण्यजला शुभा ।
 कर्तव्यो धर्म इह तु यदि नास्ति नभोगतिः । [170]
 वायुभक्षा निराहारा नियता विजितेन्द्रियाः ।
 इह धर्मं सुनिभृता भवन्तः कर्तुमर्हथ ।
 इह देवेश्वरेणापि वासवेन महात्मना ।
 धर्म उग्रः सुचरितो वितमायाः पुरोपरि ।
 इह देवेन देव्या च रुद्रेण सुमहत्तपः । [175]
 तप्तं वर्षसहस्राणि दिव्येन विधिना पुरा ।
 इमां सरिद्धरां प्राप्य विष्णुनापि महात्मना ।
 शुभं जलमुपस्पृश्य प्राप्तो दुस्तरसंक्षयः ।
 एष प्रभावो धर्मज्ञा नद्या अस्या न संशयः ।
 चरित्वेह ततः पुण्यं गमिष्यथ शुभां गतिम् । [180]
 यदा विमनसः सर्वे परं दैन्यमुपागताः ।
 सर्वे एव महात्मानः ततस्तान्नारदोऽब्रवीत् ।
 दैन्यमेतत्परित्यज्य सर्वकार्यावसादकम् ।
 श्रोतुमर्हथ वै सर्वे प्रयतेनान्तरात्मना ।

Gr महाभागा (for 'भाग'). — Gr om. line 133. — (L. 135) Gr एवमुक्त्वा वीक्षमाणाः (for the prior half). — (L. 138) Gr गमनाय (for 'नस्य'). — Before line 141, Gr ins. नारदः. — (L. 141) Gr उदीक्षथ (for उदी°). Ms इयासवः (for यि°). — Colophon. Adhy. name : Ms अगस्त्यवर्धमानः.

(L. 149) Gr दिव्य- (for दीन-). — Before line

151, Gr ins. ऋषयः. Before line 153, Gr ins. व्यासः and before 154, नारदः. — (L. 158) Gr अहंकारो (for त्वहं). — (L. 159) Gr किं (for क). — (L. 160) Gr कृतं नष्टं (for क तन्नष्टं). — (L. 163) Gr तपसोत्र तु वै गतं (for the post. half). — (L. 167) Gr केवलं न (for केवलेन). — (L. 168) Gr अहम् (for आप्तम्). — Before line 181, Gr ins. व्यासः. — (L. 182) Gr सर्वानेव

यच्च वक्ष्यामि तत्कार्यं भवद्भिः कार्यसाधनम् । [185]

सर्वथा मानमुत्सृज्य विनयेन दमेन च ।

यदिदं वचनं मेऽद्य करिष्यथ तपोधनाः ।

इदं मुहूर्तमाकाशं यथापूर्वं गमिष्यथ ।

यदि मद्बचनं सर्वे यथोक्तमनुतिष्ठथ ।

अस्मिन्मुहूर्ते सर्वेषां कल्मषं नाशमेष्यति । [190]

अनृतं नोक्तपूर्वं मे मुनिरस्मि धृतव्रताः ।

मद्बचः श्रूयतां साधु नारदोऽस्मि तपोधनाः ।

धर्मो वस्त्यक्तमानानां स्वर्गश्चैव भविष्यति ।

इदं मुहूर्तं सर्वेषां मद्वाक्यं परिगृह्य तु ।

भावज्ञेयानि धर्म्याणि वाक्यानि सुहृदां सदा । [195]

क्रियतामविचारेण ममेदं वचनं हितम् ।

संवर्तस्य हितार्थाय यथावदिह लप्स्यथ ।

कथयिष्यामि वः सम्यक्सर्वेषामेव साधुषु ।

श्रुत्वा क्षमाक्षमं ज्ञात्वा यद्वितं तत्करिष्यथ ।

शाश्वतं च ध्रुवं चैव यथास्थानं गमिष्यथ । [200]

Colophon.

द्वैपायन उवाच ।

ते तस्य वचनं श्रुत्वा तदा ऋषिवरा नृप ।

हर्षेणोत्फुल्लनयनाः सर्व एव तदाभवन् ।

तं भृगुः प्रयतो भूत्वा देवर्षिं नारदं तदा ।

उवाच पुरुषश्रेष्ठ विस्मयाद्बुचिरं वचः ।

किं नु तद्दैवतं ब्रह्मन्व्रतं वा नियमोऽपि वा । [205]

यत्कृत्वा खेचरश्रेष्ठ नाकपृष्ठं लभेमहि ।

सर्वथा नैतदाश्चर्यं देवर्षे तव यन्मतम् ।

अस्माकमनुकम्पार्थं यत्त्वं वदसि धार्मिक ।

ततो वद हितं वाक्यं पापमेतत्प्रमार्जितम् ।

को वा स नियमो विप्र समाधेयो हि नः पुनः । [210]

तदेते वै वयं सर्वे ऋषयो मुनिसत्तम ।

बद्धाञ्जलिपुटाः प्रह्लास्तव साधो प्रसादने ।

तत्तु धर्मात्मनः श्रुत्वा भृगोर्वाक्यं महायशाः ।

कृताञ्जलिपुटांस्तांश्च ऋषीन्दृष्ट्वा महामुनिः ।

ततः प्रहस्य तद्वाक्यं नारदो मुनिसत्तमः । [215]

सर्वानेव समासीनानिदं वचनमब्रवीत् ।

हन्त वः कथयिष्यामि सर्व एव निबोधत ।

क्षमं चाप्यनुकूलं च स्वर्गाय च हिताय च ।

एष शैलवरे बालो मित्रावरुणसंभवः ।

अगस्त्यो नाम धर्मात्मा भास्करे तप आस्थितः । [220]

धैर्येण तपसा चैव धर्मेण च दमेन च ।

न तुल्यो विद्यते यस्य सर्वेषां भवतामपि ।

तं बालमुग्रतपसं धर्मात्मानमनिन्दितम् ।

अभिगच्छत संहत्य ऋषयो मानमात्मनः ।

यदि मानं च मोहं च त्यक्त्वा दर्पं च केवलम् । [225]

अभिगच्छत तं बालं गमिष्यथ यथा पुरा ।

स ह्यर्क इव तेजस्वी भास्करे पर्वतोत्तमे ।

तपश्चरति लोकस्य स्वस्तिहेतोर्धृतव्रतः ।

न तुल्यस्तेजसा तस्य धर्मेण च दमेन च ।

उपतिष्ठत तं सर्वे वरदं मुनिपुंगवम् । [230]

ततस्तस्य वचः श्रुत्वा नारदस्य महात्मनः ।

हृष्टेन मनसा सर्वे तस्य वाक्यमधिष्ठिताः ।

नारदं ते तथेत्युक्त्वा सर्वे कृत्वा प्रदक्षिणम् ।

प्रसन्नमनसो वीर जग्मुस्ते भास्करं गिरिम् ।

ते तं गिरिवरं पुण्यं सर्वकालफलद्रुमम् । [235]

अधिरुह्य यतात्मानः सर्वतः प्रत्यलोकयन् ।

स तु पर्वतराजस्य भास्करस्यांशुमानिव ।

उपर्युपरि धर्मात्मा चरत्युग्रं तपः शुचिः ।

तं दृष्ट्वा विस्मिताः सर्वे ऋषयः शत्रुसूदन ।

तस्मान्नातर्कयंस्ते तद्यदुक्तं नारदेन वै । [240]

ततस्त्वभिगताः सर्वे तं बालमृषिसत्तमाः ।

अष्टाशीतिसहस्राणि प्रयतानि यतानि च ।

सर्वेषां वचनात्तेषां भृगुस्तत्र यतव्रतः ।

अब्रवीत्तं महात्मानं दीप्यमानः स्क्तेजसा ।

अगस्त्य श्रेष्ठ साधूनां नित्यं सुचरितव्रत । [245]

(for सर्व एव). — Before line 183, Gr ins. नारदः. — (L. 184) Gr ते (for वै). — (L. 192) Gr तद्बचः (for मद्बचः). Gr धृतव्रताः (for तपोधनाः). — (L. 195) Gr भावज्ञेयांसि (for 'ज्ञेयानि'). — Colophon. Adhy. name : Ms अगस्त्यवर्धमानः.

Before line 205, Gr ins. भृगुः. — (L. 205) Gr ब्रह्म (for ब्रह्मन्). — (L. 206) Gr च मुनिश्रेष्ठ (for

खेचर°). — (L. 207) Gr सर्वदा (for 'था'). — (L. 212) Gr तपसा यो प्रसादने (sic) (for the post. half). — Before line 213, Gr ins. व्यासः. Before line 217, Gr ins. नारदः. — (L. 218) Ms क्षयं (for क्षमं). — (L. 224) Gr संत्यज्य (for संहत्य). — (L. 228) Gr धृतं वचः (for धृतव्रतः). — Before line 231, Gr ins. व्यासः. — (L. 241) Gr त्वधिगताः (for त्वभि°). — (L. 244) Gr दीप्यमानं (for

श्रोतुमर्हसि धर्मज्ञ वचो मुनिवरात्मज ।
 वयं दैवतसृष्टेन अहंकारेण मोहिताः ।
 दममुत्सृज्य धर्मेण रागस्पृष्टा विमोहिताः ।
 भवत्प्रसादादिच्छामो गन्तुमिष्टां शुभां गतिम् ।
 अहंकारादिदग्धानां सर्वेषां शरणं भव । [250]
 अष्टाशीतिसहस्राणि मोक्षयित्वा भवानिमान् ।
 कल्मषादतिधर्मेण शश्वल्लोकानवाप्स्यसि ।
 दानेनानेन धर्मस्य महर्षे मुनिसत्तम ।
 आत्मानं च पितृंश्चैव जीवलोकं च तारय ।
 वयं त्वा प्रयताः सर्वे स्वर्गहेतोरुपस्थिताः । [255]
 अष्टाशीतिसहस्राणि तारयेमानि तेजसा ।
 वयं त्वभिगताः सर्वे भवतः स्वर्गकाङ्क्षिणः ।
 आशया त्वत्सकाशाच्च काङ्क्षमाणाः शिवं पदम् ।
 यथार्थं कुरु धर्मज्ञ ऋषीणामिह चागमम् ।
 अर्हसे तेजसा स्वेन रक्षितुं शरणागतान् । [260]

Colophon.

द्वैपायन उवाच ।

स तानृषिगणान्दृष्ट्वा अगस्त्यः शरणागतान् ।
 बद्धाञ्जलिपुटान्सर्वान्प्रहृष्टवदनोऽभवत् ।
 प्रत्यर्चयित्वा सर्वान्वै विनयेनोपगम्य च ।
 कृताञ्जलिरुवाचेदं सर्वान्स ऋषिसत्तमान् ।
 सुस्वागतं वो भवतु साधूनां सर्वशस्त्वह । [265]
 स्वमाश्रमपदं तावदृषीणां भवतामिदम् ।
 ततस्तेष्वर्हतः कृत्वा स चातिथिविधिं द्विजः ।
 उपविश्य यथान्यायं प्रश्रयावनतः स्थितः ।
 अगस्त्यस्तांस्ततः सर्वान्कृताञ्जलिरभाषत ।
 नमो भगवतामस्तु सर्वेषामेव वः समम् । [270]
 पुत्रोऽहं भवतां साधु शिष्यो वा प्रणतोऽब्रुवम् ।
 का शक्तिर्मम बालस्य मुनेरकृतकर्मणः ।
 भवतामभयं दातुं स्वर्गं प्रापयितुं तथा ।

मुनेः कर्तव्यधर्मोऽयं केवलं किञ्चिदेव हि ।
 नाम धर्म इति श्रुत्वा किञ्चिन्नियमवानहम् । [275]
 कुतो धर्मः कुतः पुण्यं कुतो दानं कुतो दमः ।
 येन दद्यामहं धर्मं भवतां स्वर्गकाङ्क्षिणाम् ।
 प्रसीदत न मे रोषं यूयं वै कर्तुमर्हथ ।
 संभावयामि नात्मानं येन दद्यामहोऽभयम् ।
 तदेतद्वचनं श्रुत्वा मुनेस्तस्य महात्मनः । [280]
 चक्रुस्ते गमने बुद्धिं तामेव वितमां तदा ।
 ततस्त्वगस्त्यः सहसा तानुवाच धृतव्रतः ।
 अष्टाशीतिसहस्राणि ऋषीणां भावितात्मनाम् ।
 शिरस्यञ्जलिना बालः प्रणम्य शिरसा ह्यपि ।
 इदं वचनमिष्टात्मा सर्वानेव तदाब्रवीत् । [285]
 न गन्तव्यमलं तावत्सर्वैर्ऋषिगणैरितः ।
 दास्यामि यदि शक्ष्यामि स्वर्गीयं भवतां वचः ।
 गमिष्यथ यथापूर्वं यदि धर्मो भविष्यति ।
 मुहूर्तं स्थीयतां तावद्यावत्तावदुपस्पृशे ।
 स गत्वा वितमां पुण्यामृषिस्त्वरितमात्मवान् । [290]
 यथाविधि उपस्पृश्य ततस्त्वभ्याजगाम ह ।
 ततः पूर्वा दिशं धीमानधिष्ठाय कृताञ्जलिः ।
 हृष्टेन मनसोवाच स्थितो ह्यूर्ध्वमुदङ्मुखः ।
 यच्चस्ति सुकृतं किञ्चिद्देवता वा सुपूजिताः ।
 अष्टाशीतिसहस्राणि यान्त्वेतानि यथा पुरा । [295]
 ध्रुवाय चास्तु सर्वेषां स्वर्गं स्थानं महात्मनाम् ।
 मम सत्येन तपसा नियमेन दमेन च ।
 एतस्य वचनस्यान्ते ततस्तु भरतर्षभ ।
 अष्टाशीतिसहस्राणि मुनीनां पुण्यकर्मणाम् ।
 स्वर्गमारुरुहुस्तानि मुदितानि यथा पुरा । [300]
 वचनं श्रूयते तत्र साधु साध्वित्यनन्तरम् ।
 साधु पुत्र सुपुत्रस्त्वं मित्रस्य सुधृतव्रत ।
 साधु सत्त्ववतां श्रेष्ठ साधु सत्यवतां वर ।
 साधु दानमिदं पुण्यं साधु ब्रह्मण्यता च ते ।

मानः). — Before line 245, G₁ ins. भृगुः. — (L. 247) G₁ दृष्टेन (for -सृ°). G₁ लंघिताः (for मोहि-
 ताः). — (L. 255) G₁ त्वां (for त्वा). — (L. 258) M₅ शिवः (for शिवं). — (L. 260) G₁ तेन
 (for स्वेन). — Colophon. Adhy. name: M₅
 अगस्त्यवर्धमानः.

(L. 263) G₁ तु (for च). — Before line 265,
 G₁ ins. अगस्त्यः. — (L. 266) G₁ भावितात्मनां (for

भवतामिदम्). — Before line 267, G₁ ins. द्वैपायनः.
 Before line 270, G₁ ins. अगस्त्यः, and before
 280, व्यासः. Before line 286, G₁ ins. अगस्त्यः.
 Before line 290, G₁ ins. व्यासः. — (L. 291) G₁
 यथाविधिर् (for °विधि). — Before line 294, G₁ ins.
 अगस्त्यः, and before line 298, व्यासः. — (L. 298) G₁
 ते (for तु). — G₁ om. line 300. Before line 302,
 G₁ ins. ऋषयः. — (L. 302) G₁ वरुणस्य च (for सुधृत-
 व्रत). — Before line 307, G₁ ins. व्यासः. — (L. 308)

त्वत्प्रसादाद्वयं सर्वं नाकपृष्ठमिदं क्षणात् । [305]

प्राप्तवन्तो यथापूर्वमहो दानं तवाक्षयम् ।

नेदुर्दुन्दुभयः स्वर्गे अहो दानफलस्य वै ।

घुष्यते चाप्यहो दानं त्रिभिर्लोकैर्महामुने ।

देवा महोरगा यक्षा गन्धर्वाः सिद्धचारणाः ।

अगस्त्यं पुरुषश्रेष्ठं पुष्पवर्षैरवाकिरन् । [310]

गन्धर्वा गीतघोषेण विचित्रैर्वादितैस्तथा ।

अहो दानं घोषयन्तो अगस्त्यं पूजयन्ति वै ।

ऊर्वशी मेनका रम्भा श्यामा काली तथैव च ।

रामा योजनगन्धा च गन्धकाली तथैव च ।

वराप्सरा ह्यनृत्यन्त अगस्त्यं भरतर्षभ । [315]

अहो दानं घोषयन्ति शतशश्चैव मानद ।

मनोरमं सुसंहृष्टा देवगन्धर्वपन्नगाः ।

घोषयन्तो महानादमगस्तेर्मुदितास्तदा ।

तिष्ठन्त्यभिमुखाः स्वर्गं साधु साध्वित्यथोऽब्रुवन् ।

ध्रुवं ते चाप्यहो दानं तस्य लोकास्त्रयस्तदा । [320]

दिव्यपुष्पधरा मेघाः सर्वतः समुपस्थिताः ।

ववृषुः पुष्पवर्षाणि अगस्त्यस्याश्रमं प्रति ।

एवं तदा महाराज अगस्तेः साधुवादिनः ।

घुष्यते चाप्यहो दानं सर्वतो भरतर्षभ ।

Colophon.

द्वैपायन उवाच ।

अहो दाने घुष्यमाणे ब्रह्मर्षेस्तस्य वै तदा । [325]

नारदः परमाश्चर्यमद्भुतं प्रतिवीक्ष्य तत् ।

स तस्माद्वितमातीरादुत्थाय मुनिपुंगवः ।

हर्षेण महता युक्तो भास्करं गिरिमारुहत् ।

सोऽधिरुह्य महाप्राज्ञ पश्यते बालकं मुनिम् ।

निर्विकारं तदासीनं धैर्येण महतान्वितम् । [330]

तं दृष्ट्वा नारदो बालमगस्त्यं मुनिसत्तमम् ।

देवर्षिर्वर्धयामास हर्षादमरसंनिभम् ।

दिष्टया वर्धसि धर्मज्ञ ध्रुवाय मुनिसत्तम ।

भवता विजिता लोका हितकाम महामुने ।

अष्टाशीतिसहस्राणि प्रापयित्वा नभस्तलम् । [335]

तदेतद्भवतावाप्तं महादानं महोदयम् ।

नैतदिन्द्रादिभिर्देवैरवाप्तमृषिभिर्न च ।

यत्त्वयाद्य महाप्राज्ञ प्राप्तं बालेन केवलम् ।

स्वर्गीयमेतद्धर्मज्ञ ध्रुवाय मुनिसत्तम ।

भवता विजिता लोकाः सर्वलोकहितैषिणा । [340]

कर्तव्यो बहुलश्चैव त्वया धर्मो ह्यसंशयम् ।

भवानस्मिन्युगे पूर्वं ऋषिरेको गुणैः स्मृतः ।

भविष्यसि महाप्राज्ञ ध्रुवः शाश्वत अव्ययः ।

तस्य तद्वचनं श्रुत्वा नारदस्य महात्मनः ।

अभिवाद्य यथान्यायमिदं वचनमब्रवीत् । [345]

भगवन्केवलं बाल्यादवाप्तं तपसा विभो ।

मयाद्य कथमप्युक्तं कृते तेषां महात्मनाम् ।

ते गताः सहसा सर्वे वचनान्मम नारद ।

नाकपृष्ठं महात्मानः स हि धर्मः समार्जितः ।

अगस्त्यवचनं श्रुत्वा नारदो भरतर्षभ । [350]

उवाच परमप्रीतस्तद्वाक्यमभिपूजयन् ।

किं नाम बुध्यसेऽऽत्मानमगस्ते पूर्वनिर्जितान् ।

लोकांस्त्वया महाप्राज्ञ धर्मेण महता चिरम् ।

भवानेको मुनिः पूर्वं वृषभो नाम नामतः ।

यदा च वर्षकोटी वै युगमासीन्महाव्रत । [355]

दिव्यसंकल्पकं नाम पूर्वकल्पे कृते युगे ।

यदा द्वीपान्समुद्रांश्च पर्वतांश्च वनानि च ।

विष्णुः संकल्पयामास सहितः पद्मयोनिना ।

तदापि हि भवाज्जातः सलिलाद्धि स्वयं प्रभो ।

पुष्कराच्च यथा ब्रह्मा यथा तोयाच्च पावकः । [360]

तथा त्वमपि धर्मज्ञ स्वयंभूः सलिलोद्भवः ।

एवं हि कथयामास वरदः पद्मसंभवः ।

Ms घुष्यते (for घुष्यते). Gt महामुनेः (for 'मुने).
— (L. 315) Gt वराप्सरसोनृत्यन्त (for the prior half).
Gt पुरुषर्षभ (for भरत'). — (L. 319) Gt अभिगताः
for 'मुखाः). — (L. 321) Ms संवृतः (for सर्वतः).
— (L. 323) Gt अगस्त्ये (for 'स्ते). — Colophon.
dhy. name : Ms अगस्त्यवर्धमानः.

(L. 325) Gt तस्मिन् (for अहो). — (L. 326)
Gt तु (for तत्). — (L. 329) Gt महाप्राज्ञः (for
प्राज्ञ). — Before line 333, Gt ins. नारदः. — (L.

333) Ms om. धर्मज्ञ. — (L. 334) Gt हितकाम्य (for
हितकाम). — Before line 344, Gt ins. व्यासः. Before
line 346, Gt ins. अगस्त्यः. Before line 350, Gt
ins. व्यासः. Before line 352, Gt ins. नारदः.
— (L. 354) Ms पूर्व भो (for वृषभो). — (L. 355)
Gt वर्षकोटी (for 'कोटी). — (L. 360) Ms पावकान् (for
'कः). — (L. 364) Gt तन्न तेत्मा न संज्ञेयः (for the
prior half). Gt पूर्व- (for तव). — After line
368, Gt ins. :

तव सर्वं महाप्राज्ञं पूर्वजन्म तपोमयम् ।
तन्न ते ज्ञानसंज्ञेयस्तव जन्म प्रबुध्यताम् ।

अगस्त्य उवाच ।

यथा तथास्तु भगवन्दिष्टया ते ऋषयो गताः । [365]
दिष्टया ते न वृथा सत्या भगवन्वागुदाहृता ।
अहंकारकृतं मन्ये न च सत्यं ममान्यथा ।
न स्मराम्यनृतं तात कदाचिदपि भाषितम् ।

Colophon.

व्यास उवाच ।

युधिष्ठिर महाप्राज्ञं श्रूयतां परमाद्भुतम् ।
यच्छ्रुत्वा मनुजश्रेष्ठ कल्मषं नाशमेष्यति । [370]
भविष्यति न दुःस्वप्नः पापं न प्रभविष्यति ।
नित्यं स्वस्तिकरं धन्यं पुत्रपौत्रे भविष्यति ।
भविष्यति महाराज जीवलोक्येऽप्यनामयम् ।
तदिदं कथयिष्यामि कुन्तीपुत्र निबोध मे ।
पुरा द्वादशवर्षेण यदवाप्तमगस्तिना । [375]
स कदाचिन्महाराज महात्मा कुम्भसंभवः ।
उपवासस्य महतः समाप्तौ नियतव्रतः ।
उपविष्टः शुचिः स्नातः समाप्तौ सुधृतव्रतः ।
ततस्तु सहसा ह्येव उत्पपात महातपाः ।
स जगाम तदाकाशं वायुनेव समुद्धतः । [380]
देवगन्धर्वचरितां गतिं सिद्धनिषेविताम् ।
स सिद्धचारणाकीर्णां विद्याधरनिषेविताम् ।
प्राप्यान्तरिक्षं भगवान्किंस्विक्रिमिति चाब्रवीत् ।
स सप्तमपथं गत्वा पवनस्य महातपाः ।
स जगाम तदाकाशं वायुनेव समुद्धतः । [385]
देवगन्धर्वचरितां गतिं सिद्धनिषेविताम् ।

व्यासः ।

नारदस्तु वचस्तस्य प्रतिपूज्य महात्मनः ।
प्रदक्षिणं च तं कृत्वा वर्धयित्वा च भारत ।
जगाम त्रिदिवं तात तदा देवर्षिभिर्वृतः ।
पूज्यमानो महाराज देवगन्धर्वचारणैः ।

— Colophon. *Adhy. name*: Ms अगस्त्यवर्धमानः.

(L. 370) Gr नरो मुच्येत किल्बिषात् (for the post. half). — After line 370, Gr ins.:

प्रयाणे चोपयाने च राज्ञां मङ्गल्यमिच्छताम् ।
स्त्रीणां प्रसवकाले च मङ्गल्यं भरतर्षभ ।

पश्यते विमलाः सर्वा दिशो दश नृपोत्तम ।
विमानानि च देवानां पर्वतांश्च वनानि च ।
महानुभावान्यक्षांश्च सर्वतः प्रविलोकयन् । [390]
देवतानां निकेतानि दिव्यानि भवनानि च ।
गन्धर्वनगरं चैव तत्र तत्रान्ववैक्षत ।
सप्तद्वीपवतीं रम्यां बहुपर्वतशोभिताम् ।
पट्टणागारकीर्णां च चतुःसागरमण्डिताम् ।
सोऽपश्यत महीं रम्यामगस्त्यो भरतर्षभ ।
दिव्येन चक्षुषा राजन्दैवतानि च भारत । [395]
ततस्त्वाकाशमाविश्य सप्तवायुपथां गतिम् ।
अगस्त्यो नीयते राजन्धर्मेण भरतर्षभ ।
स पश्यति नभो दीप्तं ज्वालार्चिर्भिर्निरन्तरम् ।
धूमान्धकारसंछन्नं प्रदीप्तवनसंनिभम् ।
तं दृष्ट्वा व्यथितस्त्वासीत्स तदा कुम्भसंभवः । [400]
किमेतदिति चाविग्रश्चक्रे संस्थामवस्थिताम् ।
ततस्तु सहसागत्य दैवतं पुरुषाकृति ।
तस्थौ वै पार्श्वतस्तस्य अगस्त्यस्य कृताञ्जलिः ।
स तु तं प्रश्रयादेव उपसंगम्य चाब्रवीत् ।
अगस्त्यः प्रयतो नित्यं शुचिना चैव चेतसा । [405]
ब्राह्मणोऽस्मि महाभाग कथमभ्यागतो नभः ।
ततः प्रदीप्तमालोक्य शङ्कितः साधु कथ्यताम् ।
सशरीरतया नेदं विदितं मे यथाविधम् ।
ततोऽस्मि व्यथितो देव तत्प्रसीद वदस्व मे ।
एवं पृष्टं तदा राजन्मुनिना दैवतं तु तत् । [410]
सत्कृत्य वचनं तस्य ततो वचनमब्रवीत् ।
अवगच्छाम्यगस्त्य त्वामृषिं परमधार्मिकम् ।
सशरीरमनुप्राप्तमतोऽहं समुपस्थितः ।
इदं खलु नभः सर्वमग्निरेव धृतव्रत ।

अभिषेककाले राज्ञां च कुमारानां च मङ्गलम् ।

निबोधस्वेदमाश्चर्यमनुभूतमगस्तिना ।

यत्ते श्रुत्वा नरश्रेष्ठ कल्मषं नाशमेष्यति । [5]

— (L. 372) Ms पुत्रपौत्रो (for 'पौत्रे'). — (L. 373) Gr जीवलोकस्य पावनं (for the post. half). — (L. 377) Gr समाप्तौ (for समाप्तौ). — (L. 383) Ms चाब्रु-
वन् (for चाब्रवीत्). — Gr om. lines 385-386. — (L. 400) Gr चासीत् (for त्वा°). — (L. 403) Gr पुरतस् (for पार्श्व°). — Before line 406, Gr ins. अगस्त्यः.
— (L. 406) Gr अप्यागतो (for अभ्या°). — Before line 410, Gr ins. द्वैपायनः. Before line 411,

ततो ज्योतिषमित्युक्तं कारणेन न संशयः । [415]

ज्योतींष्येतास्तारका वै नक्षत्राणि ग्रहांस्तथा ।

नित्यं तापयते चापि सहस्रार्चिर्दिवाकरः ।

इदं तु दहनाकारं यत्पश्यसि धृतव्रत ।

स्वर्गस्तत्र महातेजा दाहनं पावकस्य च ।

तत्रार्चिष्मान्हुतवहो लोकत्रयचरो महान् । [420]

स्वयमग्निः स्थितो विप्र अतो दीप्तमिदं नभः ।

अत्रस्थमभिगच्छन्ति देवाः सर्षिगणास्तदा ।

हुताशनं महाभागं वरदं च स्वयंप्रभम् ।

अत्रस्थं वरदं देवं सर्वदेवनमस्कृतः ।

अभिगच्छति देवानां शान्त्यर्थं मधुसूदनः । [425]

अत्रस्थं देवतैर्ब्रह्म देवलोकश्च निर्मितः ।

पर्वताश्च समुद्राश्च द्वीपाश्च सरितस्तथा ।

एतत्तत्प्रथमं स्थानमग्नेस्त्रैलोक्यपूजितम् ।

प्रदीप्तं यत्त्वमालोक्य शङ्कितोऽभूर्द्विजोत्तम ।

तदेतन्निर्विशङ्कस्त्वं मुने प्रविश मा व्यथाः । [430]

नेदं धर्मात्मना दीप्तं नभः पवनशीतलम् ।

तस्य तद्वचनं श्रुत्वा दैवतस्य धृतव्रतः ।

सत्कृत्य तदसंमोहाद्विवेश स मुनिर्नभः ।

स पश्यमानस्तत्रस्थान्देवानृषिगणांस्तथा ।

जगाम दृश्यमानश्च पूज्यमानश्च तैरपि । [435]

स तन्नभो महातेजा विवेश हिमशीतलम् ।

महर्षिदैवताकीर्णं पद्मैरिव जलाशयम् ।

तत्रस्थानि विमानानि दैवतानां ददर्श च ।

सध्वजानि पताकाश्च सविमानांश्च तोरणान् ।

गन्धर्वाश्चैव धर्मात्मा प्रनृत्तांश्चाप्सरोगणान् । [440]

सोऽपश्यत् महातेजास्तस्मिन्हौताशने ह खे ।]

Colophon.

30

After 12. 315. 22, Kumbh. ed. Cv. ins.:

उवाच च महाप्राज्ञं नारदं पुनरेव हि ।

मलं पृथिव्या बाह्लीका इत्युक्तमधुना त्वया ।

कीदृशाश्चैव बाह्लीका ब्रूहि मे वदतां वर ।

नारद उवाच ।

अस्यां पृथिव्यां चत्वारो देशाः पापजनैर्वृताः ।

युगंधरस्तु प्रथमस्तथा भूतिलकः स्मृतः । [5]

अच्युतच्छल इत्युक्तस्तृतीयः पापकृत्तमः ।

चतुर्थस्तु महापापो बाह्लीक इति संज्ञितः ।

मृगोष्ट्रगर्दभक्षीरं पिबन्त्यस्य युगंधरे ।

एकवर्णास्तु दृश्यन्ते जना वै ह्यच्युतस्थले ।

मेहन्ति च मलं पापा विसृजन्ति जलेषु वै । [10]

नित्यं भूतिलकेऽत्यन्नं तज्जलं च पिबन्ति च ।

हरिबाह्यास्तु बाह्लीका न स्मरन्ति हरिं क्वचित् ।

ऐहलौकिकमोक्षं ते मांसशोणितवर्धनाः ।

वृथा जाता भविष्यन्ति बाह्लीका इति विश्रुताः ।

पुष्कराहारनिरताः पिशाचा यदभाषत । [15]

मुसुण्ठीं परिगृह्योग्रां तच्छृणुष्व महामुने ।

ब्राह्मणीं बहुपुत्रां तां पुष्करे स्नातुमागताम् ।

युगंधरे पयः पीत्वा ह्युचिता ह्यच्युतस्थले ।

तथा भूतिलके स्नात्वा बाह्लीकांश्च निरीक्ष्य वै ।

आगतासि तथा स्नातुं कथं स्वर्गं न गच्छसि । [20]

इत्युक्त्वा ब्राह्मणीभाण्डं पोथयित्वा मुसुण्ठिना ।

उवाच क्रोधताम्राक्षी पिशाची तीर्थपालिका ।

एतत्तु ते दिवा वृत्तं रात्रौ वृत्तमथान्यथा ।

गच्छ बाह्लीकसंसर्गादशुचित्वं न संशयः ।

यद्विषन्ति महात्मानं न स्मरन्ति जनार्दनम् । [25]

न तेषां पुण्यतीर्थेषु गतिः संसर्गिणामपि ।

उद्युक्ता ब्राह्मणी भीता प्रतियाता सुतैः सह ।

स्वदेहस्था जजापैवं सपुत्रा ध्यानतत्परा ।

अनन्तस्य हरेः शुद्धं नाम वै द्वादशाक्षरम् ।

वत्सरत्रितये पूर्णे ब्राह्मणी पुनरागता । [30]

सपुत्रा पुष्करद्वारं पिशाच्याह तथागतम् ।

नमस्ते ब्राह्मणि शुभे पूताहं तव दर्शनात् ।

कुरु तीर्थाभिषेकं च सपुत्रा पापवर्जिता ।

हरेर्नाम्ना च मां साध्वी जलेन स्पृष्टुमर्हसि ।

Gr ins. देवः. — (L. 419) Gr स्वर्ग्यस् (for स्वर्गस्).

— (L. 422) Gr अधि- (for अभि-). — Gr om. line

423. — (L. 424) Gr -नमस्कृतं (for 'स्कृतः). — (L.

426) Gr जीव- (for देव-). — (L. 430) Gr व्यथा

for व्यथाः). — Before line 432, Gr ins. व्यासः.

— (L. 439) Gr सविमानान्तोरणान् (for the post. half).

— (L. 441) Gr हि (for ह). — Colophon. Adhy.
name: Ms अगस्त्यवर्धमानः.

30

(L. 23) Cv (gloss: परितः आवर्तनं कृत्वा, परितो दृष्ट्वा
च) परावृत्य परीक्ष्य च (for the post. half).

इत्युक्ता ब्राह्मणी हृष्टा पुत्रैः सह शुभव्रता । [35]

जलेन प्रोक्षयामास द्वादशाक्षरसंयुतम् ।

तत्क्षणादभवच्छुद्धा पिशाची दिव्यरूपिणी ।

अप्सरा ह्यभवदिव्या गता स्वर्लोकमुत्तमम् ।

ब्राह्मणी चैव कालेन वासुदेवपरायणा ।

सपुत्रा चागता स्थानमच्युतस्य परं शुभम् । [40]

एतत्ते कथितं विद्वन्मुने कालोऽयमागतः ।

गमिष्येऽहं महाप्राज्ञ आगमिष्यामि वै पुनः ।

इत्युक्त्वा स जगामाथ नारदो वदतां वरः ।

द्वैपायनस्तु भगवांस्तच्छ्रुत्वा मुनिसत्तमात् ।

31

Dr T G1-3.6 ins. after 12. 326. 93 : Kumbh. ed. after 12. 326. 92 :

ततः कलियुगस्यादौ भूत्वा राजतरुं श्रितः ।

भाषया मागधेनैव धर्मराजगृहे वदन् ।

काषायवस्त्रसंवीतो मुण्डितः शुक्लदन्तवान् ।

शुद्धोदनसुतो बुद्धो मोहयिष्यामि मानवान् ।

शूद्राः श्राद्धेषु भोज्यन्ते मयि बुद्धत्वमागते । [5]

भविष्यन्ति नराः सर्वे मुण्डाः काषायसंवृताः ।

अनध्याया भविष्यन्ति विप्राश्चाग्निविवर्जिताः ।

अग्निहोत्राणि सीदन्ति गुरुपूजा च नश्यति ।

न शृण्वन्ति पितुः पुत्रा न स्नुषा नैव मातरः ।

न मित्रं न कलत्रं वा वर्तते ह्यधरोत्तरम् । [10]

एवं भूतं जगत्सर्वं श्रुतिस्मृतिविवर्जितम् ।

भविष्यति कलौ नग्नो ह्यशुद्धो वर्णसंकरः ।

तेषां सकाशाद्धर्मज्ञा देवब्रह्मद्विषो नराः ।

भविष्यन्ति ह्यशुद्धाश्च न्यायच्छलविभाषिणः ।

ये नग्नधर्मश्रोतारस्ते समाः पापनिश्चयैः । [15]

तस्मादेते न संभाष्या न स्पृष्टव्या हितार्थिभिः ।

उपवासत्रयं कुर्यात्तत्संसर्गविशुद्धये ।

ततः कलियुगस्यान्ते ब्राह्मणो हरिपिङ्गलः ।

कल्किर्विष्णुयशःपुत्रो याज्ञवल्क्यपुरोहितः ।

सहाया ब्राह्मणाः सर्वे तैरहं सहितः पुनः । [20]

म्लेच्छानुत्सादयिष्यामि पाषण्डांश्चैव सर्वशः ।

पाषण्डिषट्कान् हत्वा वै तत्रान्तःप्रलये ततः ।

31

Before line 1, Kumbh. ed. ins. :

द्वारकामात्मसात्कृत्वा समुद्रं गमयाम्यहम् ।

[(L. 1) Kumbh. ed. द्विज- (for भूत्वा). Dr राज-

तरुं; T1 G3.6 °ग्रहं (for °तरुं). G3 भूत्वा राजतरुशृतं

(for the post. half). — (L. 2) Kumbh. ed.

भीषया (for भा°). G3 मागधैरव (for मागधेनैव). T1

G3.6 Kumbh. ed. वसन् (for वदन्). — (L. 3) T

-दंढवान् (for -दन्त°). — (L. 5) Kumbh. ed. शुद्धेषु

(for श्रा°). Dr Kumbh. ed. भुज्यन्ते; T2 G1.3

भोज्यन्ते (for भोज्यन्ते). T G3 बुद्धित्वम् (for बुद्ध°).

— (L. 6) G1 Kumbh. ed. बुद्धाः (for मुण्डाः). — (L.

7) G3 om. च. Kumbh. ed. याग- (for चाग्नि-).

— (L. 8) Dr G3 अग्निहोत्रा विनश्यन्ति (for the prior

half). Dr च सीदति; G3 [अ] वसीदति (for च नश्यति).

— (L. 9) T2 शुश्रूषन्ति (for न शृण्वन्ति). Dr पुत्र (for

पुत्रा). T2 G1 Kumbh. ed. आतरः (for मा°).

— (L. 10) Dr T2 G1 मित्रा; Kumbh. ed. पौत्रा

(for मित्रं). Dr T2 G1 Kumbh. ed. कल (T2 °ळ-)

त्रा (for °त्रं). Dr T2 G1.3 वर्तते (for वर्तते).

Kumbh. ed. वर्ततेप्यधमोत्तमाः (for the post. half).

— (L. 11) G3 हाहाभूतं (for एवं भूतं). — (L. 12)

T2 G1 कलिर् (for कलौ). Dr नग्नः; T1 G3 मग्ना; G3

नग्ना; Kumbh. ed. पूर्णे (for नग्नो). Kumbh. ed. धर्म-

(for वर्ण-). — (L. 13) Dr T2 G1 धर्मज्ञ- (for धर्मज्ञा).

G2 Kumbh. ed. ब्रह्मविदो (for °द्विषो). — (L. 14)

Dr न्यायस्थलः; T1 न्यायश्चल- (for °च्छल-). — (L.

15) T2 नग्नधर्मा; Kumbh. ed. नष्टधर्म- (for नग्न°).

Kumbh. ed. पापनिश्चये (for °निश्चयैः). — (L. 16)

Dr इति; Kumbh. ed. एता (for एते). T2 G1.3

स्पृष्टव्या; Kumbh. ed. स्पृष्टया च (for स्पृष्टव्या). — (L.

18) Dr ब्राह्मणोपरि- (for °णो हरि-). — (L. 19)

T1 G3.6 कर्की; G3 कलिं (for कल्किर्). Kumbh. ed.

याज्ञवल्क्यः (for °वल्क्य-). G1 -पुरोहितं (for °हितः).

— After line 19, Kumbh. ed. ins. :

तस्मिन्नाशे वनग्रामे तिष्ठेत्सोत्रासिमो ह्यः ।

— (L. 20) Dr संहता; G3 संगता; Kumbh. ed.

सहया (for सहाया). T2 पुरं (for पुनः). — After

line 21, Kumbh. ed. ins. :

पाषण्डश्च कलौ तत्र माययैव विनश्यते ।

— (L. 22) T2 G1.3 पाषण्ड- (for पाषण्डि-). Kumbh.

ed. पाषण्डकांश्चैव हत्वा (for the prior half). G3 तत्र

तैः (for तत्रान्तः). Kumbh. ed. तत्रांतं प्रलये ह्यहं (for

the post. half). — After line 22, T2 G1 ins. :

अहं पश्चाद्भविष्यामि यज्ञेषु निरतः सदा ।

32

K1. 2. 4. 6 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 7. 8 T
G1-8. 6 Kumbh. ed. ins. after 12. 331. 1: V1
after 6 :

सर्वाश्रमाभिगमनं सर्वतीर्थाविगाहनम् ।

न तथा फलदं सौते नारायणकथा यथा ।

पाविताङ्गाः स्म संवृत्ताः श्रुत्वेमामादितः कथाम् ।

नारायणाश्रयां पुण्यां सर्वपापप्रमोचनीम् ।

दुर्दर्शो भगवान्देवः सर्वलोकनमस्कृतः । [5]

देवैः सब्रह्मकैः कृत्स्नैरन्यैश्चैव महर्षिभिः ।

दृष्टवान्नारदो यत्र देवं नारायणं हरिम् ।

नूनमेतच्छ्रुनुमतं तस्य देवस्य सूतज ।

नारद उवाच ।

कथं ज्ञेया जगन्नाथ पाषण्डाः षड्विधा मया ।

एतदाचक्ष्व भगवंस्त्वद्भक्तस्य विशेषतः ।

श्रीभगवानुवाच ।

मन्त्रिन्दकाश्च ये केचिन्मद्भक्तद्वेषिणश्च ये ।

ब्रह्मरुद्रादितुल्यत्वं ये मन्यन्ते ममाधमाः ।

अवतारेषु दिव्येषु मन्यन्ते प्राकृतं च माम् । [5]

मदुपासनहीनाश्च वेदाप्रामाण्यवादिनः ।

एते पाषण्डिनो ज्ञेया मन्त्रिरस्याः कृतादिके ।

— (L. 23) Kumbh. ed. ततः (for अहं). — After
line 23, Kumbh. ed. ins. (= 850*):

राज्यं प्रशासति पुनः कुन्तीपुत्रे युधिष्ठिरे ।

32

(L. 2) K2 तदा (for तथा). T2 G2 सौम्य (for
सौते). — (L. 3) K2 पारिताङ्गाः; D5 परितृप्ताः (for
पाविताङ्गाः). V1 सर्वे च पाविताः स्मो वै; D1 T2 G2 विशुद्ध-
चित्ताः संवृत्ताः (for the prior half). — (L. 4) Da4
नारायणाश्रयं; G2 'श्रमं (for 'श्रयां). G2 पुण्यं (for
पुण्यां). K1. 2. 4 -प्रा (K2. 4 -प्र)णाशिनी; Da4 -प्रमोचनी;
G2 'चनं; G2 'चिनी (for 'चनीम्). — (L. 5) K2
Da4 दुर्दर्शो; Ds3 दुर्दर्शो; D5 मूर्धन्यो (for दुर्दर्शो).
K2 सर्वलोकः; Ds2 'लोकं (for 'लोक-). — (L. 6)
K1 2. 4 सर्वैर् (for कृत्स्नैर्). Bo. 8 Dn1. n4 Ds D2. 3. 8
Kumbh. ed. सब्रह्मकैः (Bo सर्वलोकैः) सुरैः कृत्स्नैर् (for
the prior half). D1 T G1-8. 6 च स (for चैव).

यदृष्टवाञ्जगन्नाथमनिरुद्धतनौ स्थितम् ।

यत्प्राद्रवत्पुनर्भूयो नारदो देवसत्तमौ । [10]

नरनारायणौ द्रष्टुं कारणं तद्वीहि मे ।

सूत उवाच ।

तस्मिन्यज्ञे वर्तमाने राज्ञः पारिक्षितस्य वै ।

कर्मान्तरेषु विधिवद्वर्तमानेषु शौनक ।

कृष्णद्वैपायनं व्यासमृषिं वेदनिधिं प्रभुम् ।

परिपप्रच्छ राजेन्द्रः पितामहपितामहम् । [15]

जनमेजय उवाच ।

श्वेतद्वीपान्निवृत्तेन नारदेन सुरर्षिणा ।

ध्यायता भगवद्वाक्यं चेष्टितं किमतः परम् ।

बदर्याश्रममागम्य समागम्य च तावृषी ।

कियन्तं कालमवसत्कां कथां पृष्ट्वांश्च सः ।

— (L. 7) K6 V1 Bo. 6. 7. 9 Da3. a4 Dn1. n4 Ds
D2. 3. 8 Kumbh. ed. यत्तु (for यत्र). Da4 देवे (for
देवं). — (L. 8) K1 reads नूनं twice. K1 ह्येतद्वयनु-
मतं; D6 एतन्ननु (for एतद्वयनु). — (L. 9) D1 T2
यं (for यद्). T2 दृष्ट्वा वा (for दृष्ट्वाञ्). — (L. 10)
T2 प्रार्थयत् (for प्राद्रं). K1. 2. 4 सूत (for भूयो).
K1. 4 नारदौ; T2 नारदे (for नारदो). — After line
11, K1. 2. 4 D1 T G1-8. 6 ins. :

समागमे तस्य ताभ्यां यद्वृत्तं तच्च कथ्यताम् ।

[T G8. 6 चाभ्यां (for ताभ्यां). G8 तस्य (for तच्च).]

B3 Dn1 D6 Kumbh. ed. सौतिर् (for सूत). — (L.
12) T1 तस्य (for तस्मिन्). V1 D5 T1 G8. 6 पारिक्षि-
तस्य (for पारि). K1. 2 राज्ञः परिक्षितस्तदा (for the
post. half). — (L. 13) D1 कर्मद्रियाणि; G2 कामां-
तरेषु (for कर्मान्तं). G6 शौनकः (for शौनक). — (L.
14) K1 2 व्यासं सर्वं (for व्यासमृषिं). Da4 देवनिधि- (for
वेदनिधि). D1 T2 G1 विभुं (for प्रभुम्). — (L. 15)
K1 राज्येन्द्रः; K6 B1. 9 Da4 Ds2 D3. 5. 7 राजेन्द्र (for
राजेन्द्र). Da3 om. the ref. — (L. 16) Dn4 श्वेत-
द्वीप- (for 'द्वीपान्). G3 निवृत्ते (for निवृत्तेन). Ds2
महर्षिणा (for सुरं). — (L. 17) D5 ध्यायतां (for 'ता).
K1 भगवान् (for भगवद्). T1 किमतः; G2 क्रमतः (for
किमतः). V1 तेन किं वा कृतं द्विज (for the post. half).
— (L. 18) K1. 2. 4 आगत्य (for आगम्य). K1 om.
(hapl.) समागम्य; K2. 4 D1 समागत्य (for 'गम्य).
K4 तान् (for ताव्). — (L. 19) K6 अवसन् (for
अवसत्). K1. 2 V1 D5. 7 T2 G1. 2 काः (V1 D5 का)
कथाः (for कां कथां).

APPENDIX II

This Appendix assembles together passages from some of the Purāṇas which show such close similarities with portions of the Mokṣadharmā that, unless both are borrowing from a common source, either the Purāṇa or the Mokṣadharmā has to be considered as the borrower, the fact of borrowing being betrayed by certain deliberate changes in

wording which are easily discernible. — It will be noted that certain Purāṇa variants also figure in the corresponding Mbh. critical apparatus. It is not, however, claimed that we have, in this Appendix, listed all such Purāṇa parallelisms. Some further remarks in this connection will be found in the General Introduction.

1

12. 175

[Corresponding readings for Mbh. 12. 175. 1—185. 27 and (omitting 12. 186) for 12. 187—188 found in the Br̥han-Nāradya Purāṇa (Venkateshwar Press edition, Bombay 1923), adhy. 42. 1 to 44. 20 and 44. 21 to 105.]

1 For युधिष्ठिर, श्रीनारद. — ^a) For विश्वं, ब्रह्मन्. — ^d) For पितामह, सनंदन.

3 ^d) धर्माधर्मविधिः कथं as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8.

4 ^d) For नो, मे as in T2 M1. 7.

5 For भीष्म, सनंदन. — ^a) शृणु नारद वक्ष्यामि. — ^b) For इतिहासं, चेतिहासं. — ^c) For श्रेष्ठं, शास्त्रं as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8.

6 ^b) For इवौजसा, महौजसं as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8.

7-9 For 7-9, B. N. P. subst.:

भरद्वाज उवाच ।

कथं जीवो विचरति नानायोनिषु संततम् ।

कथं मुक्तिश्च संसाराज्जायते तस्य मानद ।

यश्च नारायणः स्रष्टा स्वयंभूर्भगवान्स्वयम् ।

सेव्यसेवकभावेन वर्तेते इति तौ सदा ।

प्रविशन्ति लये सर्वे यमीशं सचराचराः । [5]

लोकानां रमणः सोऽयं निर्गुणश्च निरञ्जनः ।

अनिर्देश्योऽप्रतर्क्यश्च कथं ज्ञायेत कैमुने ।

कथमेनं परात्मानं कालशक्तिदुरन्वयम् ।

अतर्क्यचरितं वेदाः स्तुवन्ति कथमादरात् ।

जीवो जीवत्वमुल्लङ्घ्य कथं ब्रह्म समन्वयात् । [10]

एतदिच्छाम्यहं श्रोतुं तन्मे ब्रूहि कृपानिधे ।

11 Before 11, B. N. P. ins. भृगुर्वाच as in Ś1 K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds-6. 8. 9. — ^a) For विख्यातः, यः पूर्वो as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8. — ^b) For श्रुतपूर्वो, विश्रुतो वै as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8. — ^d) For तथाभेद्यो, तथा तेभ्यो.

12 ^b) For [अ]क्षरो, [अ]क्षयो as in K4. 6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D1-9 T G1 M5.

15 ^a) For निधिः, विधिः as in T1.

16 ^c) For सु-, स as in K6. 7 Bo. 6-9 Da3. a4 Dn1. n4 Ds D1-6. 8. 9.

17 ^a) For -संज्ञास्, -संघास्.

18 ^a) For निःश्वासस्, निश्वा^o as in Bo. 6-9 Da4 Dn4 Ds1 D4. 6. 8 T2 G1. 3 M7. — ^b) For सिराः, शिराः as in K2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds1 D2. 3. 5-8 M1. — ^c) For तु, च as in K7 V1 Da3. a4 D4. 6. 9.

19 ^a) For [ऊ]र्ध्व, [ऊ]र्ध्व-. — ^b) For पादौ, पदौ. भुजौ दिशः (by transp.) as in D3 M5. — ^c) For ह्यनन्तत्वात्, ह्यचित्यात्मा as in K4 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8.

20 ^a) For एव, एष as in K6. 7 V1 Bo. 6-9 Da3 Dn1. n4 Ds2 D1-6. 8. 9 M1. 6. 7.

21 ^c) For यतः, ततः as in D1 T G1-3. 6 M5-7.

22 ^d) For मेऽर्थतः, तत्त्वतः as in K4. 6 Bo. 6 Dn1. n4 Ds D2. 3. 5. 8.

23 ^b) For सिद्धचारण-, ^oदैवत- as in K4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D1-6. 8. 9.

24 ^b) For दृश्यतः, पश्यतः. — ^d) For भास्वरा-श्चाग्निः, भास्कराभाग्नि- as in K6. 7 Dn1 D4. 5. 8. 9.

25 ^d) For विद्धि, वेद.

26 ^d) For अप्रमेयं, ह्यप्रमेयं.

28 ^b) For पन्नगाधिपः, °पाः as in K4.6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds1 D2-6. 8. 9 T2 G1 M1. 5-7.

31 ^a) For प्रमाणं, प्रमाण-. — ^c) अदृश्यो यस्त्वगम्यो यः. — ^f) For उदाहरेत्, उदीरयेत्.

32 ^a) परिमीता यदा गतिः. — ^c) For तदा गौणम्, तदागण्यम्.

33 ^a) For तद्, यद् as in K4.6 V1 Bo. 6. 7 Dn1. n4 Ds D2. 3. 5. 8. — ^c) For शक्तो, शक्यो as in K6 Da3 Dn4 Ds D5. 8.

35 ^a) For पुष्कराद्, पुष्करो.

37 ^a) सृजत्येष जगद्विधिः.

12. 176

1 ^b) For सृजते, °ति. — ^d) For तद्ब्रूहि, तद्ब्रूहिर्.

2 ^c) For संधुक्षणार्थं, संरक्षणार्थं as in K4.6 V1 Bo. 6-9 Da3 Dn1. n4 Ds D2. 3. 6-8 T G1-3. 6 M5 Cn. p

3 After 3^a, B. N. P., by eye-wandering, repeats 2^d-3^a.

5 ^c) For च, वा as in K4.6. 7 V1 Bo. 6. 8 Da3 Dn1. n4 Ds D2-9.

7 ^c) For पवनपा, स्पर्धमाना as in K6 V1 Bo. 6-9 Da3. a4 Dn4 Ds D2. 3. 5.

8 ^a) For धर्ममयी, ब्रह्ममयी as in Ś1 (sup. lin.) K6. 7 Bo. 8 (marg.) Da4 Dn1. n4 Ds D2-5. 8.

9 ^a) स्तिमितमाकाशम् as in K6. 7 Bo. 7. 8 (marg.) Dn1. n4 Ds D2-6. 8. 9. — ^b) For आकाशम्, अनंतम् as in K6 Bo. 7. 8 (marg.) Dn1 Ds D2. 3. 5. 8.

10 ^b) तमसीव तमः परं.

11 ^a) For भाजनम्, भवनम्.

12 ^b) For नभसोऽन्ते, °सोतं.

13 ^a) For स एष, एषु वै.

14 ^c) For प्रादुर्भवति, °रासीद्. — ^d) For वितिमिरं, निस्तिमिरं as in K4 Bo. 7 Dn1. n4 Ds D2. 3. 5. 8. For नभः, तमः.

15 ^b) खं समाक्षिपते जलं as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8. — ^c) तदग्निवायुसंपर्काद्.

16 ^a) For आकाशे, °शं as in K4. 6 V1 Bo. 8 Da3. a4 Ds D2. 3. 5. 6. 8 G1. — ^b) For स्नेहस्, °हात्. — ^d) For उप-, अनु- as in K6 Bo. 6 Da3 Dn4 D2. 3. 8.

17 ^c) For इह, ह्यं. — ^d) For यस्यां, यस्याः as in D4. 6. 9.

12. 177

1 ^a) For एते ते, य एते as in K6. 7 V1 Bo. 6. 7. 9 Da3. a4 Dn1. n4 Ds D2. 4-6. 9 G1-3. 6 M1. 5-7. — ^b) For ब्रह्मा, रक्ष्या. For पुरा, प्रभुः.

2 ^c) पश्चात्तेष्वेव भूतत्वं.

3 ^a) For अमितानां, °तानि as in Ś1 K1. 2. For महाशब्दो, महाष्टानि. — ^c) For ततस्, अतस् as in K7 Ds D4. 7.

5 ^a) इत्यतः पंचभिर्युक्तैर्. — ^c) For श्रोत्रं, श्रोत्रे. For घ्राणं, घ्राणो as in Ds D2. 3.

8 ^c) For विजानन्ति, हि जानन्ति. — ^d) ते कथं पंच धातवः.

9 ^b) For अभौमत्वाद्, अभूमित्वाद् as in K4. 6. 7 B1 Da3 Dn1. n4 Ds D2. 3. 5. 8. 9 G3.

10 ^c) For पुष्पफले, °फल- as in K4. 6 V1 Bo. 8 Da3 Dn1. n4 Ds D2. 3. 8. — ^d) For समुपलभ्यते, °पद्यते as in K6 V1 Bo. 6. 7. 8 (marg.) 9 Da3. a4 Dn1. n4 Ds D2. 3. 8.

11 ^a) ऊष्मतो म्लायते पर्णं as in K6 V1 Bo. 6-9 Da3 Ds D2. — ^c) म्लायते शीर्यते चापि as in K4 Bo. 7 Dn1. n4 Ds D3. 8 Cn.

12 ^a) For -निष्पेषैः, -निर्घोषैः as in K6 Bo. 7 Dn1. n4 Ds D2. 3. 8 M1. 5-7. — ^b) For फल-, फलं as in K4. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 T G1-3. 6 M1.

13 ^a) For वृक्षं, वृक्षान्. — ^c) For अदृष्टेश्, अदृष्टश् as in D7. — B. N. P. om. 15-16.

18 ^a) For आदत्तं, आदत्ते as in Ś1 K2.

20 ^b) For स्नायु च पञ्चमम्, स्नायुश्च पञ्चमः as in Ś1 K1. 2. 7 D4. 6. 9. — ^c) For संख्यातं, संघातं as in K4. 6 V1 Bo. 6. 7. 8 (marg. as in text) 9 Da3. a4 Dn1. n4 Ds D2. 3. 6. 8 G2. 3. 6 Cpp. — ^d) For पृथिवीमयम्, °मये.

21 ^a) For तेजोऽग्निश्च, तेजो ह्यग्निस् as in K4. 6 V1 Dn1. n4 Ds D2. 3. 6-8 T1 G2. 3. 6. — ^c) For जरयते, जनयते as in Ds1 (sup. lin.). For चापि, यच्च as in K6. 7 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8.

22 ^a) For अथास्यं, तथास्यं as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds1 D2. 3. 5. 6. 8.

24 ^a) For प्रणीयते, प्रीणयते as in K6 Ds D3. 5. — ^c) For स्वाक्चैव, [S]धश्चैव as in K6 V1 Bo. 6. 8. 9 Dn1 Ds D2. 3. 5. 8.

25 ^b) For प्रतिभेदाच्, पंच भेदाच्. — ^d) For चेष्ट-यन्ति, वेष्ट°.

26 ^a) For चक्षुर्भ्यां, चक्षुर्भ्यः. — B. N. P. reads 26^{cd} as in Bo. 6-9 Da3. a4 M1. 6 after 28^{cd}.

29 ^b) For चापां, चापि as in K4. 6 Bo. 6-9 Da3. a4 Dn1. n4 Ds Cp.

30 ^b) For सूरिभिः, ऋषिभिः as in K4. 6 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8.

32 The sequence of st. 32^{cd}-38^{ab} in B. N. P. is as in Ds. 8 in the Tabular Statement on P. 1012. — After 32^{cd}, B. N. P. reads 34^{ab} as in V1 Bo Dn1. n4 D4. 9. — ^c) एवं षोडशविस्तारो as in K6 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 3. 9.

33 ^b) द्विगुणौ वायुरित्युत as in Dn4.

34 ^b) For पिच्छलो, पिच्छलो as in K6 V1 Bo. 6-9 Da3 Dn1. n4 Ds D2. 3. 5. 6. 8 T G2. 5 M1. 5. 6. — ^c) For सुखो, सुखं as in D5 T1. — ^e) एवमेकादशविधो as in K6 Dn4 Ds D2. 3. 8 Cap.

36 ^b) For पञ्चमस्, धैवतस् as in K6 V1 Bo-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8. — ^c) For धैवतश्, पञ्चमश् as in K6 V1 Bo-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8 G1. — ^d) For निषादकः, निषादवान् as in V1 Bo-9 Dn1. n4 Ds D2. 3. 5. 6. 8.

37 ^b) For -लक्षणः, -संभवः as in K6 V1 Bo-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8. — ^c) -त्रैस्वर्येण, ऐश्वर्येण as in K4. 6 V1 Bo-9 Da4 Dn1. n4 Ds D2. 3. 5. 6. 8 M5 Cn.

38 ^d) न वेति विषमा गतिः.

39 After 39, B. N. P. ins. 491* as in K4. 6 V1 Bo. 6. 9 Da3. a4 Dn1. n4 Ds D2. 3. 5-8 Cn.

12. 178

1 B. N. P. om. 1^a-2^b.

2 ^a) पार्थिवं धातुमासाद्य.

3 ^b) For परिपालयन्, 'येत्. — ^c) For च, वा.

4 ^d) For विषयाश्, विषयश् as in K4. 6 B1 Dn4 D4. 5 G1.

5 ^b) For प्राणेन, प्राणैस्तु. — ^c) For च, तु.

6 ^b) For च समाश्रितः, समुपा° as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8. — ^c) For वा, च.

7 ^a) For कर्मणि बले, कर्मनियमे. — ^c) For तं, ते. — ^d) अध्यात्मज्ञानकोविदाः.

9 ^a) For धातुषु, बाहुषु. — ^c) For धातूश्, बाहुंश्. — ^d) For अवातिष्ठति, अतिचेष्टते.

10 ^b) For -समाहितः, -समीहितः. — ^c) For स्वधि-

ष्ठानः, स्वधिष्ठानं as in K4. 6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8.

11 ^a) For पायुसंयुक्तम्, 'पर्यतम् as in K4 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 6. 8. — ^b) For गुदसंज्ञितम्, 'संज्ञिते. — ^c) For स्रोतस्, रेतस्.

14 ^a) For नाभेर्, नाभ्या as in B8 (marg.) D1 T G2. 3. 6 M5. 7. — ^b) For स्थितः, स्मृतः as in D1 T G1. 3. 6 M1. 5. 6. — ^c) For नाभिमध्ये, 'मूले. — ^d) For समाहिताः, च संस्थिताः as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8.

15 ^a) For प्रसृता, प्रास्थिता as in K6. 7 Bo. 3 Da3. a4 Dn1. n4 Ds D2-6. 3. 9.

16 ^a) For स्य, [स]पि. — ^c) जितकुमाः समा धीरा as in K6 V1 Bo. 6. 7 Da3. a4 Dn1. n4 Ds D3. 5. — ^d) For आदधुः, आदधन् as in K6 V1 B8 (marg.) Da3 Dn1. n4 Ds D2. 3. 7 T1 G1. 3. 6 M1.

17 ^a) For विहितः, 'त. — ^c) तस्मिन्समिध्यते नित्यम् as in K6 V1 Bo. 7. 9 Dn1. n4 Ds D3. 3. 8. — ^d) अग्निः स्यात्प्राग्निवाहितः as in K6 V1 Bo. 6-9 Da3 Dn1. n4 Ds D2-9 T G1. 2. 6 M1. 5-7.

12. 179

1 ^a) For प्राणायते, प्राणपतिर्. — ^d) For तस्माज्, ततो.

2 ^a) For यदि, यतः. — ^b) वह्निनेवोपलभ्यते. — ^c) For चैव, चैतत् as in Dn1. n4. — ^d) For तस्माज्, तदा.

3 ^a) For प्रमीयमाणस्य, प्रम्रिय° as in T1 G3. 6.

4 ^a) For वातोपमो, वासुमयो. — ^c) For दृश्यो, पश्येद्.

5 ^a) संश्लेषो यदि वातेन as in K6 Bo. 6 (marg.). 7-9 Da3 Dn1. n4 D2. 3. 5. 8.

6 ^a) क्षिप्रं प्रविश्य नश्येत as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3.

7 ^a) For -साधारणे, -धारणके as in K6. 7 V1 Bo. 6-8 Dn1. n4 Ds D2-4. 3. 9. — ^b) For कुतः, कृतं. — ^c) For अन्यतरत्यागाच्, 'तराभावाच् as in K6 V1 Bo. 7-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. — ^d) For संग्रहः, संशयः as in Dn1. n4 Ds D2. 3. 5. 8 Cnp.

8 ^a) For कोष्ठभेदात्खम्, कोष्ठभेदार्थम्.

9 ^d) For पञ्चधा, पञ्चतां as in B8 (marg.) D1 T G1-3. 6 M5.

10 ^a) For वेदयति, खेद°. — ^d) For वा, च as in K6 Bo. 6-9 Dn1. n4 Ds D2. 3. 8.

13 ^a) For उपयुक्तस्य, 'भुक्तस्य as in K4. 6. 7 Dn1. 4-6. 9. — ^b) For वा, च as in K6. 7 Dn1. Ds. 4-6. 9.

14 ^c) For बीजान्यस्य, जीवा' as in B7-9 Da3.

15 ^a) For बीजमात्रं, जीव' as in B6. 8. — ^d) For प्रवर्तते, प्रणश्यति.

12. 180

Before 180. 1, B. N. P. ins.:

इति मे संशयो ब्रह्मन्द्दये परिधावति ।

तं निवर्तय सर्वज्ञ यतस्त्वामाश्रितो ह्यहम् ।

सनन्दन उवाच ।

एवं पृष्टस्तदानेन स भृगुर्ब्रह्मणः सुतः ।

पुनराह मुनिश्रेष्ठ तत्संदेहनिवृत्तये ।

1 ^a) For जीवानां, जीवस्य as in K6 B8 Da3 Dn1. Ds D2. 3. 8 M1. 5.

2 ^c) समिधामग्निदग्धानां. — ^d) यथाग्निर्दृश्यते तथा as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8.

3 ^a) For तथा तस्य, तस्य नाशात्. — ^b) For यदि शो, तद्विनाशो. — ^d) For च, वा.

4 B. N. P. repeats 4^a-5^b after 5^{ab}. — ^d) For यते, विद्यते as in K6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9.

5 ^b) यथाग्नि (Da4 तथाग्नि-; G2 स चाग्नि) नोपलभ्यते as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8 G2.

^d) For दुर्ग्रहः स, दुर्ग्रहो हि as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8.

6 ^c) For गृह्यते, नश्यते.

7 ^b) ततो देहमचेतनं as in K6 V1 Bo. 7-9 Da3. a4 Dn1. n4 Ds D2. 3. 8.

8 ^a) For सभ्येति, [स]न्वेति as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 6. 8 M5. 7. — ^c) For तत्र, as in K4. 6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. M1. 6. 7. For एकत्वं, 'त्वाद as in K4. 6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8.

9 ^b) For -संयुते, -संज्ञके. — ^d) For ज्ञातुम्, वेत्तुम् as in K6. 7 V1 Bo. 6-9 Da3 Dn1. n4 Ds D2-4. 6. 8. 9.

10 ^a) For यद्यजीवं, यद्यजीव.

11 ^a) सर्वे पश्यन्ति यद्दृश्यं. — ^c) For तद्वि, चक्षुः as in K4. 7 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9.

12 ^a) For न च ब्रूते, न चाग्राति as in K6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9. — ^b) For

जिघ्रति, भाषते as in K6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9. — ^c) For स्पर्शरसौ, 'मसौ as in D7 T1 G2. 3. 6.

13 ^a) हृष्यति क्रुध्यते कोत्र (Da4 को नु) as in K6 V1 Bo. 6. 7 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8. — ^d) वाक्यं वाचयते च कः.

14 ^a) For न, तं. — ^c) For श्रुति, श्रुतीश्च as in K4. 6 V1 Bo. 7-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8 M1. — ^d) For गुणाश्च, गुणांश्च as in B7. 8 Da3. a4 Dn1. n4 Ds D2. 3. 8.

15 ^c) For स वेत्ति, सदेति. — ^d) For देहः, देहं.

16 ^d) देहत्यागेन नश्यति as in K4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-9.

17 ^a) आपोमयमिदं सर्वम् as in K6. 7 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-9.

18 ^a) For सचेतनं, अ' as in V1 Bo. 6-9 Da3. a4 D4 M1. 5. 7. — ^c) For ततः, अतः as in K6 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 6. 8. For क्षेत्रविदं, 'विदो as in Cv.

19 ^d) दशार्धतस्तस्य शरीरभेदः as in K6 Ds. 8 M5. 6.

20 ^a) भूतेषु सर्वेषु (by transp.). — ^b) For संवृतः, सर्वदा.

21 ^c) For लब्धाहारो, लब्धा' as in D4 G1.

22 ^d) For अक्षयम्, आनन्त्यम् as in K4. 6 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 6. 8.

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2 ^b) For तपो, तथा.

3 ^a) For -गन्धर्व-, -गंधर्वा as in K4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 T2 G1 M1. 5. 6.

4 B. N. P. om. 4^b-5^c as in D2.

5 ^b) For विभज्यते, विभिद्यते as in K6. 7 B7 Dn1 D2-4. 8. 9. — B. N. P. om. 6^c-7^d.

6 ^a) For तनुः, त्वंतः.

7 ^b) For ब्राह्ममिदं, ब्रह्ममयं as in K6 V1 Bo. 6-9 Ds. 5-8 T1 G2. 3. 6. — ^d) For कर्मभिर्, कर्मणा.

8 ^a) For -भोग-, -भोगाः. — ^b) For क्रोधनाः, क्रोधता. — ^c) For -स्वधर्मा, -स्वकर्म-.

9 ^a) For गोषु, गोभ्यो as in K6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9. For समाधाय, 'स्थाय as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8. — ^c) For स्वधर्म, 'मोन् as in K6 V1 Bo. 7-9 Da3. a4 Dn1. n4 Ds D2. 3. 8.

13 ^a) For प्रिया, परा.

14 ^a) For व्यस्ता, व्याप्ता. — B. N. P. om. (hapl.) 14^c-15^d.

17 ^a) For चैतत्, चैव as in K₆ Bo. 6-9 Da₃. a4 Dn₁. n4 Ds D₂. 3. 8 T₂. — ^b) For [अ]तद्विदः, तद्विदः as in K₆ V₁ Bo. 6-9 D₂-6. 8. — ^d) For हि जातयः, द्विजा^o as in K₆ Bo. 6. 9 Da₃. a4 D₅. 7. 8 T G₂. 8. 6 M₅. 6.

18 ^b) For बहुधा, विविधा. — B. N. P. om. 18^c-20^b.

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2 ^d) For षट्सु, ब्रह्म.

3 ^b) For विषसाशी, विद्याभ्यासी.

4 ^a) For दमोऽद्रोह, अथो द्रोह as in K₆ Bo. 9 D₈. — ^b) For क्षमा, कृपा as in K₆ Bo. 6 (marg.). 7-9 Da₄ Ds D₈. 8. — ^c) For तपश्च, तपसां.

5 ^b) For -संमतः, -संगतः as in K₄. 6 Bo Dn₁. n4 Ds D₂. 3. 5. 6. — ^c) For यश्च, यस्तु as in K₆ V₁ Bo. 6-9 Da₂. a4 Dn₁. n4 Ds D₂. 3. 8.

6 ^a) विशत्याशु पशुभ्यश्च as in K₆ Bo. 7-9 Da₃. a4 Dn₄ D₂. 3. 8. — ^b) कृष्यादानरतिः शुचिः as in K₆ Bo. 6-9 Dn₁. n4 Ds D₂. 3. 8.

8 ^a) For लक्ष्यं, लक्ष्म as in Ś₁ K₁ B₃ (marg.) Da₃ D₅. 6. — ^b) For चैतन्, तच्च as in K₆ V₁ Bo. 6-9 Da₃. a4 Dn₁. n4 Ds D₂. 3. 8. — ^d) ब्राह्मणो ब्राह्मणो न च as in Ś₁ K₁. 2. 4 V₁ B₇-9 Da₃. a4 M₅.

9 ^c) For ज्ञातव्यं, ज्ञानानां as in K₆. 7 Bo. 6-9 Dn₁. n4 Ds D₂-6. 8. 9. — After 9, B. N. P. ins. (with var.) 496* as in K₆ V₁ Bo. 6-9 Da₃. a4 Dn₁. n4 Ds D₂. 3. 6. 8.

10 ^a) For नित्यं, नित्य- as in T₂. For तपो, श्रियं as in K₆ V₁ Bo. 6-9 Da₂. a4 Ds D₂. 3. 7. 8 T G₁-8. 6 M₁. 5-7. — ^b) For श्रियं, तपो as in K₆ V₁ Bo. 6-9 Da₃. a4 Dn₁. n4 Ds D₂. 3. 7. 8 T G₁-8. 6 M₁. 5-7. For रक्षेत, रक्षेत्तु. — ^c) For मानावमानाभ्याम्, माना-पमानाभ्याम् as in K₄. 6 Bo. 6-9 Da₃. a4 Dn₁. n4 Ds D₂. 3. 5. 6. 8 M₁.

11 ^b) For त्विह, द्विज as in K₇ V₁ Bo. 6-9 Dn₁. n4 Ds D₂-6. 8. 9 M₅ (orig.). 6. 7.

12 ^c) For अविस्मभे न, अविश्रंभेण as in K₆. 7 V₁ D₄. 9. For गन्तव्यं, मन्तव्यं.

13 ^a) For परिग्रहान्, 'ग्रहात् as in Da₄ D₇

M₁. 5. 6. — ^c) For अशोकं, अशोकः.

14 ^d) व्यासंगेषु ह्यसंगिना.

16 ^a) मनः प्राणेन गृहीयात् as in K₆ V₁ Bo. 6-9 Da₃. a4 Dn₁ Ds₂ D₃. 5. 7 T₂ G₂. 8. 6 M₁. — ^c) For निर्वाणाद्, निर्वेदाद् as in K₇ V₁ Bo. 6-9 Da₃. a4 Dn₁. n4 Ds D₂. 3. 5. 8 M₅ (inf. lin.). For निर्वाणो, निर्वाणं as in K₆. 7 V₁ Bo. 6-9 Da₃. a4 Dn₁. n4 Ds D₂. 3. 5. 6. 8. — ^c) For ब्रह्म, ब्रह्मन् as in K₆. — ^f) For स वै तेन, निर्वेदेन as in K₄ V₁ Bo. 6-9 Da₄ Dn₁. n4 Ds D₂. 3. 5. 8.

17 ^a) For शौचेन, शौचे तु. — ^b) For तथाचारः, सदाचार- as in K₄. 6 V₁ Bo. 6-9 Da₃. a4 Dn₁. n4 Ds D₂. 3. 5. 8 T₂. — ^c) For सानुक्रोशश्च, स्वनुक्रोशश्च.

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1 ^a) सत्यं व्रतं तपः शौचं. — ^b) For सृजति च, विसृजते as in K₆ Bo. 7. 8 Da₃ Dn₁. n4 Ds D₂. 3. 8. — ^d) स्वः सत्येनैव गच्छति.

2 ^d) For तमसावृतम्, 'वृताः as in K₇ V₁ Bo. 6-9 Da₃. a4 Dn₁. n4 Ds D₂. 3. 6. 8.

3 ^a) सुदुष्प्रकाश इत्याहुर्. — ^c) For सत्यानृतात्, 'नृतं as in K₄. 6. 7 V₁ Bo. 6-9 Da₃. a4 Dn₁. n4 Ds D₂-9.

4 ^{ab}) For त्वेवंविधा, [अ]प्येवंविधा as in K₆ V₁ Bo. 6-9 Dn₁. n4 Ds D₂. 3. 8. B. N. P. transp. वृत्तिः and लोके as in Ś₁ K₁. 2. 4. 6. 7 V₁ Bo. 6-9 Da₃. a4 Dn₁. n4 Ds D₂-6. 8. 9. For सत्यानृता, 'नृते as in K₆ V₁ Bo. 6-9 Da₃. a4 Dn₁. n4 Ds₂ D₂. 3. 5. 6. 8. — ^d) For दुःखं, दुःख- as in G₁ M₆.

5 B. N. P. om. 5 as in Da₄ G₁.

6 ^c) For -सृष्टि, सृष्टं as in T₁ G₁.

8 ^d) For भ्रश्यते, नश्यते as in K₄. 6 V₁ Bo. 6-9 Da₃. a4 Dn₁. n4 Ds D₂. 3. 5. 8.

9 ²) For सर्वारम्भप्रवृत्तयः, वस्तुप्रवृत्तयः as in K₄. 6 Bo. 7 Da₃ Dn₁. n4 Ds D₂. 3. 6. 8. For सुखार्था, 'र्थम् as in K₄. 6 V₁ Bo. 6-9 Da₃. a4 Dn₁. n4 Ds D₂-6. 8 G₁ M₁. 6. 7. — ³) For ह्यतस्, हीतः. After न ह्यतः, B. N. P. ins. परत्र. For त्रिवर्गफलं, अपवर्गफलाद्. — ⁴) For एष, एव as in K₄ Da₃ Dn₁. n4 Ds₂ D₂. 3. 6. 8. For धर्मार्थयोरारम्भस्, 'गुणारंभस् as in K₄. 6 Bo. 6-9 Da₃. a4 Dn₁. n4 Ds D₂. 3. 6. 8. For सुखप्रयोजना, 'प्रयो-जनार्थ as in K₇ V₁ Dn₄ D₇. 9 T G₁-3. 6 M₁. 5. 7. After प्रयोजना, B. N. P. ins. आरंभाः.

10 ¹) For यद्, वद्. For स्त्रिय, स्थितिर् as in K₆ Bo. 8 Da₃. a4 Dn₁. n4 Ds₂ D₂. 3. 6. 8 Cp. 8. For तत्र

मः, न तदुपगृहीतो as in K6 V1 Bo. 6. 9 Da3 Dn1. Ds D2. 3. 8. — ²) After एष, B. N. P. ins. यो as in K6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8. For अभिलषन्ति, अभिलषन्ति. — ³) Before ति, B. N. P. ins. तपसि as in Ś1 K1. 2. 4. 6. 7 V1. 6-9 Da3. a4 Dn1. n4 Ds D2-4. 6. B. N. P. om. as in Ś1 K1. 2. 4. 6 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8 and om. भगवांस as in K4. 6 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8 M6. — ⁵) For शमम्, समम्. ⁶) For ब्रूमो, भूमौ as in K7 D4. 9. For न, न तु. अयं प्रतिगृहीतो, अंजयति गृहीतो. After गुण, B. N. P. -विशेष as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8. — ⁷) For भगवता, भवता as in V1 B5 M1. — ⁸) For ऽपि, हि. B. N. P. om. च भवति. दुष्कृताद्, अन्यथा. — B. N. P. reads 9 after the in 11. — ⁹) For अत्रोच्यताम्, अत्रोच्यते.

1 ¹) Before तमोग्रस्ता, B. N. P. ins. ततस् as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5-3 T. 3. 6 M1. 5-7. — ²) For -मानानृतादिभिर्, -हिंसा° as in K6 V1 Bo. 6-9 Da4 Ds D3. 8. B. N. P. om. For न चासुत्र, नासुत्र as in K2. 6. 7 V1 Bo. 6-9 Dn1. n4 Ds D2-6. 9 T2 M1. 6. 7. — ³) For -गणोपतापैर्, as in K5 B1 Dn1. n4 Ds D2. 3. — ⁴) For -बन्ध-परिक्षेपादिभिश्च, -बन्धनपरिक्षेपा° as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 5. — ⁵) For चण्डवातात्युष्णाति, as in K6 Bo. 6. 7. 9 Da3. a4 Dn1. n4 Ds D2. 2. 3. 2 ¹) B. N. P. om. from शरीरै up to तथा (in). 3 ⁰) शरीरं मानसं नास्ति. — ^a) For पापकं, पातकं in K7 V1 D6 M6. 4 ^d) For समं तु, सुखं तत् as in K6 Bo. 7 Da3 Dn1. n4 Ds D2. 3. 8.

6 ^a) For -निर्माणं, -निर्माता. — ^b) धर्मस्य चरितस्य — B. N. P. om. 16^{ad}.

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B. N. P. om. 1^{ab} (with the ref.).

B. N. P. om. the ref. — ^a) For भोग, भोगान् in K4. 6. 7 Da3 Dn1. n4 Ds D2. 3. 8. 9. — ^d) For , स्वर्गम् as in K6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8.

^d) For उपतिष्ठति, तिष्ठते as in K2. 6 V1 Bo. 7-9 Da3. a4 Dn1. n4 Ds D2. 3. 8.

^a) For असत्सु, ऽस्यो as in K6 V1 Bo. 6-9 Da3.

a4 Dn1. n4 Ds D2. 3. 7. 8 T G1-3. 6 M1. 5-7. — ^d) For आप्यते, अश्रुते as in K6 V1 Bo. 6. 7. 9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8.

6 ^a) For स्वधर्मचरणे, र्माचरणे as in K6. 7 Bo. 7. 8 Dn1. n4 Ds D2. 3 T2 — ^e) For धर्म-, स्वर्ग- as in K6. 7 V1 Bo. 6-9 Da4 Dn1. n4 Ds D2-4. 6. 8. 9 M1. 5-7. — ^d) For विमुह्यति, ह्यते as in K6 B5-9 Dn1 Ds D2. 3. 8 T2 M5-7.

7 ⁰) For य आचारास्, समाचारास् as in K6 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8. — ^d) For तान्, तन् as in Bo.

8 ¹) After भगवता, B. N. P. ins. ब्रह्मणा as in K4. 6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-9 T G1-3. 6 M1. 5-7. — ²) B. N. P. om. तावत्. For उदाहरन्ति, आहरन्ति. — ³) For विनयनियमप्रणीतो विनीतात्मा, -नियम-व्रतविनियतात्मा as in K6 V1 Bo. 6 Da3 Dn1. n4 Ds D2. 3. 8. For तन्द्रालस्ये, तद्व्यालस्यं. For नित्यो, -नित्य- as in K6 Bo. 6. 7. 9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8. 9 G8. 6. After नित्यो, B. N. P. ins. भिक्षा as in K6 Bo. 7 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8. For भैक्षादि-, भैक्ष्यादि- as in K6. 7 Dn1 Ds1 D4. 6. 8. 9 G6. For -निर्देशानुष्ठान-, निर्देशा°.

9 After मानसं, B. N. P. ins. इति.

10 ²) For समुदाचार-, सदाचार- as in K1 D1 T1 G1-3. 6. — ³) For समावृत्तानां, वृत्तानां as in K4 Da3. a4 Dn1. n4 Ds1 D2. For सदाराणां, सदाचाराणां as in K4. 6 V1 Bo. 6 Da3. a4 Dn1. n4 Ds D2. 3. 5. 7. 8 T1 G1. 3. 6 M6. For -धर्मचर्या-, -धर्मचर्य- as in K6 Da3 Dn1. n4 Ds D2. 3. 8. — ⁴) For अवेक्ष्य, अपेक्ष्य as in B1. 3 Da3 Dn1. n4 Ds D2. 4. 9. For [अ]गहितेन, हित-. For स्वाध्यायप्रकर्षोपलब्धेन, योपलब्धप्रकर्षेण वा as in Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8. For अद्रिसारगतेन, अद्भिः सागरगतेन. For हव्य, द्रव्य-. For प्रवर्तयेत्, वर्तयेत् as in K4. 6 V1 Bo. 6-9 Dn1. n4 Ds D2. 3. 8 M7. — ⁶) For -वासिनः, -निवासिनः as in K6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8. For ये चान्ये, येन्ये. For -धर्मानुष्ठायिनस्, निनस्. For अप्यत एव, अप्यतरा च.

11 ¹) After वानप्रस्थानां, B. N. P. ins. च as in Ś1 K6 V1 Bo. 8 Dn1. n4 Ds D2. 3. 6. 8. For साधुपथ्य-दर्शनाः, पथ्योदनाः as in V1 B9 Dn1 D6. — ²) तेषां प्रत्युत्थानाभिगमनमनसूयावाक्यदानसुखसत्कारासनसुखशयनाभ्यवहार-सत्क्रिया चेति.

13 ¹) For वेदाभ्यास, विद्या° as in K6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-9 T G1-3. 6 M1 5-7.

14 ^a) For श्लोकौ, लोकौ. For वत्सलाः, वात्सल्याः

as in Da4 Ds1. For सर्वभूतानां, 'भूतेभ्यः as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8 M1. 5-7. —^b) वायोः श्रोत्रस्तथा गिरा. —^c) परितापोपघातश्च as in K6 Dn1. n4 D2. 3. 8.

15 ^a) For अक्रोधः, 'धं.

16 For -गन्धोपभोग-, -नित्योपभोग- as in K6.7 V1 Bo. 6.7 Dn1. n4 D2-3. 8. 9 M1. 5-7. For -नृत्त-, -नृत्य- as in K4. 6.7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 M1. For -नयनाभिरामसंदर्शनानां, -नयनस्नेहरामाद'. For -पेयलेह्य-, -लेह्यपेय- as in K6.7 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8. For स्वदारविहारसंतोषः, स्वविहारसंतोषः as in K4. 6 B1. 8 Da3. a4 Dn1. n4 Ds D2-6. 8.

18 ^d) स्वर्गस्तस्य (by transp.) as in K6.7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9.

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1 B. N. P. om. the ref. —¹) For ऋषिः, अपि as in K6 Bo. 6-9 Da3 Dn1. n4 Ds D2. 3. 6. 8. For सुवि-
विक्तेषु, स्वभक्तेषु. For महिषवराहः, -वराहमहिषः. For -सुमर-
गजाकीर्णेषु, शार्दूलवनगजा'. For तपस्यन्तो, तपस्यन्ते. —²) For
-वस्त्राहारोपभोगा, -वस्त्राभ्यवहारोपभोगा as in K4. 6 V1 Bo. 6-8
Da3. a4 Dn1. n4 Ds D2. 3. 8. For -मूलफल-, -फलमूल-.
For -भूमि-, भू. For अस्कन्नहोमबलिः, शुष्कबलिहोम- as
in K6 Ds. For -होमार्जन-, -संमार्जन- as in K6 Bo. 6-9
Dn1. n4 Ds D2. 3. 8 T2 M5. For पवननिष्ठः, 'विष्टंभ- as
in K6 Bo. 8 Dn1. n4 Ds D2. 3. 8 Cn. After योगचर्या,
B. N. P. ins. अनुष्ठान. For -धर्मानुष्ठानहतः, 'परिशुष्क-
as in V1 B3. For -मांसशोणितासु, -मांसशोणित- as in
K6.7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8
M1. 5-7. For उद्धहन्ति, 'हन्ते as in K6 V1 Bo. 6 Dn1.
n4 Ds D2. 3. 5. 8.

2 ^a) For नियतश्च, 'त.

3 ²) For अग्निधनः, अग्निधनः. For परिवर्हसङ्गान्,
'संगेषु as in V1 Bo. 6-9 Ds1 D1 T G1-3. 6 M1. 5-7.
For आत्मनः, आत्मानं as in K7 V1 Bo. 6. 8. 9 Da3. a4
Dn1 D2. 4. 6. 8. 9 T2 M1. 5. 7. B. N. P. om. आरम्भेषु
as in K6 Bo. 6 Da4 Dn1. n4 Ds D2. 3. 8. For
अरिमित्रोदासीनेषु, 'दासीनानां as in K6.7 V1 Bo. 6-9 Da3.
a4 Dn1 n4 Ds D2-6. 8. 9. For तुल्यवृत्तयः, 'दर्शनाः as in
K6.7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-9 T G1-3. 6
M1. 5-7. For -जरायुजाण्डजस्वेदजोद्भिज्जानां, 'स्वेदजानां as
in S1 K1. 2 B6. 7. 9 Da4. For अनुचरन्तो, 'संचरन्तो as
in K7 Ds2 D4-7. 9 T G1-3 M7. B. N. P. om. from
नगरं up to भैक्षाः (in 3³). —³) After भैक्षाः, B. N.
P. ins. न and om. काम. For -दर्पमोहलोभः, -दर्पलोभ-

मोह- as in K6.7 V1 Bo. 7-9 Da3. a4 Dn1. n4 Ds1 D2.
3. 8 T G1. 2. 6 M1. 6. —⁴) भवन्ति चात्र श्लोकाः as in
K1. 6.7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds1 D2-9 T
G1-3. 6 M6.

4 ^b) For चरति यो, यश्चरते as in K6 Bo. 6-8 Da3.
a4 Dn1. n4 Ds D2. 3. 8.

5 ^b) For शरीरम्, श' as in D5 G1. —^c) विप्रस्तु
भैक्ष्योपगतैर्हविर्भिः as in Bo. 6 Dn4 Ds2 D2. 2. 5. 6. 8. 9.
—^d) For चित्ताग्निनां, 'ग्निना as in V1 Bo. 7-9 Ds1
D6 M1. 6. 7. For स व्यतियाति, व्रजते हि as in K6
Bo. 6 Da3 Dn1. n4 Ds D2. 3. 5. 8.

6 ^a) For कुरुते, चरते as in K4. 6.7 V1 Bo. 6-9
Da3. a4 Dn1. n4 Ds D2-3. 8. 9 M5. 6. —^b) For
सुसंकल्पितः, स्वसं' as in D1 T1 G1-2. For -बुद्धियुक्तः,
-युक्तबुद्धिः as in V1 Bo. 6.

8 ^d) for वरो, परो.

11 ^a) नान्यो हि वध्यते तत्र. —^c) For परोक्षधर्मो,
परो ह्यधर्मो as in K6 Dn1. n4 D2. 3. 8.

12 ^a) यानासनाशनोपेताः as in V1 Ds2 D2 T G1-3. 6
M1. 5-7. —^d) For प्रासादः, प्रसाद- as in K7.

14 ^b) For नैकृतिका, नैष्कृ'.

15 ^d) For पण्डिताः, [अ]पंडिताः as in K6 V1
Bo. 6-9 Da4 D3. 7. 8 T1 G1 3. 6 M1. 5-7.

16 B. N. P. reads 16 after 18.

17 ^a) For सोपधं, 'धे as in S1 K2. 4.

18 ^a) For आसेवते, संसे'. —^c) For नाचरेद्,
आ'. —^d) न तपस्तस्य वर्धते.

19 ^d) For कृत्वा, तथा as in Da3 D6. For अतोऽ-
न्यथा, अथान्यथा as in K6 Bo. 6 Dn1. n4 Ds2 D2. 3. 8.

20 ^c) For इष्टेष्टः, इष्टेष्ट- as in Ds1 D6.

21 ^c) For इहत्यासु, 'स्यासु as in K4. 6.7 V1 Bo.
6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 M1. 5-7.

22 ^a) यदि सत्कारमिच्छन्ति as in D8. —^c) For
तथैवान्ये, तथा चान्ये as in K4. 6 Bo. 7-9 Da3 Dn1. n4
Ds D2. 3. 6. 8.

23 ^a) For -भक्षणे सक्ता, 'णासक्ता as in K6 Bo Da3
Dn1. n4 Ds D2. 3. 6 G2. —^d) For ते, च.

24 ^a) गुरुनुपासते ये तु. —^d) For ते जानन्ति,
विजानन्ति as in K4. 6 V1 Bo Da3. a4 Dn1 Ds D2. 3. 6. 8.

25 ^b) For संक्षेपाद्, संक्षिप्तो as in K4. 6 Bo. 7-9
Da3. a4 Dn1. n4 Ds D2. 3. 6. 8.

26 B. N. P. om. from 26 (with the ref.) up to
the end of adhy. 186.

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This adhy. \pm B. N. P. 44. 21-82; it also \pm B. 12. 86 [5], which is om. in S. D. T. G. 1. 2. 6 M. 1. 5-7, but is read by K. 1. 2. 4. 6. 7 V. 1 Bo. 6-9 D. 2. 3. 4. D. 1. 1. 1.

Ds D₂-6. 3. 3 G₂ Kumbh. ed. The variants in these latter are given below, together with the B. N. P. variants, following upon the Tabular Statement showing the relationship of these three texts.

TABULAR STATEMENT

12. 187	B. 12. 286[5]	B. N. P. 44. 21-82	12. 187	B. 12. 286[5]	B. N. P. 44. 21-82
1-2	1-2	21-22	22 ^{ab}	23 ^{ab}	43 ^{cd}
om.	om.	23 ^{ab}	22 ^{cd}	om.	44 ^{ab}
3 ^{ab}	om.	23 ^{cd}	23	23 ^{cd} -24 ^{ab}	44 ^{cd} -45 ^{ab}
3 ^{cd}	om.	24 ^{ab}	24	24 ^{cd} -25 ^{ab}	45 ^{cd} -46 ^{ab}
4	3	24 ^{cd} -25 ^{ab}	25 ^{ab} -26 ^{ab}	om.	46 ^{cd} -47 ^{ab}
505*, 1-2	4	om.	26 ^{cd}	32 ^{ab}	48 ^{ab}
5-6	5-6	25 ^{cd} -27 ^{ab}	27-29	om.	48 ^{cd} -51 ^{ab}
505*, 7	7 ^{ab}	om.	30-32	29-31	51 ^{cd} -54 ^{ab}
om.	7 ^{cd}	om.	33	25 ^{cd} -26 ^{ab}	54 ^{cd} -55 ^{ab}
505*, 8-9	8	om.	34	26 ^{cd} -27 ^{ab}	55 ^{cd} -56 ^{ab}
7 ^{ab}	9 ^{ab}	27 ^{cd}	om.	27 ^{cd}	om.
7 ^{cd}	9 ^{cd} (subst.)	28 ^{ab}	35	28	56 ^{cd} -57 ^{ab}
8 ^{ab}	10 ^{ab}	28 ^{cd}	36	om.	57 ^{cd} -58 ^{ab}
8 ^{cd}	12 ^{ab} (subst.)	29 ^{ab}	37	33	58 ^{cd} -59 ^{ab}
9 ^{ab}	11 ^{ab}	29 ^{cd}	38	om.	59 ^{cd} -60 ^{ab}
9 ^{cd}	10 ^{cd}	30 ^{ab}	39-40	34-35	60 ^{cd} -62 ^{ab}
10 ^{ab}	11 ^{cd}	30 ^{cd}	41	38	62 ^{cd} -63 ^{ab}
om.	12 ^{cd} -13 ^{cd}	om.	42	37	63 ^{cd} -64 ^{ab}
10 ^{cd}	15 ^{ab}	31 ^{ab}	43	36	64 ^{cd} -65 ^{ab}
11 ^{ab}	om.	31 ^{cd}	44-46	om.	65 ^{cd} -68 ^{ab}
11 ^{cd}	15 ^{cd}	32 ^{ab}	47	39	68 ^{cd} -69 ^{ab}
om.	om.	32 ^{cd} -33 ^{ab}	48	40	69 ^{cd} -70 ^{ab}
12 ^{ab}	17 ^{ab}	33 ^{cd}	49 ^{ab}	41 ^{ab}	70 ^{cd}
12 ^{cd}	17 ^{cd}	34 ^{ab}	49 ^{cd}	om.	71 ^{ab}
om.	18 ^{ab}	om.	50 ^{ab}	41 ^{cd}	71 ^{cd}
13 ^{ab}	14 ^{ab}	34 ^{cd} -35 ^{ab}	50 ^{cd}	om.	72 ^{ab}
13 ^{cd}	14 ^{cd} (subst.)	35 ^{ab}	51-52	42-43	72 ^{cd} -74 ^{ab}
14	16	35 ^{cd} -36 ^{ab}	53 ^{ab}	44 ^{ab} (subst.)	74 ^{cd}
15	om.	36 ^{cd} -37 ^{ab}	om.	om.	75 ^{ab}
16	18 ^{cd}	37 ^{cd} -38 ^{ab}	53 ^{cd}	44 ^{cd} (subst.)	75 ^{cd}
17	om.	38 ^{cd} -39 ^{ab}	54-56	om.	76-78
18	19	39 ^{cd} -40 ^{ab}	57 ^{ab}	32 ^{cd}	79 ^{ab}
19	20	40 ^{cd} -41 ^{ab}	57 ^{cd}	om.	79 ^{cd}
20	21	41 ^{cd} -42 ^{ab}	58-59	45-46	80-81
21	22	42 ^{cd} -43 ^{ab}	60	om.	82

1 B. N. P. भरद्वाज (for युधिष्ठिर). K1. 2. 4 om. 1-5. — ^a) D4 आध्यात्मं. — ^b) For चिन्त्यते, K6 V1 Bo. 6 (orig.). 7. 9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8 Kumbh. ed. विद्यते. K7 B6 (marg.). 3 D4. 9 G2 पुरुषस्योपदिश्यते. — ^c) For यतश्च, B. N. P. यथा. For चैतत्, K6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-3. 8. 9 Kumbh. ed. चैव. — ^d) For पितामह, B. N. P. तपोधन.

2 B. N. P. भृगुर् (for भीष्म). — ^a) For मां पार्थ, B. N. P. विप्रर्षे. K6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-3. 8. 9 G2 Kumbh. ed. सर्वज्ञानं (K7 सर्वं ज्ञानं; B7 सर्वज्ञान-; D5 धर्मज्ञानं) परं बुद्ध्या (B1. 8 Da3 °द्ध्या). — ^b) K6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-3. 8. 9 G2 Kumbh. ed. यन्मां त्वं (K7 यन्मां त्वां; G2 यन्मा त्वं) परि- (Dn1. n4 Ds D2. 3. 6. 8 Kumbh. ed. अनु)पृच्छसि. — ^d) For श्रेयस्करतरं, B. N. P. °तमं. K6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-3. 8. 9 G2 Kumbh. ed. तस्य व्याख्यामिमां शृणु. — After 2, B. N. P. ins. 503*.

3 °) For सद्यः, B. N. P. तस्य.

4 °) For भूतानां, K6 B6 Da4 सत्त्वानां. — ^d) For प्रभवाप्ययौ, K7 V1 B6. 7 D6 °व्ययौ. — After 4, K6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-3. 8. 9 G2 Kumbh. ed. ins. (505*, lines 1-2):

स तेषां गुणसंघातः शरीरं भरतर्षभ ।

सततं हि प्रलीयन्ते गुणास्ते प्रभवन्ति च ।

[(L. 1) For -संघातः, Bo Dn4 Ds2 Ds. 6 -संहारः. — (L. 2) For सततं, B8 (marg.) महितं; G2 संततं. For हि, G2 ते. For गुणास्ते, G2 गुणेषु.]

5 ^a) For ततः, B. N. P. यतः. For तत्रैव, Bo. 8 (marg. as in text) Dn1. n4 Ds D2. 3. 8 Kumbh. ed. भूतानि. — ^b) For यान्ति, G2 भ्रंति. For पुनः पुनः, B. N. P. लयं पुनः. — ^c) For भूतेषु, K7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-3. 8. 9 G2 Kumbh. ed. B. N. P. भूतेभ्यः. — ^d) For यथा, G2 तथा. K7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-3. 8. 9 Kumbh. ed. ऊर्मयः सागरे यथा.

6 ^a) K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3 Dn1. n4 Ds D2-3. 8. 9 Kumbh. ed. प्रसारयि (Da3 °रय-; Ds °दयि)-त्वेहांगानि; Da4 °रयति हांगानि; G2 °र्येव यथांगानि. — ^b) For पुनः, K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-3. 8. 9 Kumbh. ed. यथा. — ^c) For तद्वद्, K1. 2 एवं. For भूतात्मा, K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-3. 8. 9 G2 Kumbh. ed. भूतानाम्. — ^d) K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-3. 8. 9 G2 Kumbh. ed. अल्पीयांसि स्ववीयसां (Da4 °सं; Dn4 Ds

°सी). — After 6, K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-3. 8. 9 G2 Kumbh. ed. ins.:

आकाशात्खलु यो घोषः संघातस्तु महीगुणः ।

वायोः प्राणो रसस्त्वग्घो रूपं तेजस उच्यते ।

इति तन्मयमेवैतत्सर्वं स्थावरजङ्गमम् ।

प्रलये च तमभ्येति तस्मादुद्रिच्यते पुनः ।

[(L. 1) For संघातस्, V1 संहारः. For महीगुणः, Da4 नदीः; Dn4 Ds1 D6 महा°. — (L. 2) For प्राणो, K6 प्राणः; Da4 प्राणे, G2 प्रमाणो. For रसस्, K1. 2 रसास्. For तेजस, K6 Bo. 6. 7 Da4 D9 तेजसम्; B8. 9 Da3 D6 G2 तैजसम्; D2 तैजस. K7 रूपं तेजस्तु मुच्यते (for the post. half). — (L. 3) For तन्मयम्, Bo Dn1. n4 Ds D2. 3. 8 Kumbh. ed. [ए]तन्मयम्. For एवैतत्, K2 एवेदं; Da3. a4 एतद्वै. For सर्वं, K6. 7 सर्वः. — (L. 4) For प्रलये, G2 प्रलये. For च, K7 D4. 9 स; G2 तु. For अभ्येति, G2 °त्य. For तस्माद्, K7 D4. 9 य°. For उद्रिच्यते, K1. 2. 4 V1 Dn1. n4 Ds D2. 3. 8 Kumbh. ed. उद्दिश्यते; K7 D4. 9 उत्पद्यते; G2 उत्तिष्ठते.]

7 K1. 2. 4 om. 7^a-8^b. — ^c) For वैषम्यं, B. N. P. वै सम्यक्. — ^d) For तत्, B. N. P. तं. For स्तु, B. N. P. न. — For 7^{cd}, K6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-3. 8. 9 G2 Kumbh. ed. subst.:

विषयान्कल्पयामास यस्मिन्पदनुपश्यति ।

8 ^a) For शब्दः, K6. 7 V1 Bo. 6-9 Da3. a4 Ds2 D2-3. 8. 9 G2 Kumbh. ed. शब्दः. — ^b) For त्रयम्, K6 त्रयः; Da4 यत्र. — ^{cd}) B. N. P. वायोः स्पर्शस्तथा चेष्टा त्वक्चैव त्रितयं स्मृतं. — For 8^{cd}, K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-3. 8. 9 Kumbh. ed.:

प्राणः स्पर्शश्च चेष्टा च वायोरेते गुणाः स्मृताः ।

[For प्राणः, K6 Dn4 प्राण-; K7 प्राणा. For स्पर्शश्च, K6 B6 (marg. as above). 7 Da3 a4 सृष्टिश्च. For स्मृताः, B8 (marg.) त्रयः.]

9 D5 G2 om. 9^{ab}; D9 reads the same on marg. — ^a) For रूपं, K4 रूपः. For तथा पक्तिस्, K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-3. 8. 9 Kumbh. ed. विपाकश्च (Da3. a4 Ds D2. 3 °कं च); B. N. P. तथा पाकस्. — ^b) For तेज, K1. 2. 4. 6. 7 V1 Bo. 6-9 Dn1. n4 Ds D2-3. 8. 9 Kumbh. ed. ज्योतिर्; Da3. a4 ज्योतिस्. — ^{cd}) For रसः, B9 Da4 रस-; D4. 9 B. N. P. रसाः. For कुदश्च, K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-3. 8. 9 Kumbh. ed. स्नेहश्च; Ds1 D3 स्नेहं; Ds2 स्नेहः. K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-3. 8. 9 Kumbh. ed. अपामेते (B6. 8 [marg.] 9 Da3. a4 D6 °व) गुणाः स्मृताः. G2 स्नेहो रसज्ञावमगुणाश्च त्रय स्मृताः.

10 ^a) For प्रेयं प्राणं, Ds1 प्रेयं प्राणं. — ^b) For ते; K2 [इ]त्येते; K4.6 V1 Bo.6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 G2 Kumbh. ed. B. N. P. एते. — After 10^{ab}, K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 G2 Kumbh. ed. ins. :

इति सर्वगुणा राजन्याख्याताः पाञ्चभौतिकाः ।

सत्त्वं रजस्तमः कालः कर्म बुद्धिश्च भारत ।

मनःषष्ठानि चैतेभ्य ईश्वरः समकल्पयत् ।

[(L 1) For सर्व-, K1. 2. 4. 7 D4. 9 सत्त्वं; V1 Bo. 8 Ds सर्वे. K1 व्याख्यातः. K1. 2 पञ्चभौतिकाः; Dn4 पाञ्चभौतिकाः; D8 भौतिकाः. — (L. 2) For कालः, K7 acuna; D6 कालः. For कर्म, B9 कर्म-. — (L. 3) For चैतेभ्य, Bo. 9 Dn1. n4 Ds D2. 3. 8 Kumbh. ed. तेषु. Dn4 ईश्वरः समकल्पय च; D6 रः पर्यकल्पयत् (for the post. half).]

— ^c) K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 G2 Kumbh. ed. इन्द्रियाणि नरे (K4 रं) पञ्च. — ^d) For तु, K1. 2. 4. 6 Dn4 B. N. P. च; D4 नु. For उच्यते, D4 उच्यते.

11 ^b) For विज्ञानानि, B. N. P. तानि. — ^c) For सप्तमी, K1. 2. 4. 6 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 Kumbh. ed. सप्तमी; G2 मं. For बुद्धिरिति, K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 G2 Kumbh. ed. बुद्धिमेव. — ^d) For क्षेत्रज्ञः, Bo क्षेत्रज्ञः. K1 D4. 9 क्षेत्रज्ञं पुनरष्टमं. — After 11, B. N. P. us. :

श्रोत्रं वै श्रवणार्थाय स्पर्शनाय च त्वक्स्मृता ।

रसादानाय रसना गन्धादानाय नासिका ।

12 K2. 4 G2 om. 12; Ds reads the same on marg. — ^a) For आलोकनाय, K6 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 Kumbh. ed. चनाय. — ^b) For पश्यं, V1 संश्रयं. — ^c) For अध्यवसायाय, K6 अव्यवसायार्थः; K7 D4. 9 अध्यवसायैव; Bo. 7. 8 Dn1 Ds D2. 3. 6. 8 B. N. P. अध्यवसानाय; Bo. 9 Da3. a4 साना. Da1 मा र्थः; Dn4 साम्नाय. — ^d) K1. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 Kumbh. ed. साक्षी (K7 D5. 9 क्षेत्री) क्षेत्रज्ञ उच्यते. — After 12, K1. 7 V1 Bo. 6-9 Da3. a4 read 14^{ab} for the first time repeating it in its proper place, and thereafter ins. : K2. 4 Bo Dn1. n4 Ds D2-6. 8. 9 G2 Kumbh. ed. ins. after 12 :

तमः सत्त्वं रजश्चैति कालः कर्म च भारत ।

[For चेति, K6 Ds चैव. K1. 2. 4. 7 D4. 5. 9 सत्त्वं रजस्तमश्चैव (for the prior half). For कालः, K2 Da4 कालः.]

13 ^a) K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds

D2-6. 8. 9 G2 Kumbh. ed. यदूर्ध्व पा (K7 Bo D2. 8 G2 Kumbh. ed. 'ध्वपा) दतलयोर्. — ^b) For यदूर्ध्वार्ध, K1. 4 V1 Bo. 7. 9 D4-6. 8 G2 अवाकचोर्ध्व; K2. 6 Da3. a4 Dn4 अर्वाकचोर्ध्व (K6 क्वार्ध); Bo. 8 Ds2 D2. 3 Kumbh. ed. अवाकचूर्ध्व; Dn1 अवाकचूर्ध्व; Ds1 अवागाद्धश्. For पश्यति, K1. 2. 4 Bo. 7. 9 Da3. a4 Dn1. n4 Ds D2. 3. 8 Kumbh. ed. 'सि. B. N. P. अवाकचोदक्च पश्यति. — ^d) For विद्वद्भिः, B. N. P. विमुना. — For 13^{cd}, K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 G2 Kumbh. ed. subst. :

एतस्मिन्नेव कृत्स्नेयं वर्तते बुद्धिरन्तरे ।

[For कृत्स्नेयं, K4 कात्स्नेयं; K6 कृत्वेयं; Dn4 कृत्स्नेव. Dn4 D4 अंतरं.]

14 ^a) For पुरुषे च, B. N. P. 'धैर्. K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 G2 Kumbh. ed. इन्द्रियाणि च (G2 णीव) कर्ता च. — ^b) K1. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 G2 Kumbh. ed. विचे (B3 'जे) तव्यानि भागशः; K2 विचेतानि च भागशः. — K2. 4 G2 om. 14^{cd}. — ^d) B. N. P. तेषि भावास्तदाश्रिताः. — For 14^{cd}, K1. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 Kumbh. ed. subst. :

तमः सत्त्वं रजश्चैव तेऽपि भावास्तदाश्रयाः ।

[K1 B8 (marg. as above) सत्त्वं रजस्तमश्चैव (for the prior half). For तदाश्रयाः, Da3. a4 Dn4 श्रयः.]

15 ^a) B. N. P. एतां बुद्धिं नरो बुद्ध्या. — ^b) For आगतिं, B. N. P. अ. — ^c) For चैव, B. N. P. चैवं.

16 ^a) For गुणान्, K1. 2. 4. 6. 7 V1 Bo. 6-9 Dn1. n4 Ds D2-4. 8. 9 Kumbh. ed. B. N. P. गुणैर्. For नेनीयते; K1 D5 न नीयते; K2. 4 नरी; K6 नानी; B8 (marg.) निर्णी; B9 निली; Ds2 नेमी; B. N. P. विनश्यते. For बुद्धिर्, Da3. a4 स्वार्थः. — ^b) For बुद्धिर्, K1 B9 D4. 9 B. N. P. बुद्धेर्. For [अ]पि, K6 Bo. 8 (marg.) Dn1. n4 Ds D2. 3. 6. 8 Kumbh. ed. च. — ^c) For मनः, Dn4 D2 मनः. For सर्वाणि, K6 Bo. 7. 8 (marg. as above). 9 Da3. a4 Ds भूतानि. — ^d) For बुद्ध्यभावे, K2 D5 बुद्ध्य. Da4 D2. 6 गुणः.

18 ^a) For येन, G2 एन. For पश्यति, K4 B6 पश्यति; G2 पश्यंत. — ^b) For शृणोति, K6 V1 Bo. 6. 7. 8 (marg.). 9 Da3. a4 Dn1. n4 Ds D2. 3. 6. 8 Kumbh. ed. शृण्वती. For श्रोत्रम्, K6 D3 श्रोत्र. K2 शृणोति श्रोत्रं पश्यति. — ^c) K1. 2. 4 जिघ्रंति च तथा प्राणं; K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 6. 8 जिघ्रती (Da3. a4 'ति) भवति प्राणं; K7 D4. 9 G2 प्रायती भवति प्राणं (G2 'णो); D6 जिघ्रती प्राणमित्युक्ता. — ^d) K1. 2. 4. 7 D4. 9 रसं (K7 D4. 9 'स) ते जिह्वया रसान्; K6 V1 Bo. 6-9

Da3. a4 Dn1. n4 Ds D2. 8. 8. 8 Kumbh. ed. रसती
रसना रसान् (V1 Ds1 'सं); G2 रसती जिह्वा रसान्.

19 ^a) For स्पृशति च, B. N. P. स्पर्शयति. For
स्पर्शान्, B. N. P. स्पर्श. K1. 2. 4 V1 Bo. 8 Dn1. n4 Ds
D2. 8. 8. 8 Kumbh. ed. स्पर्शनं स्पृशती (K2. 4 स्पृशति;
V1 Dn1. n4 Ds3 Kumbh. ed. स्पर्शती) स्पर्शान्; K6
Bo. 7. 9 Da3. a4 स्पृशती भवति स्पर्श (K6 'शो); K7
D4. 9 स्पर्शयन्स्पृशती स्पर्शान्; D5 स्पृशती भवती स्पर्शान्; G2
स्पर्श स्पर्शती स्पृश्यं. — ^b) Ds2 नैव प्रोक्तानि भारत. — ^c)
K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9
G2 Kumbh. ed. B. N. P. यदा (B. N. P. येन) प्रार्थ-
यते किञ्चित्. — ^d) For किञ्चिद्, B. N. P. तदा. K1.
2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 G2
Kumbh. ed. तदा भवति सा मनः.

20 ^a) For अधिष्ठानानि, K7 अरि°; Dn1 अधिष्ठाना
हि; G2 अनधिष्ठानि; B. N. P. अधिष्ठानात्तु. For बुद्धिर्हि,
K1. 2. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9
Kumbh. ed. बुद्ध्या हि; K4 चैतानि; G2 बुध्येत. — ^b)
For पृथगर्थानि, K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4
Ds D2-6. 8. 9 G2 Kumbh. ed. पृथगेतानि. For पञ्चधा,
K6 पञ्च च. — ^c) B. N. P. इन्द्रियाणीति तान्याहुस्. — For
20^{ad}, K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds
D2-6. 8. 9 G2 Kumbh. ed. subst.:

इन्द्रियाणीति तान्याहुस्तेषु दुष्टेषु दुष्यति ।

[For [इ]ति, Ds1 च. For तानि, K7 D4. 9 यानि.
Bo om. दुष्टेषु. B6. 7. 9 Da3. a4 तेषु नश्यत्सु नश्यति; B8
[marg.] तेषु नष्टेषु नश्यति; G2 तेषु तुष्टेषु मृ° (for the
post. half).]

21 Bo om. 21^{ab}. — ^a) K1. 2. 4. 6. 7 V1 B6-9
Da3. a4 Dn1. n4 Ds D2-6. 8. 9 G2 Kumbh. ed.
B. N. P. पुरुषे तिष्ठती (K2 'ते; Da4 'ति) बुद्धिस्. — ^b)
For वर्तते, Dn4 'ति. — K2. 4. 7 D9 om. (hapl.) 21^c-
22^b. — ^d) For अनु-, K6. 7 V1 Bo. 6. 7. 8 (marg.). 9
Da3. a4 Dn1. n4 Ds D2-6. 8 Kumbh. ed. अपि; G2
अभि-; B. N. P. उप-. For 'शोचति, K6 B6 (marg.
as in text). 7. 9 Da3. a4 Dn4 D5 शोचते.

22 ^a) For the second न, K1 नु. — ^d) For
[अ]वस्थिता, B. N. P. वर्तते.

23 K7 D9 om. 23^{ab}. — ^a) For सेयं, K6 संघे;
Ds1 यं यं. For भावांसु, K1 भावं; K2 बुद्धिस्. — ^b)
For एतान्, D6 'नि. For नाति-, K2 V1 D6. 6
B. N. P. अति-; K4 Dn1. n4 Ds D2. 8. 8 G2 Kumbh.
ed. परि-; K6 अप-; Bo. 6. 7. 8 (marg.). 9 Da3. a4
अनु-. — K6 om. (hapl.) 23^c-24^d. — ^d) For महा-,
V1 Bo. 6. 7. 8 (marg.). 9 Da3. a4 Dn1. n4 Ds D2. 8.

6. 8 Kumbh. ed. यथा. K1. 2. 4. 7 B8 (orig.) D4. 5. 9
वेलाभिव महोर्मिमान्; G2 महावेल इवो°.

24 ^a) K1. 2. 4. 7 V1 B8 (orig.) Da3. a4 Dn1 Ds
D2-5. 8. 9 Kumbh. ed. इति (K7 D4. 9 प्रवि-) भाव (K4. 7
D4. 9 'ग) गता बुद्धिर्; Bo. 6. 7. 8 (marg.) Dn4 इति भाग-
वती बुद्धिर्; D6 G2 इति (G2 अपि) भागवता बुद्धिर्. — ^b)
For भावे, B. N. P. भावैर्. B8 (marg.) त्रिषु भावेषु
वर्तते. — G2 om. (hapl.) 24^{ad}. — ^c) For प्रवर्तमानं, B6
'मानस्. For हि, K1. 2. 4. 7 V1 Bo. 6-9 Da3. a4 Dn1.
n4 Ds D2-6. 8. 9 Kumbh. ed. तु. B. N. P. वर्तमानो
मुनिस्त्वेवं. — ^d) For तद्भावम्, D6 B. N. P. स्वभावम्.
V1 Bo. 6. 7. 8 (orig.). 9 Da3. a4 Dn1. n4 Ds D2-4. 6. 8
Kumbh. ed. तद्भावे नानुवर्तते.

25 ^b) For प्रदर्शयति, B. N. P. प्रवर्त°. — ^d)
For मोहश्च, B. N. P. क्रोधस्तु.

26 ^b) B. N. P. सर्वेप्येतेषु वै त्रिषु. — ^c) For
बुद्धिगतिः, K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3 Dn1. n4 Ds2
Ds. 4. 6. 8. 9 G2 Kumbh. ed. 'गतीः; D6 'गतः, B. N. P.
'गताः. — ^d) K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4
Ds D2-6. 8. 9 G2 Kumbh. ed. व्याख्याता यावतीरिह (V1
Bo. 7. 8 [marg.]. 9 Da3. a4 D6 G2 'तीर्मया); B. N. P.
व्याख्यातास्तव भावनाः.

28 ^a) For वेदना, B. N. P. 'नाश्. — ^d) For
भारत, B. N. P. मानद.

30 ^a) For तत्र, Da3. a4 तन्नु; B. N. P. तव.
For 'संयुक्तं, D6 'संयुक्तः. — ^b) For वा, Da4 या.
— ^c) D2 om. from वर्तते up to यद्विदु (in 58^b).
For भाव, K1 भावा. — ^d) For इत्यवेक्षेत, K1. 4. 6. 7
V1 Bo. 6. 8. 9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 G2
Kumbh. ed. इत्युपेक्षेत; B7 इत्युपेक्षयत; B. N. P.
इत्याचक्षीत. For तत्, K6. 7 Bo. 6. 7. 8 (marg. as in
text). 9 Da3 D4. 5. 9 तं. For तदा, B7 Dn1. n4 Ds
Ds. 6. 8 Kumbh. ed. B. N. P. तथा.

31 K1 om. 31. — ^a) For यद्, Dn4 यं. For
दुःख-, G2 सुख-. — ^b) For अतुष्टिकरम्, K2. 4. 6. 7 V1
Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-6. 8. 9 G2 Kumbh.
ed. B. N. P. अप्रीति°. — ^d) For तत्तत्संरभ्य, K2. 4.
6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 4. 6. 8. 9 G2
Kumbh. ed. तद (K2 V1 'दा) संरभ्य. D5 तत्संरभ्य
विचिंतयेत्; B. N. P. जानीहि मुनिसत्तम.

32 ^a) For मोहः, B8 (marg.) लोभः. G2 अथ
धर्मोहसंयुक्तम्. — ^b) K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3
Dn1. n4 Ds D2-6. 8. 9 Kumbh. ed. काये (K1 'ले;
V1 'मे; Ds1 'य-) मनसि वा भवेत्; Da4 कायेन मनसि
भवेत्; G2 B. N. P. अव्यक्तविषयं भवेत्. — ^c) Dn4
अप्रतर्कम्.

33 ^b) For संशान्तः, K₀ B₀. 1. 8 (marg.) G₂ तिसक्तः; Da₄ उत्सुक्तः; Dn₁ संशान्तिः; D₅ उद्रिक्तः; B. N. P. वा शान्तः. For -चित्ता, K₂ -चित्तिता; K₄ चित्तया. — ^c) For अभिवर्तन्तः, K₁. 2. 4. 6. 7 V₁ B₀. 6-9 Da₃. a₁ Dn₁. n₄ D₅ D₂-5. 8. 9 G₂ Kumbh. ed. उपपद्यं (K₇ °द्य)ते. — ^d) For इत्येते, K₁. 2. 4. 6. 7 V₁ B₀. 6-9 Da₃. a₁ Dn₁. n₄ D₅ D₂-5. 8. 9 G₂ Kumbh. ed. पुरुषे.

34 For 34^{ab}, K₁. 2. 4. 6. 7 V₁ B₀. 6-9 Da₃. a₁ Dn₁. n₄ D₅ D₂-5. 8. 9 G₂ Kumbh. ed. subst.:

परिदाहस्तथा शोकः संतापोऽमूर्तिरक्षमा ।

[For परिदाहस्, Da₄ °हारस्. For शोकः, K₇ शोकः. For ऽमूर्तिर्, Ds₂ D₃ [S]पूर्तिर्. K₂ संतापपूर्तिरक्षमा; K₇ V₁ D₄-6. 9 °पोत्पत्तिरक्षमा; G₂ °पो भृशमक्षमा (for the post. half).]

— ^d) For हेत्वहेतुभिः, K₁. 2. 7 B₃ (marg. as in text) Da₃. a₁ D₄. 9 G₂ हेत्व (K₂ °तु) हेतुतः; V₁ हेतुहेतुभिः; B₉ चेह हे°; B. N. P. देहहेतुभिः. — After 34, K₁. 2. 4. 6. 7 V₁ B₀. 6-9 Da₃. a₁ Dn₁. n₄ D₅ D₂-5. 8. 9 G₂ Kumbh. ed. ins.:

अविद्या रागमोहौ च प्रमादस्तु व्यथा भयम् ।

[G₂ अवमानस्तथा मोहः (for the prior half). G₂ om. from प्रमाद up to मोहः (in 35^a). For तु व्यथा, K₆ B₀. 8 (marg.) Dn₁. n₄ D₅ D₂. 8. 6. 8 Kumbh. ed. तन्व्यता; B₃ (orig.) च तथा; B₉ *व्यथा. K₁. 2. 4. 6. 7 V₁ B₀. 6-9 Da₃. a₁ Dn₁. n₄ D₅ D₂-5. 8. 9 G₂ Kumbh. ed. प्रमा (K₁ °सा) दोषान्यथा भवेत्; K₇ D₄. 5. 9 मदालस्ये तथा भयं (D₆ °ये).]

35 G₂ om. 35^{ab}. — ^a) For अभिमानस्, B. N. P. अप°. K₁. 2. 4. 6. 7 V₁ B₀. 6-9 Da₃. a₁ Dn₁. n₄ D₅ D₂. 8. 6. 8 Kumbh. ed. अ (B₇ प्र) समृद्धिस्तथा दैन्यं (K₁. 2. 4. 6. 7 V₁ B₀. 6-9 Da₃. a₁ Dn₁. n₄ D₅ D₂. 8. 6. 8 Kumbh. ed. मोमः); K₇ D₄. 5. 9 असमृद्धिस्तथोन्मादः. — ^b) For प्रमादः, K₄. 6 V₁ B₀. 6-9 Da₃. a₁ Dn₁. n₄ D₅ D₂. 8. 6. 8 Kumbh. ed. प्रमादः. For -तन्द्रिता, K₂ -तन्द्रितः; K₆ -तन्त्रिता; B. N. P. तन्द्रिते. K₇ D₄. 9 प्रमादः सत्यशीलता; D₆ °दश्च प्रतन्द्रिता. — ^c) For अभिवर्तन्ते, K₁. 2. 4. 6. 7 V₁ B₀. 6. 7. 8 (marg.) 9 Da₃. a₁ Dn₁. n₄ D₅ D₂. 4. 6. 8. 9 Kumbh. ed. उप°; K₂ B₃ (orig.) Dn₁ D₅ उपपद्यते. — ^d) For विविधास्, D₆ विधिवत्.

36 ^a) For दूरगं, B. N. P. दूषणं. — ^c) For मुनियतं, B. N. P. स्व°.

37 ^b) For पश्य, K₁. 2. 4. 6. 7 V₁ B₀. 6-9 Da₃ Dn₁. n₄ D₅ D₂-5. 8. 9 G₂ Kumbh. ed. विद्धि; B. N. P. पश्य. Da₁ अंत्योरेतदंतरं. — ^c) For तु, K₆ B₀. 7. 8 (marg.) Dn₁. n₄ D₅ D₂. 6. 8 G₂ Kumbh. ed. [S]त्र; V₁ D₅ च; B₃ (orig.) हि; D₄. 9 नु. For गुणानेक, K₁ गुणाः केन.

38 ^a) For चापि, B. N. P. वापि. — ^c) B. N. P. अन्योन्यमेतौ स्यातां च. — ^d) For तयोः, B. N. P. [उ]भयोः.

39 ^a) For तौ, K₁. 2. 4. 7 V₁ B₀. 6-9 Da₃. a₁ Dn₁. n₄ D₅ D₂-5. 8. 9 Kumbh. ed. तु; K₆ च. G₂ वृद्धिभूतौ प्रकृत्यतौ. — ^b) For संप्रयुक्तौ, K₇ स प्र*क्तौ; B. N. P. संप्रयुक्तश्च. For च, K₁. 6 B₀. 6. 7. 9 Da₃. a₁ तु. — K₂ om. 39^{cd}. — ^c) For जलं चैव, K₁. 4. 6. 7 V₁ B₀. 6-9 Da₃. a₁ Dn₁. n₄ D₅ D₂-5. 8. 9 G₂ Kumbh. ed. [S]द्विरन्यः स्यात् (K₁ B₃ [marg.] 9 सन्); D₆ हिरण्यः स्यात्. — ^d) K₄ 6. 7 V₁ B₀. 6-9 Da₃. a₁ Dn₁. n₄ D₅ D₂-5. 8. 9 Kumbh. ed. संप्रयुक्तो भवेत्तथा (K₆. 7 B₃ D₄. 5. 9 °दा); D₆ °क्तो भवेत्सदा; G₂ संप्रयोगस्तयोस्तथा.

40 ^a) For न गुणा, K₁ नागुणा. — ^b) For वेत्ति; K₁. 2. 4. 6. 7 V₁ B₀. 6-9 Da₃. a₁ Dn₁. n₄ D₅ D₂-5. 8. 9 G₂ Kumbh. ed. वेद. For सर्वशः, K₁. 2. 4. 6 V₁ B₀. 6-9 Da₃. a₁ Dn₁. n₄ D₅ D₂. 5. 6. 8 Kumbh. ed. °तः. — ^c) For परिद्रष्टा, K₁ °दृष्टा; K₆. 7 Da₄ °दृष्टा; D₅ प्रतिद्रष्टा. For च, K₁. 2. 4. 6. 7 V₁ B₀. 6-9 Da₃. a₁ Dn₁. n₄ D₅ D₂-5. 8. 9 G₂ Kumbh. ed. B. N. P. तु. — ^d) For संसृष्टा, K₂ D₉ संद्रष्टा; K₇ सदृष्टा; B₉ Da₄ D₅ संसृष्टा; D₆ संसृष्टान्. For मन्यते, K₆ मनुते. For सदा, K₆ V₁ B₀. 8 (orig.) 9 Da₃. a₁ D₅. 6 यदा; K₇ D₄. 9 न च; B₀ Dn₁. n₄ D₅ D₂. 6. 8 Kumbh. ed. यथा; B₇ जगत्; B₃ (marg.) B. N. P. तथा.

41 ^a) For इन्द्रियैस्तु; K₆ °यैश्च; B₃ °याणि; B. N. P. °यस्तु. — ^b) For कुरुते, K₄ B₇. 9 Dn₁. n₄ D₅ D₂. 5. 8 G₂ Kumbh. ed. क्रियते. For बुद्धिसप्तमैः, K₁. 2. 4. 6 V₁ B₀. 6-9 Da₃. a₁ Dn₁. n₄ D₅ D₂. 5. 6. 8 Kumbh. ed. °रंतरा; K₇ D₄. 9 B. N. P. °सत्तमैः; D₅ D₂. 5. 8 रंतरा; G₂ °सत्तरा. — ^c) For निर्विचेष्टैर्, K₄. 6 V₁ B₀. 6. 8. 9 Dn₁. n₄ D₅ D₂. 5. 6. 8 Kumbh. ed. निश्चक्षुर्भिर्; G₂ निश्चरद्भिर्. K₁. 2. 7 D₄. 9 निश्चक्षुरिति जानद्भिर्; B₇ Da₃. a₁ निश्चक्षुर्भिरिन्द्रियाणाम्. — ^d) For परमात्मा, K₁. 2. 4. 6 V₁ B₀ Dn₁. n₄ D₅ D₂. 5. 6. 8 G₂ Kumbh. ed. इन्द्रियाणि; K₇ B₀. 8. 9 D₄. 9 इन्द्रियाणां; B₇ Da₃ a₁ अजानद्भिः. For प्रदीपवत्, K₁. 2 °यन्; V₁ °येत्; B. N. P. °वान्.

42 ^a) For सृजते, K₇ सृजाते. — ^b) K₁ क्षेत्रज्ञाः. — ^c) For एष, V₁ Da₃. a₁ D₆ एव; B₃ एवं. — ^d) For ध्रुवः, K₇ B₇ D₄. 5. 9 B. N. P. ध्रुवं; B₇ बुधः. Da₄ सत्त्वक्षेत्रकृतो ध्रुवं.

43 ^a) For आश्रयो, K₆ °ये; Dn₄ °मो; D₄ °या. — ^b) K₁. 2. 4. 6 V₁ B₀. 6. 7. 8 (marg.) 9 Dn₁. n₄ D₅ D₂. 5. 6. 8. 9 G₂ Kumbh. ed. गुणसर्गेण (K₁ 2 °वर्गेण; B₃ [orig.] °सर्गेण; D₉ G₂ °सर्गेण) चेतना (D₅ D₆

सा); K1 गुणसर्गो न चेतसा; Da3.24 गुणः सत्त्वस्य चेतना; D4 गुणसर्गेन च ततः. — °) For संसृजति, Da3.24 B. N. P. °जते. K1.2.4 सत्त्वमस्यासृजत्यन्यान्; K6 V1 Bo.6-9 Dn1.n4 Ds D3.6.8 Kumbh. ed. सत्त्वमस्य (B3 °न्ये) सृजत्यन्ये (D62 °जत्यन्ये; D3 °जन्नन्ये); K1 D4.9 सत्त्वमस्य सृजत्यन्यान् (K1 °न्या); G2 सत्त्वं ह्यस्मात्संसृजते. — °) For न गुणान्वै, K1.2.4 V1 Bo.8 (orig.) D4.6.9 गुणान्वा न; K6 Bo.7.8 (marg.).9 गुणानां वा; Dn1.n4 Ds D3.8 Kumbh. ed. गुणान्वेद; D5 न गुणा वा; G2 गुणानेन. For कदाचन, K1.2.4 G2 कथंचन.

45 °) B. N. P. सर्वभूतात्मभूतस्मात्. — °) For परमां, B. N. P. उत्तमां.

46 °) For लिप्यमानो, B. N. P. सलिलेन.

47 °) For स्वबुद्ध्या, K1.2.4 D6 तद्बुद्ध्या; K6 V1 Bo.7.8 (marg.).9 Dn1.n4 Ds2 D7.8 तद्बुद्ध्या; K1 B5.8 (orig.) Da3.24 D4.5.9 G2 बुद्ध्या तु (Da3.24 हि). For विहरेन्, Dn1 D4.8 Kumbh. ed. विहरन्. K1 नराः. Ds1 तद्बुद्ध्या विहरेदिह. — °) For चरेद्, K1.2.4.6.7 V1 Bo.6-9 Da3.24 Dn1.n4 Ds D3-6.8.9 G2 Kumbh. ed. स वै; B. N. P. समो.

48 °) K1.2.4.7 Bo.7.8 Dn1.n4 Ds D3.4.6.8.9 G2 Kumbh. ed. स्वभावसिद्धि (K1 °द्धि) मेवैतद्; K6 V1 B6.9 Da3.24 D5 स्वभावाद्बुद्धिरेवैतद्; B. N. P. भावयुक्त्या प्रयुक्तस्तु. — °) For स नित्यं, K1.4.6.7 V1 Bo.6-9 Da3.24 Dn1.n4 Ds D3-6.8.9 G2 Kumbh. ed. य- (K1.4 त) दिमान्; K2 तद्धिमान्. For सृजते, B3 (marg. as in text) न सृजेद्. — °) For ऊर्णनाभिर्, K1.4 तूर्ण°. For स्रष्टा, K1.2.4 सत्त्वं; K6.7 V1 Bo.6-9 Da3.24 Dn1.n4 Ds D3-6.8.9 G2 Kumbh. ed. B. N. P. सूत्रं. — °) G2 विज्ञेयास्तं तु षड्गुणाः.

49 °) For प्रध्वस्ता, K1 प्राध्वस्ता; K2 प्रदुष्टा. D5 प्रकृता नातिवर्तते. — °) For निवृत्तिर्, K2 निवृत्ता; K6.7 V1 Bo.6.7.8 (marg.).9 Da3.24 Dn1.n4 Ds D3-6.8.9 G2 Kumbh. ed. प्रवृत्तिर्. — K1.2.4.7 V1 Bo.6 Da3.24 Dn1.n4 Ds D3-6.8.9 G2 Kumbh. ed. om 49^{ed}.

50 °) For इति, K6 अपि. For चापरे, Ds2 D4 वापरे. — °) For अध्यवस्येद्, B. N. P. व्यवस्येत.

51 °) For इतीमं, K1.2.4 D4.5 ततो वै; V1 Bo.7 Dn1.n4 Ds2 D3.6 G2 Kumbh. ed. इतीदं. — °) For बुद्धिः, K1.2 B3 विद्धि. D5 om. (hapl.) from भेदमयं up to विद्धि (in 52^d). For -भेदमयं, K1.2 -चित्त°; K4.6 V1 Bo.6-9 Da3.24 Dn1.n4 Ds2 D3.5.6.8 G2 Kumbh. ed. B. N. P. -चिता°; K1 D4.9 -मोह°; Ds1 -चित्य°.

— °) For न शोचेच्, K1 विमुक्ताश्; K2.4 B3 विमुक्तः; K6 विशोकः; K1 विशोकं; V1 Bo.6.7.8 (marg.).9 Da3.24 Dn1.n4 Ds D3-6.9 G2 विशोकश्.

52 °) For ज्ञानमिदं, B. N. P. °भिदे.

53 °) For महानदीं, B. N. P. °नद्या. — After 53^{ab}, B. N. P. ins. 509*. — For 52-53, K1.2.4.6.7 V1 Bo.6-9 Da3.24 Dn1.n4 Ds D3-6.8.9 G2 Kumbh. ed subst.:

ताम्येयुः प्रच्युताः पृथ्वीमिमां पूर्णां नदीं नराः ।

यथागाधामविद्रांसो विद्धि लोकमिमं तथा ।

न तु ताम्यन्ति विद्रांसः प्लवन्तः पारमम्भसः ।

अध्यात्मविदुषो धीरा ज्ञानं तु परमं प्लवः ।

[(L. 1) For प्रच्युताः, K2 प्रच्युतः; K1 प्रत्युत; Da3 Ds1 प्रच्युता. For पृथ्वीम्, K1.2.4 पृथ्व्या; G2 पृथ्व्याम्. For इमां, K1.2.4 इति; K1 D4.9 G2 इह; V1 Dn1.n4 D3.5 Kumbh. ed. मोह°. D5 -पूर्ण. For नदीं, K1 B1 Da4 Dn4 D4 नदी. For नराः, K1 जनः; K2.4.7 B3 (marg.) D4.9 जनाः. — (L. 2) For यथागाधाम्, K1.4.7 V1 B3 Dn1.n4 D3.4.9 G2 Kumbh. ed. यथागाधम्. For विद्धि, B1 D5 G2 बुद्धिः. For लोकम्, V1 योगम्. Bo.9 Dn1.n4 Ds D3.6.8 Kumbh. ed. बुद्धियोगमयं तथा (for the post. half). — (L. 3) For न तु, Bo Dn1.n4 Ds D3.6.8 Kumbh. ed. नैव. For ताम्यन्ति, K1 तप्यन्ति; K2.7 ताम्यति. For प्लवन्तः, K6 सर्वतः; K7 प्लवतः; Ds1 प्लवन्. For पारमम्भसः, D5 परमांभसः. K4 प्लवन्त पारसंभव (for the post. half). — (L. 4) For अध्यात्म, Dn1 आ°. For -विदुषो, K1.2.4.7 B3 (marg. as above) D4.5.9 -कुशला. For धीरा, K1 D4.5.9 वीरा. For ज्ञानं तु, K1.2.4 ज्ञानेन. For परमं, K1.2.4.7 D4.6 परम°; D5 °मः. For प्लवः, K1.2 -प्लवाः.]

54 °) For एतां, B. N. P. एवं. For सर्वां, B. N. P. सर्वो. — °) For आगतिं, B. N. P. अ°. — °) B. N. P. लभते च शमं ततः.

55 °) B. N. P. प्रेक्ष्य यश्च विमुंचति.

56 °) For दुर्जयेषु, B. N. P. दुर्वापेषु.

57 °) For बुद्ध्या, K1 Da3.24 G2 बुद्ध्या. D4 G2 बुद्धिः. K4 एतद्बुद्ध्या किमन्यद्भि. — °) For बुद्धः, K1.2 V1 बुद्धिः. For -लक्षणं, Da4 -लक्षणे.

58 °) For ततो, K1.2.4.6.7 V1 Bo.6-9 Da3.24 Dn1.n4 Ds D3-6.8.9 G2 Kumbh. ed. महद्. — °) For भवेत्, B3 Da3.24 परत्र. — °) For गतिर्, D4.9 मतिर्. — °) For प्रवदन्ति, B. N. P. प्रवदति. K1.2.4.6.7 V1 Bo.6-9 Da3.24 Dn1.n4 Ds D2-6.8.9 G2 Kumbh. ed. स (B3 [marg.] सु) कृदुपदर्श (K1.2 °दपि

दर्श-; K6 'दुपदेश)यतीह तुल्यतां.

59 ^a) For यत्, B. N. P. यः. — ^b) For निर्णु-
दति, B. N. P. निर्दहति. — For 59, K1. 2. 4. 5. 7 V1
Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-5. 8. 9 G2 Kumbh. ed.
subst.:

यत्करोति बहुदोषमेकत-

स्तच्च दूषयति यत्पुरा कृतम् ।

नाप्रियं तदुभयं करोत्यसौ

यच्च दूषयति यत्करोति च ।

[(L. 1) For यत्, Da3. a4 यः. For करोति, K1
V1 °षि. For -दोषमेकतस्, K1. 2. 4 -नित्यमेककस्. — (L.
2) For पुरा कृतम्, B8 (marg.) पुरातनं; D4 पुरा क्षतं.
— (L. 3) For तद्, Da3. a4 यद्. — (L. 4) For
यत्, B1. 9 Da3. a4 D4. 9 तत्. For च, K1. 2. 4 [अ]सौ;
Bo. 6. 9 चेत्]

60 ^{ab}) B. N. P. लोकमायुरभिसूयते जनस्तस्य तज्जन-
यतीह कुर्वतः. — ^c) For अशोचतो, B. N. P. न शोचते.
— ^d) B. N. P. जायते यदि भयं सदा.

Colophon. *Sub parvan* : K1. 2. 5 7 V1 Bo. 6-9 Da3.
a4 Dn1. n4 Ds D2-5. 8. 9 G2 मोक्षधर्म. — *Adhy. name* :
K1. 2. 4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-5. 8. 9
पांचभौतिकं. — *Adhy. no.* (figures, words or both) :
K6 10; B1 106; Dn1 111; Dn4 110; Ds1 11.

12 188

1 भृगुर् (for भीष्म). — ^a) हंत ते संप्रवक्ष्यामि. — ^b)
For ध्यान-, ज्ञान-. — ^d) गच्छंतीह महर्षयः as in B6-9
Dn1. n4 Ds D2. 3. 8.

3 ^a) For पार्थ, B. N. P. चापि.

4 ^b) For नित्यमाश्रिताः, निष्परिग्रहाः as in K6 V1
Bo. 6-9 Da3 a4 Dn1 D2. 3 8 Cnp. — ^c) For अस-
ङ्गीनि, असंगानि as in K4. 6 Bo. 6. 7 Da3 Dn1 n4 D2. 3.
5. 8 G3. For अविवादीनि, B. N. P. °धादीनि.

5 ^a) तत्र ध्यानेन संक्लिष्टम् as in Bo. 6-9 Da3. a4 Dn1.
n4 Ds D2. 3. 6. 8 T2.

6 ^b) त्वचा स्पर्श (by transp.) as in K1 Da3. a4
Dn1 Ds D4-5. 9 T G1-3. 6 M1. 5-7. — ^c) For विद्याज्,
विद्याज् as in K1 Da3 Dn1 Ds1 D4. 6. 9.

7 ^b) For योगवित्, B. N. P. तत्त्व°.

8 ^a) For संसज्य, संगृह्य as in K6 V1 Bo. 7-9 Da3.
a4 Dn1. n4 Ds D2. 3. 5.

9 ^b) For चलाचलम्, B. N. P. बलाबलं. — ^c) For
पूर्वे, पूर्व- as in B9 D4 T1 G1. 2. — ^d) For मनोऽ-
न्तरम्, B. N. P. मनस्त्वरा.

11 ^a) For -संरुद्धं, B. N. P. °द्ध-. — ^b) आत्मषष्ठम-
न्तरं as in K1 Da3. a4 D4. — ^c) For समुद्भ्रान्तं,
B. N. P. °दांता.

12 ^c) For तच्चित्तं, चित्तं च as in Bo. 7-9 Da3 Dn1
Ds D2. 3. 8 G6.

14 ^b) B. N. P. गततंद्रो ह्यमत्सरी.

15 ^c) B. N. P. मुनेः समाधियुक्तस्य.

17 ^a) For पांसु-, पांशु- as in K6. 7 V1 Bo. 6-9
Da3. a4 Ds1 D2. 4-5. 8. 9. — ^d) For परिभावनाम्,
B. N. P. °भावनाः.

18 ^b) For शुष्क-, B. N. P. शुष्कं. — ^c) For
क्रमशस्, B. N. P. क्रमेण.

19 ^b) For सं-, B. N. P. शं. — ^d) For स सम्यक्,
B. N. P. सम्यक्वत्.

20 ^a) For चैव, चैवं as in Bo. 8 Da3 Dn1. n4
Ds. 3. 5. 8. — ^b) For पञ्चवर्गश्, पंचवर्ग as in K6 V1
Bo. 6-9 Da3 Dn1. n4 Ds D2. 2. 5. 6. 8 M1. 6. 7. For
च भारत, B. N. P. मुनीश्वर. — ^c) For ध्यानपथं, °पथे
as in K6 Bo. 6-9 Dn1. n4 D2. 3. 8. For प्राप्य, स्थाप्य
as in K6 Bo. 6-9 Da3 Dn1. n4 D2. 3 8.

22 ^d) For तन्, B. N. P. तु.

2

[Variants from the Br̥han-Nāradya Purāṇa 45. 5-58 for 12. 211-212.]

12. 211

1 B. N. P. om. 1.

2 For भीष्म, सनंदन. — ^{ad}) यथा मोक्षमनुप्राप्तो जनको
मिथिलाधिपः.

3 ^b) मिथिलाया अधीश्वरः.

4 ^a) For स शतम्, शमशानम्. — ^b) For वसन्ति,
वसति.

5 ^d) For आत्मतत्त्वे न, °तत्त्वेन as in Cnp. Cs.

6 ^d) For अपि, अथ as in Bo Da3 Dn1. n4 Ds
D2. 2. 6. 8.

7 ^a) For -धर्माणां, -धर्माणः.

9 ^d) For विस्मापयति, विख्या°.

10 ^d) For -वर्षसहस्रिकम्, °सहस्रकं as in K6. 7 Dn4
D1 T G1-3. 6 M5. 6.

11 ^a) पंचस्रोतसमागम्य. — ^b) कापिलं मण्डलं (by transp.) as in K₆ Bo. 6-9 Da₃. a₁ Dn₁. n₄ Ds D₂. 3. 5-7. — ^d) For निबोधयत्, न्यवेदयत् as in V₁ Bo. 6-9 Da₁ Dn₁. n₄ Ds D₂. 3. 6. 8 Cap.

12 ^a) For संसिद्धो, संयुक्तो as in Bo. 6-9 Da₃. a₁ Dn₄ Ds D₂. 3. 6. 8. — ^b) For मुनिः, आसुरिः as in K₆ V₁ Bo. 6-9 Da₃. a₁ Dn₁. n₄ Ds₂ D₂. 3. 5-7 T G₁-3. 6 M₁. 5. 6. — ^d) For बुबुधे, वि°. For देवदर्शनः, देह° as in Bo. 6-9 Da₃. a₁ Ds D₂. 6 Cpp.

13 ^d) For तद्, तम् as in K₁. 2. 4 D₂. 3.

14 ^e) For कपिला, °ली.

15 ^a) For आगम्य, °त्य. — ^e) For स, च.

16 ^b) For कापिलेयाय, °यस्य as in K₆. 7 V₁ Bo. 6-9 Da₃ Dn₁. n₄ Ds D₂-3. 8. 9 M₁. 5-7 Cap Cpp. Cs.

17 ^a) For सामान्यं, °त्यो. For कपिलो, जनको as in K₁ V₁ B₈ D₄. 9 Cp. — ^b) धर्मज्ञो ज्ञानिनं मुने.

18 ^b) कापिलेयानुदर्शनं.

19 ^a) For परमकल्याय, °कल्याणं as in K₆ Bo. 6-9 Dn₄ Ds D₃. 6.

21 ^a) For कर्मसंसर्गः, धर्म° as in K₄ V₁ B₆-9 Dn₁. n₄ D₂. 3. 5. 6. 8. — ^e) For तद्, तम् as in K₄. 6. 7 V₁ Bo. 6-9 Da₃ a₁ Dn₁. n₄ Ds D₂-6. 8 9 M₁. For मोघं, मोहं as in K₄. 6 Bo. 6-9 Da₃. a₁ Dn₁. n₄ Ds D₂. 3. 5. 6. 8 M₁. 5-7 Ca.

24 ^d) For तथा, यथा as in V₁ Bo. 6-9 Da₃. a₁ Dn₁. n₄ Ds D₂. 3. 6. 8.

25 ^b) For असति, असित-.

27 ^a) For सस्ति, [s]सिन् as in K₄. 6. 7 V₁ Bo. 6-9 Da₃. a₁ Dn₁. n₄ Ds D₂-6. 8. 9 M₁. 5-7. — ^b) For वा, च as in K₆ Bo. 6-9 Da₃ Dn₁. n₄ Ds D₂. 3. 5. 6. 8. — ^d) For स्मृतः, स्थितः as in B₈. 9 Da₃ Dn₁. n₄ Ds D₂. 3. 5. 6. 8.

29 ^a) प्रेतभूतप्रियश्चैव. — ^e) For मृते कर्म-, मृतकर्म-. For -निवृत्तिश्च, -निवृत्ति.

30 For न त्वेते, नन्वेते as in K₆ V₁ Bo. 7. 8 Da₄ Dn₁ Ds D₃. 5. — ^e) अमूर्तस्य हि मूर्तेन as in K₆ Ds₂ D₅ T₂ G₁. 2. 6 M₁. 5-7 Cv. — ^d) For नोपपद्यते, °लभ्यते as in Bo Dn₁. n₄ Ds D₃. 6.

31 ^a) For -चेष्टानां, °तृष्णा च as in B₈ Ds₁ M₁. — B N. P. om. (hapl.) 31^e-32^d.

33 ^a) For व्यूढे, नष्टे. — ^e) For सन्याज्, [s]साज् as in V₁ Bo. 6 (marg.). 3. 9 Da₃. a₁ Dn₄ Ds₂ D₂. 3. 8. For देहस्, मोहस्.

34 ^b) For श्रुतितो, श्रुततो as in K₁. 4. 7 V₁ Bo. 6-8 Dn₄ D₂-6. 8. 9.

35 ^b) For दान-, ज्ञान- as in Ś₁ K₁ B₈. 9 Da₄. — ^e) For अन्याचरितं, अस्या° as in K₄ 6 V₁ Bo. 6-9 Da₃ a₁ Dn₁. n₄ Ds D₂. 3. 5. 6. 8. — ^d) सामान्यात्प्रतिपद्यते.

36 ^a) For यदा, अपि as in K₄. 6. 7 Bo. 6. 8. 9 Dn₁. n₄ Ds D₂. 3. 5. 6. 8 Cn. For हि, तु. — ^e) सुखितो दुःखितो वापि as in K₄. 6 V₁ Bo. 6-9 Da₃. a₁ Dn₁. n₄ Ds D₂. 3. 6. 8. — ^d) For दृश्योऽप्यस्य, दृश्या-दृश्य- as in V₁ Bo. 6-9 Da₃. a₁ Dn₁. n₄ Ds D₂. 3. 6. 8.

37 ^a) For तथा, यथा as in K₁ V₁ Bo. 7-9 Da₄ Ds D₄. 5. 9 M₁ Cs. v. For मुसलैर्, मुशलैर् as in K₆. 7 D₄-6. 9. — ^e) For पृथग्, वृथा.

38 ^a) ऋतुसंवत्सरौ तिष्यः as in V₁ Dn₁. n₄ Ds D₂. 3. 6 Cn. 8. — ^b) For च, [s]य as in Bo. 7-9 Da₃. a₁ Dn₁. n₄ Ds D₂. 3. 6. 8. — ^e) यथा तातानि पश्यति.

39 ^a) For हि, [अ]भि- as in V₁ Bo. 6. 8 9 Da₃. a₁ Dn₁. n₄ Ds D₂. 3. 6-8 T G₁-3. 6 M₅-7. — ^b) For वा, च as in K₆ Bo. 6-9 Da₃. a₁ Dn₁. n₄ Ds D₂. 3. 6. 8.

40 ^d) For उपयान्ति, °याति.

41 ^a) For -विधानं, -विधातश्च as in K₁ V₁ Bo. 6-9 Da₃ Dn₁. n₄ D₂. 3. 6. 8. — ^b) For -फलागमः, °गमे as in Ś₁ K₁. 2. 4. 6. 7 V₁ Bo. 6-9 Da₃. a₁ Dn₁. n₄ D₂-6. 8. 9. — ^e) For यदर्थ, तदर्थ as in K₆ V₁ Bo. 6-8 Dn₁. n₄ Ds D₂-4. 6. 8. 9 T G₁-3. 6 M₁. 5-7.

42 ^e) एतदस्तीति नास्तीति. — ^d) For किञ्चित्, कश्चित् as in T₂ G₁-3. 6 M₅. 6. For प्रतिपद्यते, °दृश्यते as in Bo Dn₁. n₄ Ds₂ D₆. 8.

43 ^b) For तत्तत्समभिः, तत्सम्यगभिः. — ^e) For निविशते, निवसते as in D₅.

45 ^a) For तथात्यन्तः; तथा हन्ति. — ^b) लिहन्त एते बहवोपशुष्काः.

46 ^a) For ह्यध्रुवजीवितस्य, ह्यध्रुवजीविनः किं.

47 ^a) For हि, सपि as in Bo. 6-9 Da₃. a₁ Dn₁. n₄ Ds D₂. 3. 6. 8. — ^b) For परि-, प्रति as in V₁ Bo. 6-9 Da₃. a₁ Dn₁. n₄ Ds D₂. 3. 5. 6. 8. — ^d) For विनाशिनो ह्यस्य, °नाप्यस्य.

12. 212

1 For भीष्म, जनक. — B. N. P. om. 1.

2 ^a) For यदिदं, यदि न as in K₆. 7 V₁ Bo. 6-9 Da₃. a₁ Dn₁. n₄ Ds D₂. 3. 5. 6. 8 Cn. p. 8.

- 4 °) For कल्पेन, °त as in K6 V1 B6 (marg.) Cp.
 5 Before 5, B. N. P. ins. सनंदन उवाच.
 6 Before 6, B. N. P. ins. पंचशिख उवाच. — °) For अप्यपाश्रित्य, अप्यु° as in D1.
 7 °) For पञ्चशाखोऽयं, पंचधा तोयं as in Bo. 6-9 Dn1. n4 Ds1 D2. 3. 5. 6. 8 Cn. p. — °) खं (B. N. P. खे) वायुज्योतिषो धरा as in K6 Bo. 6-8 Da3 Dn1. n4 Ds1 D2. 3. 6. 8. — °) For ते स्वः, तेषु.
 8 °) For यच्चापि, यश्चापि as in S1 K1. 4 Bo. 6. 8. 9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8 T2. For पार्थिवम्, °वः as in K4 Bo. 6. 8. 9 Da3. a4 Dn1. n4 Ds2 D2. 3. 5. 6. 8 G3 Cp. — °) For इति, अपि as in K6. 7 Bo. 6. 8. 9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8 M1. 5-7. — °) For कर्मसंग्रहः, कार्य° as in Bo. 6-9 Dn1. n4 Ds2 D2. 3. 6. 8 M1 (sup. lin.).
 11 °) For वेदना, चेतना as in S1 K1. 2. 4. 6 Bo. 7. 9 Dn1. n4 Ds2 D2. 3. 6. 8 Kumbh. ed. Cv. — °) अन-दुःखासुखेति च.
 12 °) मूर्त्यर्थमेव ते त्रयः. — °) For षड्रुणा, सड्रुणा.
 13 °) तेषु कर्मणि सिद्धश्च as in Bo. 6. 7. 9 D3. 6. — °) For शुक्रं, शुद्धं as in B6 M1. 7 (inf. lin.).
 15 °) For किमधिष्ठाना, °धिष्ठानात् as in K4. 6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5-8 M1. 5. 7.
 16 °) For मनो, जनो. — °) शृणुयात्तच्च मोक्षाय.
 18 °) For व्रतान्यपि, °नि च. — °) For तपोयोगः, °योगं as in K4. 6. 7 V1 Bo. 7 Da3. a4 Dn1. n4 Ds D2. 3. 6. 8.
 19 °) For ह्यन्यथा, हि तथा as in K1 V1 Bo. 6. 8. 9 Da3. a4 D6.
 20 °) For मनः, बल- as in K6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-4. 6. 8. 9 M5-7 Ca. p. s.
 21 °) For शेफो, मेहो. — °) For विसर्गे, °र्गः as in K6. 7 D1 G6.
 22 °) For तु, च as in K6 V1 Bo. 6-8 Da3. a4

- Dn1. n4 Ds D2. 3. 5. 6. 8. — °) इति पंचान्वितं विदुः as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8. — °) For अवसृजेन्, °सृजन्.
 24 °) For येन यस्, येनायं as in V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8.
 25 °) For चैव, चापि as in K4 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8. — °) For चैव, चापि as in K4 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8. — °) For प्रसृता, प्रसृता as in B8 T1 G1-3. 6 M6. 6. For -साधना, -साधिनी as in D6.
 29 B. N. P. om. 29-43.
 44 °) For तु, च as in K6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 6. 8 G1. 2. — °) For विसर्खेव, विष° as in Ds1.
 45 °) For च, हि as in V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds2 D2. 3. 6. 8 Cn. For बहुभिर्, विविधैर्. — °) For यदा, यथा. For सुखदुःखे, दुःखसौख्ये.
 46 °) For ततोनिमित्ते, तनोर्नि°. — °) For महद्दय-सक्ताः, °त्यशक्ताः.
 47 °) पाल्यमानः, यात्य°. — °) विध्वंसते लोष्टमिवादि-मृच्छन्.
 48 °) For यथावत्, यथा च as in V1 Bo. 6-9 Da3 Dn1. n4 Ds D2. 3. 5. 6. 8. — °) विहाय गच्छन्नवेक्षमाणस्.
 49 °) For द्रुमं, मत्स्यं. — °) For प्रपतति, नि° as in K4. 7 Dn1. n4 Ds D2. 3. 6. 8. 9. For असक्तः, अशक्तः. — °) For सुखदुःखे, दुःखसौख्ये.
 50 B. N. P. transp. 50 and 51. — °) न खलु मम हि दह्यतेत्र किंचित् as in V1 Bo. 7-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8.
 51 °) For विदेहराजः, निशम्य राजा as in Bo. 6-9 Da3. a4 Ds D2. 3. 6. 8. — °) For भाष्यमाणः, °माणं. — °) For निश्चितार्थं, °तार्थः as in K4 V1 Bo. 6-9 Da3 Dn1. n4 Ds D2. 3. 5-8 T G1-3. 6 M1. 5-7.
 52 °) For न हीयते, महामुने. — °) उपद्रवाननुभवते ह्यदुःखितः.

3

[Variants for 12. 214 from B. 13. 93. 1-17.]

- 1 °) हविस्ते यदि भुंजते.
 2 °) For -व्रतोपेता, -व्रताश्चैव. — °) For कार्य-कारिणः, कामकारणे. — °) For च, तु as in Ds T2 M5-7.
 3 °) तपः स्यादेतदेवेह तपोन्यद्वापि किं भवेत्.

- 4 °) मासार्धमासोपवासाद्यत्तपो मन्यते जनः. — °) आत्मतंत्रोपघाती यो. — °) न तपस्वी न धर्मवित्. — °) त्यागस्य चापि संपत्तिः.
 5 °) For सदैव च, तथैव च. — °) वेदाश्चैव सदा जपेत्.

- 6 ^b) For भारत, मानवः. — ^a) For जपेत्, पठेत्.
 7 B. 13. 93 repeats 7^{ab} (with var.) after 7^{cd}.
 — ^a) For अमृताशी, ऋतवादी (first time). — ^b)
 नियतश्च सदा भवेत् (first time); पवित्री च सदा भवेत्
 (second time). — ^c) For सदा च, कथं च.
 8 ^b) For कथं भवेत्, च पार्थिव.
 9 ^a) For प्रातराशं, सायमाशं. — ^b) प्रातराशं च यो
 नरः. — ^c) For च भवेद्, भवति. — ^d) For कथंचन,
 [अं]तरा पुनः.
 10 ^b) For ब्राह्मणः, चैव ह. — ^a) दानशीलस्तु
 मानवः.

- 11 ^c) दानं ददत्पवित्री स्याद्.
 12 ^b) For सदा स ह, नरः सदा. — ^c) For सकलं,
 केवलं as in K4.7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds
 D2. 9 T2 G1. 3. 6.
 13 ^a) For नाशानः, नाशति. — ^b) ब्राह्मणेषु तु
 यो नरः.
 14 ^a) For देवताभ्यः, देवेभ्यश्च. — ^b) संश्रितेभ्य-
 स्तथैव च. — ^c) अवशिष्टानि यो भुंक्ते.
 15 ^b) For ब्रह्मणा सह, ब्रह्मणः स्मृताः. — ^c) For
 चाप्सरोभिः, ह्यप्सरसो. — ^d) गंधर्वैश्च जनाधिप.
 16 ^a) देवतातिथिभिः सार्धं. — ^b) For पितृभिश्च, ^c) भ्यश्च
 as in B9. — ^c) For पुत्रपौत्रैश्च, पुत्रपौत्रेण.

4 A

[Variants for 12. 231-233 from Brahma-Purāṇa (Anandashram ed., 1895), adhy. 235-236.]

12. 231

- 2 ^a) For प्रजावाञ्, प्रज्ञा^a as in K4. 6. 7 V1 Bo. 6-9
 Da3. a4 Dn1. n4 Ds D2-9 T1 G3. — ^b) ख्यातः प्राज्ञेन-
 सूयकः. — ^c) सत्यधर्ममतिर्ब्रह्मन्.
 3 ^d) For ऽभिधत्स्व, वदस्व as in K6. 7 V1 Bo. 6-9
 Da3. a4 Dn1. n4 Ds D2-6. 8. 9. For मे, नः.
 4 ^b) यथैकाग्र्यमवाप्यते as in K6 V1 Bo. 6-9 Da3
 Dn1. n4 Ds D2. 3. 8. — ^c) For पुरुषैस्, ^c) षस् as in
 B3 (marg.). — ^d) For तच्च, तत्त्वं as in K4. 6. 7
 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-5. 8. 9.
 5 ^a) For विद्यातपसोर्, ज्ञान^a.
 7 ^a) For सारो, स्नेहो as in K6 V1 Bo. 6-9 Da3.
 a4 Dn1. n4 Ds D2. 3. 8. — ^d) For खेष्वाकाशं, कोष्ठा^a.
 8 ^a) For क्रान्ते, क्रांतौ. — ^b) For भुक्तम्, भोक्तुम्
 as in K6 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8. For
 अर्छति, इच्छति as in K4. 6 V1 Bo. 6-9 Da3. a4 Dn1 Ds
 D2. 3. 5-8 T1 G1. 6 M1.
 9 ^c) For दर्शनानि, दश तानि as in D1 T G1. 3. 6
 M1. 5. 6.
 10 ^a) For शब्दं स्पर्शं, शब्दस्पर्शौ. — ^c) For
 इन्द्रियाणि, ^c) यार्थान् as in Bo. 6-8 Dn1. n4 Ds D2. 3. 8.
 For त्वर्थान्, विद्याद् as in K6 V1 Bo. 6-9 Da3. a4 Dn1.
 n4 Ds D2. 3. 5. 8. — ^d) इन्द्रियेभ्यस्तु (B9 ^aश्च) नित्यदा as
 in Bo. 8. 9 Dn1. n4 Ds D2. 3. 5. 8.
 11 ^b) अवश्यानिव रा(?) वा)जिनः.
 14 ^b) For चेतना, ^a) नाः. — ^d) For कदाचन, कथं-
 चन as in K7 V1 Bo. 6. 8 Dn1. n4 D2-6. 8. 9.
 15 ^c) For विप्रः, विप्राः.

- 16 ^c) For सं-, तु.
 18 ^a) For व्यक्त-, सर्व- as in K6. 7 Bo. 6-9 Da3.
 a4 Dn1. n4 Ds D2-9 T G1. 3. 6 M1. 5-7. — ^b) मर्त्येषु
 परमाचितं. — ^d) For भूयसे, भूयतः.
 19 ^a) विद्याविनयसंपन्नः.
 24 ^a) For शकुनीनाम्, शकुन्ता^a as in K6 V1 Bo.
 6-9 Da3. a4 Dn1 Ds D2. 3. 8. — ^b) मत्स्यानामिव चोदके
 as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8.
 — ^d) तथा ज्ञानविदां गतिः as in K6 V1 Bo. 6-9 Da3. a4
 Dn1. n4 Ds D2. 3. 8.
 26 ^b) For तिरः, पुनः as in K6 Bo. 6. 7. 8 (marg.). 9
 Da3. a4 Dn1. n4 Ds D2. 3. 8. — ^d) नैव किंचिन्न कश्चन.
 27 ^a) For ऽन्तःस्था, तत्स्था. — ^c) For यः सहस्रं,
 यद्यप्यग्रे.
 28 ^c) तस्मात्सूक्ष्मतरं नास्ति as in K2. 6. 7 D4. 6. 7. 9 T
 G1. 3. 6 M1. 5-7.
 29 ^a) For -पादान्तं, -पादं तत् as in D1 T G1. 3. 6
 M1. 5-7.
 31 ^b) For द्वैधी, द्वेधा. — ^d) For ह्यमृतम्, त्व^a
 as in K6 V1 Bo. 6-9 Da3. a4 Dn1 Ds D3. 6. 8.
 32 ^a) For गत्वा, कृत्वा. — ^c) ईदृशः सर्वभूतस्य
 as in B3.
 33 ^a) For हानिभङ्ग-, हानेनाभि-. — ^b) नराणां संच-
 येन च.
 34 ^a) For चाक्षरं, च क्षरं as in Bo. 7-9 Da4 Dn4
 Ds M7.

12. 232

- 1 ^a) भवतां पृच्छतां विप्रा. — ^c) For सांख्य-, सांख्यं

as in K4 G1. For न्यायेन, ज्ञानेन as in K6 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8.

2 ^a) For ते कृत्स्नं, भो विप्रा. — ^b) कीर्तयिष्याम्यतः परं. — ^c) आत्मनो व्यापिनो ज्ञानं.

6 ^c) For श्रोत्रे, श्रोत्रं as in D1 T1 G1. 3. 6.

7 ^b) For लोभं, दंभं as in Ś1 K1. 2. 4. 6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8.

8 ^a) For चाचेंद्, चाथ. — ^b) For प्रणमेत च, मेत्सदा. — ^c) For रुषितां, उद्धतां.

9 ^b) For रसः, जगत्. — ^c) For एकस्य, एतस्य as in V1 Bo. 8 (marg.) Da3 Dn1. n4 Ds D2. 3. 5-8. For भूतं, भूत- as in M1. 5. 6. — ^d) For द्वयं, दृष्टं as in K4. 6 B5-9 Da3. a4 Dn1. n4 Ds D2. 3. 6. 8.

10 ^c) शौचं चैवात्मनः शुद्धिर्.

11 B. P. om. 11^a as in K1 M1. 6. 7.

12 ^b) For लब्धालब्धेन, लभ्यालभ्येन. — ^c) For धृतपाप्मा, धूत^a as in V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8 T G1. 3. 6 M1. 5-7. — ^d) For निनीषेद्, निषेवेद्.

13 ^c) पूर्वरात्रेपरार्धे च. — ^d) For आत्मना, नः as in G6.

14 ^b) यद्येकं क्षिप्रमिन्द्रियं. — ^d) For दृतेः, गिरेः as in D5.

15 ^a) For मनस्तु, सः. — ^b) For कुमीनान्, कूर्माणाम् as in Bo. 6. 7. 8 (marg.). 9.

17 ^{ab}) पंचेन्द्रियाणि मनसि हृदि संस्थापयेद्यदि. — ^c) For संस्थाय, यां as in Bo. 7. 8 (marg.). 9.

18 ^d) For पश्यति, पश्यंति as in D1 G1. 3. 6. For आत्मना, नि as in K1 V1 D4-7. 9 T G1. 3. 6 M1. 6. 7. — ^c) For च तत्र, तत्र तु.

20 ^d) For -सात्म्यताम्, -साम्यतां as in K4. 6 V1 Bo. 6. 7. 9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8 M1 Cn. p.

21 ^b) For घ्राण-, घ्राणं as in Ś1 K1. 2. 4 V1 Bo Ds1 M1. — ^c) For रसस्पर्शं, रसः स्पर्शः. — ^d) For शीतोष्णे, ण्ण- as in Da3. a4.

22 ^a) For प्रतिभाम्, भान् as in Ś1 K1. For उप-सर्गाश्, सर्गाश्. — ^b) For उप-, प्रति-. — ^d) For स्वात्मनैव, साम्येनैव.

23 ^b) For त्रैकाल्यं, त्रैलोक्ये. — ^d) वृक्षमूलेषु योजयेत्.

24 ^b) For गोष्ठे, कोष्ठे as in Cs. — ^c) For एकाग्रश्, ग्रं as in K2. 4. 6 Bo. 8 Da4 Dn1. n4 Ds D2. 3. 8 T1 G1. 6 M1. 6. — ^d) For नोद्वेजयेन्, नोद्विजते.

25 ^b) नियंतुं चंचलं मनः as in B8. — ^c) For तं तं, तत्र.

26 B. P. om. 26^{ab}.

27 ^a) For नाभिष्वजेत्, नातिव्रजेत्. — ^d) For लब्धालब्धे, लब्ध- as in D1 T G1. 3. 6 M1. 5-7.

28 ^b) For अपवादयेत्, अभि^a as in D1 T G1. 3. 6.

30 ^a) For सर्वात्मनः, स्वस्या^a as in V1 Bo. 8 Da3. a4 Dn1. n4 Ds D2. 3. 8. — ^d) For -ब्रह्माति-, -ब्रह्माभि- as in Ś1 K2 V1.

31 ^a) वेदनार्तान्परान्दृष्ट्वा. — ^c) For एतस्मिन्, एवं तु. For मार्गे, मार्गं.

33 ^b) यमिन्द्रियातिगमगोचरं द्विजाः. — B. P. om. 33^c-34^b.

34 ^c) For चेयात्, चेमां as in K4. 6 V1 Bo. 6. 7. 9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8. For -सात्म्यतां, -साम्यतां as in K2. 4 Bo. 6. 7. 9 Da3. a4 Dn1. n4 Ds D2. 3. 7. 8 T1 G1 M1. 6. 7. — ^d) प्रयांत्यनावृत्तिगतिं मनीषिणः.

12. 233

1 ^a) For यदिदं, यद्येवं.

2 ^a) For इच्छामि, मस्. — ^b) For मे, नः. — ^c) For त्वन्योन्य-, अ^a as in K1 V1 D4. 6. 9 T2 G1. 3. 6 M1. For -वैरूप्ये, प्यं as in D5. 7 T G1. 3. 6.

3 For भीष्म, व्यास. — ^{ab}) शृणुध्वं मुनिशार्दूला यत्पृच्छध्वं समासतः. — ^c) For एतौ, चोभौ.

4 ^{ad}) शृणुध्वं सांप्रतं विप्रा गहनं ह्येतदुत्तरं.

5 ^a) For प्रोक्तं, युक्तं. — ^b) For [इ]त्यत्रैव, तत्रैव as in V1 B8. — ^d) यक्षस्य सादृश्यमिदं यक्षस्येदं भवेदथ.

6 ^d) निवृत्तो वा विभाषितः.

7 ^b) For तु प्र-, च वि- as in K1 B8 D5. 9 T M5.

8 ^d) अव्यक्तं ह्यक्षरात्मकं.

9 ^b) For -बुद्धितरा, रता as in K6 Bo. 6. 7. 8 (marg.). 9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 6. 8. — ^c) For -जालानि, -जालेन.

11 ^a) For कर्मणः, णां as in T2.

12 ^a) न भ्रियते यत्र गत्वा.

13 ^b) For अजरं, अचलं as in K6. 7 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-5. 8. 9. — ^c) For अव्याहतम्, कृतम् as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8. — ^d) For चावियोगि च, चाधियोगवित्.

15 ^b) For तात, द्विजाः. — ^c) विप्राश्चंद्रसमस्पर्शः. — ^d) For स्थितम्, स्थितः.

16 ^c) न वक्तुं शक्यते द्रष्टुं. — ^d) For वक्रं, चक्र-

17 ^c) For विद्धि, विद्याद्. — ^d) For तात, विप्राः.

18 ^b) For अब्बिन्दुर्, बुद्धीदुर्. — ^d) For त्याग-, योग- as in K4. 6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 6. 8.

19 ^b) ज्ञेयं जीवगुणात्मकं.

20 ^b) For चेष्टयते, जीवगुणं. — ^d) For प्रावर्तयधो,

प्रकल्पयन्ती.

4 B

[Variants for 12. 238-240 from Brahma-Purāṇa 236. 22-64; and for 12. 241-242 from B. P. 237. 1-39.]

12. 238

1 ^a) For प्रकृतेस्, °त्यास् as in K6.7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-9. — ^b) क्षेत्रज्ञास्ते परिश्रुताः.

— ^d) न जानाति स तानपि as in K1. 2. 7 Da3 D4. 5. 9 Ca.

2 ^a) For चैष, चैव as in K6 V1 B9 D5. 7 T G1-3. 6. — ^d) For दृढैः, दृढः as in T1 G1. 3. 6.

4 ^d) For सा परा, परमा as in Ds M1. 6.

5 ^b) For गूढोऽऽत्मा, गूढात्मा as in K1. 2 V1 Bo. 7-9 Da4 Ds D2. 4. 9 M1. 6. 7. — ^d) For तत्त्व-, सूक्ष्म- as in K4. 6 V1 Bo. 6-8 Da3. a4 Dn1. n4 Ds D2. 3. 6. 8.

6 ^c) इंद्रियैरिन्द्रियार्थाश्च. — ^d) For बहु चिन्त्यम्, बहु चित्तम्.

7 ^a) ध्यानेपि परमं कृत्वा. — ^d) ततो गच्छेत्परं पदं.

9 ^a) For हित्वा तु, विहृत्य as in B7. 9.

10 ^d) For आनन्त्यम्, अत्यंतम् as in K4. 6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds2 D2. 3. 7. 8 T1 G1. 3. 6.

11 ^b) For तृप्तः, स्वप्ने as in K4. 6 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 3. For स्वपेत्, भवेत्. — ^c) For निवाते, निर्वाते as in D6.

12 ^c) For सत्त्वाहार-, लब्धाहारो as in K6 V1 Bo. 6-9 Da3. a4 Ds D2. 3. 5. 7. 8 T G1-3. 6 M1. 5-7.

13 ^c) For -प्रत्ययिकं, -प्रत्यायकं as in K1. 2 D1.

14 ^c) For दशेदमृक्-, दशवर्ष-.

15 ^d) For पुत्र-, मुक्ति-.

16 ^b) For [अ]तपस्विने, तप° as in K1. 6. 7 D4. 9.

18 ^a) For श्लाघते, श्लाघिने as in K6 Bo. 6. 7. 9 Da3 Dn4 Ds D2. 6. 8.

19 ^a) For यद्यपि, यदपि as in T2.

20 ^c) तद्युष्मभ्यं प्रयच्छामि यन्मां पृच्छत सत्तमाः. — For 687*, B. P. subst.:

यन्मे मनसि वर्तेत यस्तु वो हृदि संशयः !

श्रुतं भवाद्विस्तत्सर्वं किमन्यत्कथयामि वः !

12. 239

1 For शुक उवाच, मुनय ऊचुः. — ^b) For मे, नः. — ^c) For चेदं, विष्णो.

2 ^a) For तात, विप्राः. — ^b) For विद्यते, पठ्यते as in K7 Bo. 6-9 Da3. a4 Ds D2-9 M1. 6. — ^{cd}) युष्मभ्यं कथयिष्यामि तस्य व्याख्यावधार्यतां.

3 B. P. om. 3^c-5^d.

6 ^a) For पञ्चैव, यश्चैव. — ^{cd}) आकारं तु भवेद्यस्य यस्मिन्देहं न पश्यति.

7 ^a) For अकरोद्यत, आकाशाद्यं. — ^b) For -लक्षयेत्, -वर्ण°. — ^c) For इन्द्रियाणि, इंद्रियाणां as in K6. 7 D4-7. 9 M1. 6. 7.

8 ^a) For ते, वो. For वर्तयिष्यामि, वर्ण°. — ^b) For इह, अनु- as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds1 D2. 3. 5. 8 M5. — ^c) शृणुध्वं तदिहैकाग्र्या.

9 ^b) For -संभवम्, -लक्षणं.

10 ^c) For स्नेहो, स्वेदो.

13 ^a) For च भावश्च, स्वभावश्च as in K6 Dn1. n4 D2. 3 T1 G1. 3. 6 Cn. — ^b) For एतेऽऽत्मन्, एते स्व- as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 8. — ^c) For न, ते as in Da3. — After 13, B. P. reads 17-19 as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds1 D2. 3. 3 Kumbh. ed.

14 ^a) For नरे, नरैः. — ^b) For तु, तन्. — ^d) क्षेत्रज्ञं विद्धि चाष्टमं.

16 ^d) तान्गुणानुपलक्षयेत् as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 3.

17 ^a) For इह, इव as in K1. 6. 7 V1 Ds1 D4. 6. 9 T2 G1 M1. 6. — ^b) For वि-, सं-. — ^d) For बुद्धिः सृष्ट्या, बुद्धिश्रेष्ठो.

18 ^b) अवाकोर्द्धं च पश्यति (sic). — ^c) For वै, सा.

19 ^a) For गुणान्नेनीयते, गुणैस्तु नी°. — ^d) For बुद्ध्यभावे, बुद्ध्याभावात्.

20 ^c) For संशुद्धं, संयुक्तं.

21 For 21^{cd}, B. P. subst. 689* as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 D2. 3. 3 M7.

22 ^b) For अव्यक्त-, अव्यक्तं as in K3 Da3. a4 D5. 7. For -विषयं, -विषमं. — ^d) For -धार्यताम्, -धारयेत् as in K1. 2. 4 Da3. a4 D4. 9 T G1-3. 6 M1. 5-7.

23 ^c) For आनन्दः, आनन्दं. — ^b) For साम्यं, स्वाम्यं

as in B8 D8 D4 Cs. — ^a) वदन्ते सात्त्विकान्गुणान् as in B8. 7. 9 Da3. a4.

24 ^a) For हेत्वहेतुतः, हेतुतत्त्वतः.

12. 240

- 1 ^a) हृदयं प्रियमेवेह,
- 2 ^b) For परमं, च परं as in K1. 2 T1 G2. 3. — ^a) For मतः, स्मृतः as in M1. 6. 7.
- 3 ^b) बुद्धिरेवात्मनायिका.
- 4 ^b) For विक्रियते, विकुरुते as in K1. 2. 4. For णु, ह्यनु as in V1 B8. 9 Da3. a4 D5. 7.
- 5 ^a) For भवते, च भवेद् as in K7 B8 (marg. as in text) D4-7. 9. — ^b) For रसती, रसंती as in K1. 2 D6 T1 G1-3. 6 M1. 5. 6. — ^c) For जिघ्रती, जिघ्रंती as in D5. 7 T1 G1-3. 6 M1. 5. 6. — ^d) For विक्रियते, विकुरुते.
- 6 ^a) For [इ]ति, तु as in K2. 6 V1 Bo. 6-9 Da3 Dn1. n4 Ds D2. 3. 8 T1 G1. 3. 6. — ^b) तेषां वृत्त्या वितिष्ठति. — ^c) For तिष्ठती, °ति as in Da4. — ^d) बुद्धिभावव्यवस्थिना.
- 7 ^b) For शोचते, °ति as in K1. 2. 4. 7 V1 B8 D4-7. 9 T1 G2. 3. 6 M1. 5-7. — ^a) For युज्यते, मुह्यते as in B8 (marg. as in text).
- 8 ^a) For सेयं, स्वयं.
- 9 ^c) For अधिष्ठानानि, °ष्ठाने च. — ^c) For [ए]व, च. — ^f) For विजेतव्यानि, विचे° as in K6 B8. 7. 9 Da3. a4.
- 10 ^b) For यद्यन्नानु-, यद्यदा च. — ^c) For -गता, मना. — ^d) For भावे, भावो as in K2. — ^e) For अवर्तमानं, °मानस्. — ^f) For अनु-, अति- as in V1 Bo. 7-9 Ds2 D4-7 9.
- 11 ^{ab}) ये वै भावेन वर्तन्ते सर्वेष्वेतेषु ते त्रिषु. — ^c) For भन्वर्थाः, °र्थान् as in T2 M7.
- 12 ^a) For नरः, मनः as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 7. 8 T1 G1. 3. 6.
- 13 ^b) For विद्वान्, बुद्ध्वा. — ^c) अप्रहृष्यंश्, संप्र°.
- 14 ^c) For अनये, अनेकैर्.
- 15 ^c) For ह्यात्मा, [S]स्यात्मा as in K4 V1 B7. 8 Dn1. n4 Ds1 D2-9. — ^a) दीपदीप्ता यथाकृतिः as in K6 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8. — ^f) For अपगते, उप° as in B6. 9 Da3. a4. — After 15, B. P. ns. 690* as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5-8 Cn. Kumbh. ed.
- 16 After 16^{ab}, B. P. ins. 691* as in K6 Bo. 6-9

Da3. a4 Dn1. n4 Ds D2. 3. 5. 7. 8 Kumbh. ed. — ^f) न कथंचित्प्रलिप्यते.

17 ^a) For -मार्गेषु, -संगेन. For [अ]सज्जतः, सज्जतः as in K1 V1 Bo. 6 (marg.). 9.

18 ^a) For सत्त्वम्, स्वयम्. — ^b) For गुणान्वापि, गुणेष्वपि. — ^a) For स, च.

19 ^b) For स्रष्टा, द्रष्टा as in V1 B8. — ^c) For एतद्, एवम् as in T G1-3. 6. — ^d) अंतरं लक्षयेन्नरः.

20 ^c) For तौ, [ए]तौ as in S1 K1 B8 Da3 M5.

21 ^a) यथाश्मना हिरण्यस्य. — ^c) For चापि, वापि as in K4. 6 Bo. 7. 8 Dn4 Ds D3. 8 T G1-3. 6 M1. 5-7.

22 ^b) For च, ह as in K6 Da3. a4 T2 G1. 2 M1. 5-7.

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1 ^b) For त्वनु-, त्वधि- as in K1. 2. 4. 6 Bo. 8 Dn1. n4 D2. 3. 8.

2 ^a) सृजते तद्गुणांस्तथा as in K6 V1 Bo. 6-9 Da3 Dn1. n4 Ds1 D2. 3. 8.

3 ^a) For प्रध्वस्ता, प्रवृत्ता. — ^a) For निवृत्तिर्, °त्तिम् as in D5 M1. 6.

4 ^a) For गर्भशयो, वै संशयो.

5 ^a) अनादिनिधनो ह्यात्मा as in K6 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8. — ^b) For आसाद्य, तं बुद्ध्वा as in K6 V1 Bo. 6-9 Dn1. n4 Ds D2. 3. 8. For विचरेन्, विहरेन् as in K6 B7-9 Da3. a4 Cp.

6 ^a) इत्येवं हृदये सर्वो. — ^c) अनित्यं सुखमासीनम्. — ^d) For अशोचंश्, °च्यं.

7 ^a) तरयेत्प्रच्युतां पृथ्वीं. — ^c) अवगाह्य च विद्वांसो. — ^d) For विद्धि लोकम्, विप्रा लोलम्.

8 ^a) For ताम्यति, तप्यति as in S1 K1. 2. 4. — ^c) एवं विचिंत्य चात्मानं.

9 ^a) तां (तं) बुद्ध्वा नरः स्वर्गं. — ^c) समचेष्टश्च वै सम्यग्.

10 ^a) एतद्द्विजन्मसामग्र्यं. — ^c) आत्मज्ञानसमस्नेह-.

11 ^a) For एतद्, तत्त्वं.

12 ^b) For भवेत्, परत्र as in V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 7. 8 T G1. 3. 6 M1. 5-7.

13 ^a) For लोकम्, लोके. For जनस्, नरस्. — ^b) तत्र देवमनिरीक्ष्य शोचते. — ^c) तत्र चेत्कुशलो न शोचते.

14 ^b) For निर्णुदति, निंदयति.

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1 For शुक उवाच, मुनय ऊचुः. — ^c) For धर्मेभ्यस्, भूते° as in K6 Bo Ds. — ^d) For तं, तद् as in K2. 7

Bs Da. 6. 1. 9 M1. 6. 1. For भे, नः.

2 ^b) पुराणमृषिभिः स्तुतं.

3 ^b) For यत्नतः, तत्त्वतः as in V1 Bs. — ^c) For निष्पतिष्णूनि, प्रसृतानीह.

4 ^b) For ह्यैकाग्र्यं, [अ]प्यैकाग्र्यं as in K6. 1 B1-9 Dn1. n4 Ds D2-9. — ^c) For तज्जायः, विज्ञेयः.

5 ^c) For इवासीत, स एवासीद्.

6 ^c) तदा चैवात्मनात्मानं. — ^d) For द्रक्ष्यसि, 'थ.

7 ^c) For तं पश्यन्ति, प्रप'. For महात्मानो, 'त्मानं as in S1 K1. 2.

9 ^c) For ह्यत्र, ह्यय.

10. ^{ca}) दृष्ट्वात्मानं तथा यूयं विरागा भवत द्विजाः.

11 ^a) For विमुक्तः, 'क्ताः. — ^b) For इवोरगः, 'रगाः. — ^d) अर्चिता विगतज्वराः.

12 ^b) For -प्रवाहिनीम्, -प्रवाहिणीं.

14 B. P. transp. 14^b and 14^d as in K6 V1 B6-9 Da4. — ^d) For कामग्राह-, 'क्रोध- as in K6 D6. 1.

15 ^c) For तात, तां तु. — ^d) For जिह्वावर्ती, 'वर्त-.

16 ^d) For आत्मवित्, 'वाञ् as in K6 B6. 9.

17 ^b) ब्रह्मभूयाय कल्पते. — ^c) For संतीर्णः, उत्तीर्णः.

18 ^a) For भूमिष्ठानि, भूयि'. — ^b) सर्वस्थानान्निरीक्ष्य च. — ^c) For अप्रहृष्यंश्, अप्रसीदंश्. — ^{ca}) For द्रक्ष्यसि, 'थ. B. P. transp. भूतानां and सर्वेषां as in K6. 1 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 3. 9 T G1-3. 6 M1. 6-7. For प्रमवाप्ययौ, 'वाप्ययं as in K6 T G1. 3. 6 M1. 6.

19 ^a) For एवं वै, एतद्धि. — ^c) For श्रेष्ठ, श्रेष्ठा as in K4. 6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 1 T1 G8. 6. — ^d) For तत्त्व-, सत्य- as in K6 B6. 1. 9 Da3. a4.

20 ^a) आत्मानोव्यापिनो विप्रा. — ^b) For इदं, इति.

21 ^c) For अब्रुवं, अब्रवं as in M1. 6. 1. For तात, विप्रा.

22 ^a) For एतन्, एवं. — ^b) For नैव, न च as in S1 K1. 2. For चेदं, [ए]वेदं as S1 K1. 2.

23 B. P. om. 23^{ca}.

24 ^b) For न च, तथा as in K4. 6 Bo. 6-9 Da3. a4 Dn1. n4 D2. 3. 5. 1. 8. — ^c) For पुत्र, विप्रा.

25 ^b) For -गुणान्वितेन, -दयान्वितेन. — ^c) दृष्ट्वा हितं प्रीतमना यदर्थं.

4 C

[Variants for 12. 266 from the Brahma-Purāṇa 237. 40-57.]

12. 266

1 For युधिष्ठिर उवाच, मुनय ऊचुः. — ^d) श्रोतुमिच्छा-महे मुने.

2 For भीष्म उवाच, व्यास उवाच. — ^a) अस्मासु तन्म-हाप्राज्ञा. — ^d) मृगयध्वं सदानघाः.

3 ^a) घटोपकरणे बुद्धिर्. — ^b) For सानघ, सा मता as in V1 Bo Dn1. n4 Ds D2. 3. 6. 3. — ^c) एवं धर्मा-द्युपायार्थे. — ^d) For नान्यद्, नान्य- as in K1. 2 Da3. a4 Dn4 D2. 6. 1 T1 G8.

4 ^d) तच्छृणुध्वं ममानघाः.

6 ^b) रक्षेत्क्षेत्रं च संविदं.

7 B. P. om. 7^{ab} as in Ds1 D2. 5. 3 G2.

8 ^a) For रोगान्, योगी.

9 ^a) सामर्थ्यं संगवर्जनात्.

10 ^b) For क्षुधं, क्षुधां as in K6. 1 V1 Bo. 6-9 Dn1. n4 Ds D2. 3. 5-8 M6. — ^c) कारुण्येनात्मनात्मानं.

11 ^a) For तन्द्रीं, तंद्रां as in D6. 1. — ^c) For बहुभाष्यं, 'भाषां as in T1 G1. 3.

14 ^d) For तथेमान्, यथावद्.

15 ^c) For आहारतः, आचा' as in K6 Bo. 1. 9.

16 ^b) For अपहन्ति, उप' as in K4. 1 Bo. 1 Dn1. n4 Ds D2-9.

17 ^d) For निनीषेद्, निर्विशेद्.

18 ^d) For व्यवस्थितिः, ह्यव'.

19 ^a) नियमाः कामतोव्ययाः.

5

[Variants from the Skanda-Purāṇa, Maheśvarakhaṇḍa, adhy. 45. 4 up to end of the adhy. for 12. 258.]

12. 258

1 Sk. P. om. 1-3.

4 ^c) For चिरं हि, चिरेण. — ^d) यो विमृश्य प्रपद्यते.

5 Sk. P. om. 5^{ab}.

- 7 ^a) व्यभिचारेण कस्मिन्स.
 8 ^a) For [उ]क्त्वा, [उ]क्तः as in D5.7 M1.6.
 10 ^b) For स्वधर्मो, ह्यधर्मो.
 12 ^b) युक्तं मातुश्च रक्षणं. — ^c) For युक्तक्षमाव्, मायोग्याव्. — ^d) नातिवर्तेत वै कथं as in D4.9.
 13 ^b) For जज्ञियाम्, 'वान् as in K6.7 Bo.6-9 Dn1. n4 Ds D2-9.
 14 ^b) For प्रकृतः पुनः, परिकल्पितः.
 15 ^d) For -निश्चये, -लिप्सया as in K4 D4.6.9.
 16 Sk. P. om. 16^a-17^b.
 18 ^c) For पूयन्ते, चूर्यते.
 19 Sk. P. om. 19 as in M5.
 20 ^d) For प्रीयन्ति, प्रीणन्ति as in T2 G1.
 22 ^c) For सुतः, सुतः as in Ds1. For -स्नेहैः, हं as in G2.
 23 ^a) For विचिन्तितं, विविच्य तं. — ^c) For स्वपतरं, नाल्पतरं as in K4.7 Dn1. n4 D2-4.6.8.9.
 24 ^c) For पुंसां, पुंसः as in Ds2 D4.6.9. — ^f) or आर्तस्य, अर्थस्य. — After 24, Sk. P. ins. 708* in K4.7 Dn1. n4 D3-7.9.
 25 ^a) For च, स as in K4 V1 Bo.6-9 Da4 4.6.9 T G1-2.6 M5.7. — ^b) स्थावर्यमपि कर्षति.
 26 ^a) For -समाकीर्णो, 'पन्नो as in K7 V1 D4-7.9 G1-2.6 M5.7.
 27 ^c) For रक्षत्येव, 'येच्च. — ^d) For पोष्टा, पोष्य.
 30 ^b) For स्मृता, तथा as in D4.6.9. — ^d) For स्मृत्वेन, 'स्मृत्वे च.
 31 ^a) For शुश्रूर्, श्वश्रूर्. — ^b) माता स्यान्मानना-
 7. — Sk. P. om. 31^c-39^d.
 40 ^a) For समावायम्, 'वापम् as in Ś1 K7 T 3.6 M5. — ^b) For एकस्थं, 'त्वं. — ^d) पूगो नात्येति रं. — After 40, Sk. P. ins.:

पतिता गुरवस्त्याज्या माता च न कथंचन ।
 गर्भधारणपोषाभ्यां तेन माता गरीयसी ।
 एवं स कौशिकीतीरे बलिं राजानमीक्षतीम् ।
 स्त्रीवृत्तिं चिरकालत्वाद्धन्तुं दिष्टः स्वमातरम् ।
 विमृश्य चिरकालं हि चिन्तान्तं नाभ्यपद्यत । [5]
 एतस्मिन्नन्तरे शक्रो ब्राह्मणं रूपमास्थितः ।
 गायन्गाथामुपायातः पितुस्तस्याश्रमान्तिके ।
 अनृता हि स्त्रियः सर्वाः सूत्रकारो यदब्रवीत् ।
 अतस्ताभ्यः फलं ग्राह्यं न स्यादोषेक्षणः सुधीः ।

इति श्रुत्वा तमानर्चं मेधातिथिरुदारधीः । [10]
 दुःखितश्चिन्तयन्प्राप्तो भृशमश्रूणि वर्तयन् ।

- 41 Sk. P. om. 41^a-48^b.
 48 ^d) अहोहमीर्ष्याक्षिप्तो ममोहं दुःखसागरे.
 49 Sk. P. om. 49^b.
 50 ^a) For अन्तरेण, सत्त्वरेण as in D4.7 M1.6.7. — ^c) For यद्यद्य, यद्ययं.
 51 ^c) For यद्यद्य, यद्यद्य as in D4.6.9 T1 G8.6.
 52 ^c) For पातकेभ्यश्च, 'के विष्टं. — ^d) शुभाह चिरकारिक.
 53 Sk. P. om. (hapl.) 53-55.
 56 ^a) For राजन्, प्राप्तो. — ^b) गौतमोचितयत्तदा. — ^c) For चिरकारि, 'कारिकं as in K7 V1 D4.9 M1. 6.7. — ^d) For स्थितम्, मातुर्. For अथान्तिके, उपांतिके as in K7 D4.9.
 57 ^c) ततो, स्थितो as in K7 D4.6.9.
 58 ^a) For गौतमस्तु, मेधातिथिः. — ^c) निराकारां तु जीवन्तीं.
 59 Sk. P. om. 59.
 60 ^a) हन्यादिति न सा वेद as in K7 D4.6.9. — ^b) स्थिते सुते (by transp.) as in Ś1 K1.2.4 D4.6.9.
 61 ^a) For चासीत्, आ.
 62 ^a) For स्तुत्वा, स्मृत्वा.
 63 Sk. P. om. 63^{ab} as in K7. — ^{cd}) चिरं मुदान्वितः पुत्रं मेधातिथिरथाब्रवीत्.
 64 ^b) For चिरं भव, भवेच्चिरं. — ^{cd}) चिराय यत्कृतं सौम्य चिरमस्मिन्न दुःखितः.
 65 Sk. P. om. 65^{cd}.
 66 ^a) For मित्रं, मंत्रं. For बध्नीयाच्, संधी' as in K7 D4.6.9. — ^c) For हि कृतं, विहितं as in D4-7.9.
 67 ^a) For रागे, रोगे.
 69 Sk. P. om. 69^a-72^b.
 73 ^b) चिरमिष्टानुपास्य च.
 74 ^c) For चिरं ब्रूयाच्, शृणुयाच्. — After 74, Sk. P. ins.:

धर्मे शत्रौ शस्त्रहस्ते पात्रे च निकटस्थिते ।
 भये च साधुपूजायां चिरकारी न शस्यते ।
 एवमुक्त्वा पुत्रभार्यासहितः प्राप्य चाश्रमम् ।
 ततश्चिरमुपास्याथ दिवं यातश्चिरं मुनिः ।

75 SK. P. om. 75.

5 A

[Variant readings from Brahma-Purāṇa (Venkateshwar Press, Bombay, 1923), adhy. 39-40, and from Vāyu Purāṇa (Anandashram, Poona, 1905) for 12. 274.]

12. 274

- 5 ^a) For महाराज, B. P. V. P. द्विजश्रेष्ठाः. — ^b) For विश्रुतम्, B. P. पूजितं as in K₆ V₁ Bo. 6. 7. 8 (marg.) Da₃. a₄ Dn₁. n₄ Ds D₂. 3. 5. 6. 8 M₁. 5-7. — ^c) B. P. ज्योतिः स्थलं नाम चित्रं.
- 6 ^a) For तत्र, V. P. तस्मिन्. For गिरितटे, V. P. श्रेष्ठे. — ^b) For हेम-, B. P. V. P. सर्व-. For विभूषिते, B. P. विचित्रिते. — ^c) For विभ्राजन्, B. P. V. P. विस्तीर्णे.
- 7 ^b) B. P. V. P. नित्यं पार्श्वस्थिताभवत्. — ^c) B. P. V. P. आदित्याश्च महात्मानो. — ^d) For महौजसः, V. P. [अ]मितौ.
- 8 ^d) For अभिसंवृतः, B. P. V. P. परिवारितः.
- 9 ^a) For अधिपः, B. P. V. P. ईश्वरः as in K₄. 6 V₁ Bo. 6-9 Da₃. a₄ Dn₁. n₄ Ds D₂. 3. 6. 8 T G₁-3 M₁. 5-7. — After 9^a), B. P. V. P. ins. 734* as in K₅. 7 V₁ Bo. 6-9 Da₃. a₄ Dn₁. n₄ Ds D₂-9 T G₁-3 M₁. 5. 6. — ^d) For स्परे, B. P. V. P. [s]पि च as in K₇ D₄. 9.
- 11 ^a) For शिवः सुखो, B. P. सुखशिवो. — ^c) For कुसुमोपेताः, B. P. पेतः. — ^d) For महाद्रुमाः, B. P. [s]भवद्रुमाः; V. P. द्रुमास्तथा as in K₆ V₁ Bo. 6-9 Da₃. a₄ Dn₁. n₄ Ds D₂. 3. 6. 8 G₂.
- 12 ^a) For चैव, B. P. साध्याः. — ^d) For पर्युपासन्त, B. P. पासत as in Da₄ T₂; V. P. पासन्ति. For भारत, B. P. V. P. तत्र वै.
- 13 ^a) For महाराज, B. P. V. P. तथान्यानि.
- 14 ^a) For दृष्टा, B. P. धृष्टा. — ^b) For प्रहरणोद्यताः, णायुधाः. — ^d) B. P. V. P. तस्थुर्वैश्वानरोपमाः.
- 15 ^a) B. P. V. P. नंदीश्वरश्च भगवान्.
- 16 ^c) For देवं, V. P. देव-. — ^d) For कुरुनन्दन, B. P. V. P. द्विजसत्तमाः.
- 17 ^b) For पूज्यमानः, V. P. दीप्य-. — ^d) For व्यतिष्ठत, V. P. स्थितः.
- 18 V. P. om. 18-20. — ^d) For सन्वपद्यत, B. P. [s]भ्य as in K₇ D₄.
- 19 ^a) For मखं, B. P. मखे as in K₁. 2. 4. 7 Dn₄ D₄. 9. — ^c) B. P. स्वर्गस्यानादथागम्य. — ^d) For बुद्धिम्, B. P. दक्षम्. For तदा, B. P. तथा.

- 21 ^a) B. P. V. P. गतास्तु देवता ज्ञात्वा. — ^c) For साध्वी, B. P. शर्व. — ^d) For पतिम्, V. P. तदा.
- 22 Before 22, B. P. V. P. ins. उमोवाच as in B₂. — ^a) For क नु यान्त्येते, B. P. कुत्र यांत्येते; V. P. क गता ह्येते.
- 24 For उमा, देवी. — ^b) For नाभिगच्छसि, B. P. नानु; V. P. न गतोसि वै. — ^d) For ते न विद्यते, V. P. प्रतिषिध्यते.
- 25 ^c) B. P. V. P. यज्ञेषु मम सर्वेषु as in K₁. 2. 4 G₂ M₇.
- 26 ^a) B. P. पूर्वागतेन गंतव्यं.
- 27 ^a) For भूतेषु, B. P. V. P. देवेषु as in K₇ V₁ Bo. 6-9 Da₃. a₄ Ds₁ D₄. 6. 9. — ^c) For चाप्रधृष्यश्च, B. P. V. P. चाप्य as in K₇ Bo. 6-9 Da₃. a₄ Dn₁. n₄ Ds D₃. 5-8 T₁ G₃.
- 28 ^a) For ते, B. P. V. P. तु. — ^c) For उत्पन्नं, B. P. V. P. आपन्नां. — ^d) For ममानघ, B. P. महानयं.
- 29 B. P. om. 29-33. V. P. om. 29^a-38^b.
- 34 ^a) For ततः स, B. P. स तस्य. For नृपते, B. P. तेर् as in Dn₄ Ds₁ D₆ G₁. — ^b) B. P. बाध्यमानस्तदा गणैः.
- 35 ^d) B. P. तदर्थमगमत्प्रभुः.
- 36 ^a) For सुरेशस्य, B. P. गणे.
- 37 ^a) For तु, B. P. च as in K₄ V₁ Bo. 6-9 Dn₁. n₄ Ds₁ D₂. 3. 6. 8 T G₁-3 M₇. — ^d) B. P. प्रादुर्भूतो महानग्निर्ज्वलत्कालानलोपमः.
- 38 ^a) For चाजायत, B. P. [उ]दपद्यत. — ^b) For पुरुषर्षभ, B. P. द्विजसत्तमाः. — ^c) For सतिमात्र, [s]तिमात्रो as in K₁. 4 V₁ B₃ Da₄ D₅. 7 T₂.
- 39 ^a) For सतिलोमाङ्गः, B. P. रोमाङ्गः. — ^b) For श्येनोलूकस्, B. P. शोणकर्णस्. — ^c) For करालः, B. P. कराल as in K₄ D₂. 3.
- 40 ^c) For [अ]प्यद्रवन्, B. P. प्रद्रुताः. — ^d) For भीता, B. P. गता.
- 41 ^b) B. P. विक्रमेण तदा तु वै. — ^c) For राजन्, B. P. सर्वा. — ^d) B. P. सप्तदीपा समंततः.

- 2 ^a) For हाहाभूते, B. P. महा. — ^b) B. P. लोकभयंकरे. — ^{cd}) B. P. तदा चाहं महादेवमब्रुवं प्रतिपूज-
- 3 ^a) For भवतो, B. P. ते as in K1.2.
- 4 ^a) For हि, B. P. च. — ^b) For परंतप, P. सहस्रशः.
- 5 ^b) B. P. स्वेदजस्ते सुरर्षभ.
- 7 ^a) For ब्रह्मणा, B. P. स मया. — ^{cd}) B. P. शान्तां तथेत्याह देवदेवः पिनाकधृक्.
- 8 ^b) For उत्सयंश्च, B. P. स स्वयं च. — ^c) For च, B. P. V. P. °प्य. — ^d) For ब्रह्मणा, B. P. मया.
- 9 ^d) B. P. V. P. शृणुध्वमथ (V. P. °ध्वं तत्र) वै तः.
- 10 ^a) For शीर्षाभिः, B. P. शिखाभिः. — ^b) For राजतुः, B. P. °जतु as in K4.6 V1 Bo.6-9 Da3.24 n4 Ds D2.3.5.7.8 G2.3; V. P. °रुजः. — ^d) च, V. P. [अ]पि.

- 51 ^a) For खोरकः, V. P. खौ° as in K6 M7. — ^b) For ऊषरं, B. P. ऊखरः; V. P. ऊषरः as in B8.9 M1.5.6. — ^c) For पशूनामपि, B. P. शुनामपि च; V. P. इमानामपि. For धर्मज्ञ, B. P. °ज्ञा.
- 52 ^a) V. P. रंघोद्भूतं तथाश्चानां. — ^d) For ऊषरः, B. P. द्वेषः. For महात्मना, B. P. °त्मनां as in D5.7; V. P. °त्मभिः.
- 53 ^a) For अब्जानां, V. P. अजानां. B. P. जनानामपि भेदश्च. — ^d) For हिकिका, V. P. हिमिका.
- 54 ^a) For [अ]थ, V. P. [अ]पि as in T1 G1-3. For धर्मज्ञ, B. P. V. P. वै विप्राः. — ^c) For तु, B. P. च as in K7 Ds1 D4.9. For धर्मज्ञ, B. P. V. P. सर्वज्ञ (V. P. °ज्ञ). — ^d) For विश्रुतः, B. P. कीर्तितः. — ^f) B. P. मध्ये चापि निवेशितः; V. P. मध्ये च विशते सदा.
- 55 B. P. V. P. om. 55-59.
- 60 ^c) For सुखी, B. P. V. P. नरो. — ^d) For स, B. P. च as in T2 G1.

6

[Variants for 12. 289-296 from the Brahma-Purāṇa (Anandashram, 1895), adhy. 238-244.]

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- For युधिष्ठिर उवाच, मुनय ऊचुः. — ^a) सांख्यं स्य नो विप्र. — ^c) For सर्वज्ञ, धर्मज्ञ as in K4.6.7 Bo.6-9 Da3.24 Dn1. n4 Ds D2-5.7-9. — ^d) For मुनिः.
- 2 For भीष्म उवाच, व्यास उ°. — ^b) योगान्योगविदुः. — ^c) For श्रेष्ठ्यं, श्रेष्ठैः.
- 3 ^b) For शत्रुकर्शन, मुनिसत्तमाः. — ^c) For श्रेष्ठ्यं, as in K1 B8. — ^d) For योगाः, योगं as in D5.7 G3.6.
- 4 ^a) For चेदं, वेदं as in K6.7. — ^b) For सांख्याः, स्य as in M6.7.
- 5 ^d) For त्वद्विधैः, भवद्भिः.
- 7 ^a) For प्रत्यक्षः, °क्ष. — ^d) समवेते द्विजोत्तमाः.
- 8 ^a) For ज्ञाने, ज्ञाते as in K4.6 B7-9 Ds2 D8.9. ^b) For नृपते, मुनीन्द्राः.
- 9 ^b) For चानघ, °घाः. — ^d) For न समं, त्वसमं.
- 10 For युधिष्ठिर उवाच, मुनय ऊचुः. — ^b) For मह, महामुने. — ^c) For न दर्शनं, तद्दर्शनं. — ^d) ब्रूहि द्विजोत्तम.
- 11 For भीष्म उवाच, व्यास उवाच. — ^c) योगास्थिरो-

दितान्दोषान्. — ^d) For तत्, तान् as in B6.7.9 Da3.

- 12 ^a) For चानिमिषाः, वा° as in K1.2.6 D4 5.7. For स्थूला, स्थूलं as in K1.2 V1 B6-8 Da3.24 D4.1 7.9 M1.5.6. — ^c) For योगास्, योगात् as in B5.8 T1 G3.6.
- 14 ^a) For राजन्, विप्रा. — ^b) For बलान्विताः, °न्वितः. — ^c) For योगाः, योगात् as in K1.2 V1 T1 G3.6. — ^d) For विमलाः, विमलं as in K6.7 Bo.7-9 Da3.24 Dn1. n4 Ds D2.3.8 T G1.2.6 M1.5-7. For शिवम्, शुभं.
- 15 ^a) अचलास्त्वाविला विप्रा.
- 16 ^a) For कौन्तेय, विप्रेन्द्रा. — ^b) For जालः, जालं as in K4.7 Dn1. n4 D2.4.8 M5. For ज्ञाः, द्विजाः. — ^{cd}) बंधं न गच्छंत्यनघा योगास्ते तु सुदुर्लभाः.
- 17 ^b) For अरिदम, °दमाः. — ^c) For तत्र सक्ता, तत्राशक्ता. — ^d) For च, तु.
- 18 ^b) तद्व्योगपरा द्विजाः. — ^c) अबला न विमुच्यंते.
- 19 ^a) For राजन्, विप्रा. — ^d) For योगोऽबलः, योगबलः as in K2.6 V1 B6-9 D6.7 G2.8 M1.6.7. For प्रभो, स्मृतः.
- 20 ^a) यदा राजन्, तदा विप्रा. — ^c) For -युतः,

गतः as in V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds2 D2. 8. 8.
—^a) For अपि, इमां as in K1. 2. 4 V1 Bo. 8. 9
Da3. a4.

21 ^a) For तद्वज्जातः, तत्त्वज्ञानः.

22 ^a) For राजन्, विप्राः. —^d) For स्वशः,
च सः.

23 ^a) For च, तु as in K1. 2. 4 B3 (marg.).
—^b) For विष्टम्भयति, विष्कम्भ° as in V1 Bo. 6. 8. 9. —^d)
न भवेद्विषयैर्हृतः.

24 ^a) विशन्ति वा वशाद्वाथ. —^b) For योगा, योगाद्
as in B1. 8 Dn1. n4 Ds2 D2. 5. 7. —^c) प्रजापती-
न्मुनीन्सर्वान्.

25 ^c) विशन्ति तद्विजाः सर्वे.

26 ^c) For योगः, योगं as in D1.

27 ^a) For चैव, कश्चित्. —^c) For पार्थ, विप्राः.

28 ^b) बलार्थं मुनिसत्तमाः. —^c) विमोक्षप्रभवं विष्णुम्.

29 ^a) For योगे, योग- as in K6 V1 Bo. 6. 7. 9
Da3. a4 Dn1. n4 Ds D2. 3. 5. 7. 8 G3. —^b) For विशां
पते, द्विजोत्तमाः. —^d) For तव, द्विजाः.

30 ^b) For चाभिभो, वा द्विजाः. —^d) शृणुध्वं मुनि-
सत्तमाः.

32 ^a) स्नेहपात्रे यथा पूर्णे. —^c) For यत्त, युक्त as
in K4 V1 Bo. 6-9 Da3. a4 Dn1 Ds D2. 3. 5. 7. 8 T2.

33 ^a) For युक्त्वा, मुक्तस्. —^b) योगं तद्वत्सुनिश्चलं.
—^d) For दर्शनम्, °ने.

34 ^a) For कौन्तेय, विप्रेन्द्राः. —^d) For पार्थिव,
विप्रांस्तु.

35 ^b) For युक्त्वा, युक्तो as in Ds1 M1. 5-7. For
तत्त्ववित्, योग° as in K1. 2. 6. 7 V1 Bo. 9 Da3 D4. 5. 7. 9
G1. —^d) For नृप, द्विजाः.

36 ^a) For युक्त्वा, युक्तः as in G3. —^d) For
पुरुषर्षभ, °र्षभं as in B1 Dn4 Ds1 D2. 8.

37 ^a) For नृपते, च द्विजा. —^d) For लक्षं, लक्ष्य-
as in T2 G2.

38 ^a) For आवेश्य, आविश्य as in V1 Bo. 7 Da3. a4.
—^b) For योगी, योव-. For योऽचलः, सोचलः. —^c)
पाशं हत्वेव मीनानां.

39 ^a) नाभ्यां शीर्षे च कुक्षौ च. —^c) For स्पर्शने,
श्रवणे as in K6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds2
D1. 3. 8. 9. For चापि, वापि as in D2. —^d) For
-विक्रम, -विक्रमः as in K1 V1 Dn1 Ds1 D3 T1 M1. 5-7.

40 ^d) For विशां पते, द्विजोत्तमाः.

41 ^a) For स, सु. For अमलप्रज्ञः, अवलप्रख्यं as

in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds2 D1. 3. 5. 7. 8.

42 For युधिष्ठिर उवाच, मुनय ऊचुः. —^b) For
भारत, सत्तम.

43 For भीष्म उवाच, व्यास उ°. —^b) For भक्षणे,
भो द्विजाः.

44 ^b) For अरिंदम, द्विजोत्तमाः. —^c) For एका-
रामो, °हारी.

46 ^b) For मनुजेश्वर, मुनिसत्तमाः.

47 ^b) For शीतोष्णे, °ष्णं as in Ds1 D5. 7 T
G1. 3. 6. —^c) भयं शोकं तथा स्वापं. —^d) For पौरुषं,
°षान् as in Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8 G3
M5-7 Cn. s.

48 ^b) घोरां दृष्ट्वा च भो द्विजाः. —^c) For स्पर्शान्स-
र्वान्, स्पर्शं निद्रां as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4
Ds D2. 3. 5. 7. 8 G3. 6. For तन्द्रीं, तंद्रां as in D5. 7
G3. 6. —^d) For नृपसत्तम, मुनिसत्तमाः.

49 ^a) For महात्मानः, °त्मानं as in D5. 7.

50 ^c) For न, यः as in K4. 6 V1 Bo. 7. 8 Dn1.
n4 Ds D2. 3. 5. 7. 8. For ह्यस्मिन्, क्षिप्रं as in K6
Bo. 8. 9. —^d) For भरतर्षभ, मुनिपुंगवाः.

52 ^d) For युवा, तथा.

53 ^b) For भजते, व्रजते as in K6 Bo. 6-9 Da3. a4
Dn1. n4 Ds D2. 3. 8. —^d) बहुदोषोपि संमतः.

54 ^a) For सुस्थेयं, आस्थेयं as in K6. 7 B1-9 Da3.
a4 D4. 9. —^b) For महीपते, द्विजोत्तमाः. —^c) For
धारणासु, °णा सा. —^d) For दुःस्थेयम्, दुर्गे°.

55 ^a) For विपन्ना, विषमा. For तात, विप्रा.
—^b) यांति वै न शुभां गतिं. —^d) पुरुषाणां तु वै द्विजाः.

56 ^a) For कौन्तेय, योगादौ. —^c) For दुःखं च,
दुःखित्वं. —^d) सुखित्वं स विशिष्यते.

57 ^a) For निष्पन्नं, नियतं. —^b) नानामुनिनिषेवितं.
—^c) परं योगस्य पंथानं. —^d) For तद्, तं.

58 ^a) For ब्रह्म महन्, ब्रह्ममयं as in Bo. 8 Dn1. n4
Ds D2. 3. 8 G1. For महात्मन्, मुनीन्द्रा. —^c) For
षडाननं च, महानुभावं. —^d) For षड्-, यद् as in V1
B1 Da3 Dn1. n4 D2. 3. 5. 7. 8. For च महानुभावान्,
सुमहानु°.

60 ^a) ताराधिपं खे विमलं सुतारं. —^c) For घोरान्,
वाचलान्. —^d) नदीश्च सर्वाः सनगांश्च नागान्.

61 ^a) For नागान्नगान्, साध्यांस्तथा. —^b) For
-संधान्, -सिद्धान्.

62 ^a) For येयं नृपते, या विप्रवराः. —^b) For
देवे, दैवे. —^d) नारायणं तं द्रुतमाप्नुवंति.

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- 1 For युधिष्ठिर उवाच, मुनय ऊचुः. — ^a) सम्यक्-
येयं विप्रेन्द्र वर्णिता शिष्टसंमता.
- 2 ^a) For कात्स्न्येन, धर्मस्य. — ^b) For पृच्छते,
वतः.
- 3 For भीष्म, व्यास. — ^a) शृणुध्वं मुनयः सर्वे.
^b) For सांख्यानां, आख्यानं. — ^c) For बुद्धैः, वृद्धैः
in Ks Bo Da3. a4.
- 4 ^a) For न, सु. — ^b) For मनुजर्षभ, मुनिसत्तमाः.
- 5 ^b) For नृप, द्विजाः.
- 6 B. P. om. 6^{ab}. — ^d) For गान्धर्वः, गंधर्व- as
Bo.
- 7 ^b) तिर्यक्त्वं चरतां द्विजाः.
- 8 ^a) For राजर्षिः, महर्षिः. — ^b) For ब्रह्मर्षिः,
र्षिः.
- 9 ^b) For चेश्वरान्, वै परान्. — ^c) For प्रजेशानां,
गणस्य.
- 10 ^b) For लोके, लोकैर्. — ^c) For तत्त्वं, कालं.
^d) For वदतां वर, मुनिसत्तमाः.
- 11 ^a) For प्राप्ते, प्राप्तः. — ^{cd}) तिर्यक्त्वे पततां विप्रास्त-
नरकेषु यत्.
- 12 ^a) For कृत्स्नान्, ज्ञात्वा. — ^b) For भारत, भो
जाः.
- 13 ^a) ज्ञानयोगे च ये गुणा. — ^d) नृप, द्विजाः.
- 15 B. P. om. (hapl.) 15^{bc}.
- 16 ^b) For एकगुणं, चैकं. — ^d) प्रलयप्रेक्षणेन तु.
- 17 ^b) For भाविताः शुभैः, तात्मभिः.
- 18 ^c) For शब्दे सक्तं, शब्दग्राह्यं. — ^d) For गुणेषु,
णेन as in B9 Dn1 T G1. 3. 6.
- 19 ^a) त्वचं स्पर्शं तथा सक्तं. — ^b) For नभसि चाश्रि-
त्, चैव तदा. — ^c) For संसक्तं, संयुक्तं as in K6
Bo. 6. 7. 9 Da3. a4 Dn1. n4 D2. 3. 7. 8 T G1. 3. 6.
^d) For अर्थेषु, मोहेषु.
- 20 ^c) For तथा सक्ताम्, समायुक्ताम्. — ^d) For
सु, आपसु as in K1. 7 V1 Bo. 6 Da4 Dn4 Ds1 D6. 7
G6 M1 Ca. For चाश्रिताः, संश्रिताः as in K6 V1
Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8.
- 21 ^a) For संसक्तं, संयुक्तं as in T G1-3. 6 M1. 5-7.
^c) तमो महसि संस्थितं.
- 22 B. P. om. (hapl.) 22^{ab}. — ^c) For सत्त्वे, सत्त्वं.
- 23 ^c) For संसक्तं, संयुक्तं as in T2 G1-3. — ^d)

तथा मोक्षं च न कश्चित्.

- 24 ^a) For -युतं, -गुणं as in K6 Bo. 6-9 Da3. a4
Dn1. n4 Ds D2. 3. 5. 7. 8 G2 M1 Cn. — ^c) For चेतनां,
भावनां. — ^d) ज्ञात्वा देहसमाश्रितां.
- 25 ^a) मध्यस्थमिव चात्मानं. — ^c) For विज्ञाय, वै
ज्ञात्वा. — ^d) For नृपते, विप्रेन्द्रा.
- 26 After 26^{ab}, B. P. ins. 747* as in K6 V1
Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 7. 8 editions.
- 27 ^a) For अवाक्, आद्यं. — ^b) For प्रवहं, प्रभवं.
— ^c) For सप्त वातांस, सप्तधा तांस.
- 28 ^b) For मार्गाश्च, सर्गाश्च. — ^d) For परंतप, तपान्.
- 29 ^a) For महतश्च, मरु. — ^b) For महर्षीन्, ब्रह्म^o
as in K4. 6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8
Cs. — ^c) For ज्ञात्वा, दृष्ट्वा as in K6 V1 Bo. 6-9 Da3.
a4 Dn1. n4 Ds D2. 3. 8. — ^d) For नृप, द्विजाः.
- 30 ^b) For पार्थिव, भो द्विजाः. — ^c) For चाप्यशुभां,
वाचां शुभां. — ^d) For नृपते, अर्चाहीः.
- 31 ^c) For योनीषु, योनिषु as in K6 Da1 Ds1. — ^d)
For संसारान्, संचारान्.
- 33 ^c) For सिराशतः, शिरा^o as in K1. 2. 4. 6. 7 V1
Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8. — ^d) For
पुरेशुचौ, पुरेथ वै.
- 34 ^a) For [अ]हितम्, हितम् as in K1. 2. 4. 6 V1
Bo. 1-9 Da3. a4 Dn1. n4 Ds D2. 3. 8. — ^b) For नृप,
द्विजाः. — ^d) For रमणीयाव्, यान्.
- 35 ^b) For भरतर्षभ, मुनिसत्तमाः.
- 37 ^b) For नृप, द्विजाः.
- 38 ^b) For क्षयं, पक्षः. — ^c) रागं मोहं च संप्राप्तं.
- 39 ^d) For विज्ञाय, विज्ञानं.
- 40 ^d) विज्ञाय च पुनर्द्विजाः.
- 41 ^b) For दृष्ट्वा, भित्त्वा. — ^c) For जन्तूनां, सत्त्वानां.
— ^d) मरणाय धृतात्मनां. — After 41, B. P. ins.:
- सात्त्विकानां च जन्तूनां दुःखं विज्ञाय भो द्विजाः.
- 43 ^b) ये न सम्यग्द्विजोत्तमाः.
- 44 ^d) For गतयः, च गतीः.
- 45 ^d) For प्रः, च as in K6 Bo. 6-9 Da3. a4 Dn1.
n4 Ds D2. 3. 8 T G1. 3. 6 M6.
- 47 ^c) For च तथा, दृष्ट्वा च as in K6 V1 Bo. 6-9
Da3. a4 Dn1. n4 Ds D2. 3. 8.
- 48 ^a) For क्षयं, तथा. — B. P. om. 48^c-50^b.
- 50 ^c) For -विक्लवतां, -वैक्लव्यतां as in V1 B9 Da3.
a4 G2 M1. 5. 7. — ^d) For भारत, तत्त्वतः as in K4. 6

V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8.

51 ^b) For संश्रितान्, संस्थि^०.

52 For युधिष्ठिर उवाच, मुनय ऊचुः. — ^a) For स्वगात्रोद्भवान्, उत्पातभवान्. — ^b) For [अ]मितविक्रम, ब्रह्मवित्तम. — ^c) For एतन्मे, एतं नः. — ^d) For तत्त्वतः, [अ]शेषतः.

53 For भीष्म उवाच, व्यास उवाच. — ^a) For प्रभो, द्विजा. — ^d) शृणुध्वं मुनिसत्तमाः.

55 ^c) For संशीलनान्, -संसेवनान् as in K1. 2. 4 Bo. 1-9 Dn1. n4 Ds D2. 3. 8 T G1. 3. 6. — ^f) For लब्धाहारतया, अल्पा^० as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8 G2. For नृप, द्विजाः.

57 ^b) For वृत्तम्, कृतं as in B3 (marg.) Da4 D5. 1 G2 Cv. — ^e) For चित्त-, चित्र-.

58 ^a) For श्रमनिभं, संभ्रमितं. — ^c) For सुखाद्धीनं, ^०धानं as in K6. 1 D4. 9. — ^d) For अभावगम्, -महाभयं.

59 ^a) For राजन्, विप्रा. — ^b) For देहं, स्नेहं as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8. — ^d) For नृप, द्विजाः.

60 ^c) For छित्त्वाशु, ^०त्म- as in K1 D4. 9. — ^f) For भारत, सत्तमाः.

61 ^a) For दुःखोदकं, दुःखादिकं. — ^c) For -महाग्राहं, -महाघोरं.

62 ^d) For अरिदम, द्विजोत्तमाः.

63 ^b) स्थितं व्रतमनीषिणः. — ^c) For हिंसाशीघ्र-, हर्षसंघ-. — ^d) For -महाकरम्, -समाकुलं.

64 ^b) For -समीरणम्, ^०रितं. — ^d) For -महागजम्, ^०रुजं as in K1 D4. 5. 9 T G1-3. 6 M1. 5. 1.

65 ^a) For -संघाटं, -संघट्टं as in K4. 6. 1 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 7. 8 Cs. — ^b) श्लेष्म-योगं द्विजोत्तमाः. — ^c) For भीमं, घोरं as in K6 V1 Bo. 6. 1. 9 Da3. a4 Ds D2. 3. 8. — ^d) For शोणितहृद्-, ^०तोद्धार-.

66 ^b) For -सुदुस्तरम्, ^०ष्करं. — ^d) For -त्याग-, -योग-.

67 ^a) प्रलब्ध्वा जन्मलोकोयं. — ^d) प्राणयोगमयोर्मिलं.

68 ^a) वृंदानुगामिनं क्षीरं. — ^c) For -दुष्प्राप-, -दुर्लभ- as in Bo Ds. — ^d) For वडवामुख-, वाडवामुख-.

69 ^a) For मुनयः, यतयः as in K6 V1 Bo. 6. 1. 9 Da3 Dn1. n4 Ds2 D2. 3. 5. 7. 8. — ^b) For भारत, चानघाः.

70 ^a) For सांख्यान्, ज्ञात्वा as in K6 B6. 8 (marg.) 9

D6. 1. — ^d) For नृप, द्विजाः.

71 ^b) For भारत, चानघाः.

72 ^a) For सुगन्धी, सुगंधश्च as in K6 Bo. 1. 9 Da3. a4 D6. 1 G2. — ^b) For भारत, भो द्विजाः. — ^c) For कौन्तेय, विप्रेन्द्रा.

73 ^a) For लोकेश, ^०शान्. — ^c) For राजेन्द्र, विप्रेन्द्राः.

74 ^a) For शुद्धात्मन्, ^०त्मा as in K1 T2 G1-3 M1. 5. 1.

75 ^b) तद्भूता यतयोमलाः as in K7 D4 9 T G3. 6 M1. 5-1 Cv. — ^d) For चाभिभो, च द्विजाः. — ^e) For पार्थ, विप्रा. — After 75, B. P. ins, 750* as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 7. 8 editions.

76 For युधिष्ठिर उवाच, मुनय ऊचुः. — ^d) रमंते तत्र वा न वा.

77 ^a) For तन्मे त्वं, तत्त्वं नो. — ^d) प्रष्टुमर्हाम सत्तम.

79 ^b) पश्याम परमं द्विज. — ^d) For नु, तु as in Bo Da4 Dn1 Ds2 T G6. For दुःखतरं, दुःखांतरं.

80 For भीष्म, व्यास. — ^a) For त्वया तात, मुनि-श्रेष्ठाः. — ^b) For सु, च. — ^c) For बुद्धानाम्, बुधा^० as in Bo. 6-8 Da3. a4 Dn1. n4 Ds D2. 3. 5. 7. 8 T G1. 3. 6. — ^d) For भरतर्षभ, मुनिसत्तमाः. — ^f) शृणुध्वं वचनं मम.

81 ^d) For देहिगो, ^०नां as in K6. 1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2-5. 1-9. For नृप, द्विजाः. — ^e) For कारणानि, क^० as in K1 B6 (marg.) D4. 9 M1. 5. 6 Cs.

82 ^d) For केना, वेला as in B1. 9.

83 ^b) For शत्रुतापन, द्विजसत्तमाः.

84 ^b) स्मृत्वा स्पृशति चानघाः. — ^d) For भारत, भो द्विजाः.

85 ^a) For [इ]ह, ह. — ^d) For हतविषा, विषहता.

87 ^d) For भारत, सत्तमाः.

88 ^a) For तदन्, चापि as in K6 V1 Bo. 6. 1. 9 Da3. a4 Dn1. n4 Ds1 D2. 3. 8. — ^c) For धर्मात्मस, सर्वज्ञाः. — ^d) For तेजसश्च, स्नेहजांश्च as in K6 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8.

89 ^a) For पार्थ, विप्राः. — ^c) For, सर्वात्मना, ^०नेव as in K6 B6. 9 Da4 D5. 1. — ^d) For क्षेत्रज्ञः स, ^०ज्ञेय as in K6 Bo. 6-9 Dn1. n4 Ds D2. 3. 8. For युधिष्ठिर, द्विजोत्तमाः.

90 ^a) आत्मा चरति क्षेत्रज्ञः. — ^b) For कर्मणी, ^०णा as in D6. — ^d) For विभो, द्विजाः.

91 ^b) शुद्धं सूक्ष्मं परात्परं. — ^{ad}) नारायणं महात्मानं निर्विकारं परात्परं.

92 ^a) For पुण्य-, सर्व- as in B₆. 7. 8 (marg.). 9 Da₃. a4. — ^b) प्रविष्टं च ह्यनामयं. — ^d) निर्वृतं तं च सत्तमाः.

93 ^a) श्रेष्ठं तत्र मनो विप्रा. — ^b) For भारत, भो द्विजाः.

94 ^a) For चाल्पेन, वा°. — ^b) For गुणार्थिना, गुणांस्तथा. — ^c) For युक्तेन, उक्तेन as in K₄ Dn₁. n₄ Ds D₂. 3. 8 G₁. For कौन्तेय, विप्रेन्द्रा. — ^d) सांख्य-योगेन मोक्षिणी.

95 ^a) For राजन्, विप्रा. — ^c) For कौन्तेय, विप्रेन्द्रास्.

96 ^a) For ते, वः. — ^c) For अव्यक्तं, एवोक्तं as in K₆ Bo. 6-9 Da₃ Dn₁. n₄ Ds₁ D₂. 3 5. 7. 8.

98 ^d) प्रवक्तारो महर्षयः.

99 ^a) For देवाश्च, वेदाश्च as in K₆ B₆ D₅. 7 G₂ M₅-7. — ^b) For तथागमः, तथा सामः. — ^d) For परतोऽच्युतं, परमाच्युतं.

100 ^c) For युक्तास्, उ° as in K₇ B₈ D₄. 5. 7. 9 T₂.

101 ^a) अमूर्तिस्तस्य विप्रेन्द्राः. — ^d) महांति मुनिसत्तमाः.

102 ^a) For [इ]ह, हि as in K₂. — ^b) For पृथिवीपते, द्विजसत्तमाः. — ^c) अगम्यगम्यसंज्ञानि. — ^d) For जङ्गमं तु, गम्यं तत्र.

103 ^a) ज्ञानं महद्वै महतश्च विप्रा. — ^c) For विविधं, विधिवत्. For पुराणं, °जे as in K₄. 6 Bo. 6-9 Da₃. a4 Dn₄ Ds D₂. 3. 8 T G₁-3. 6. — ^d) For नरेन्द्र, मुनीन्द्राः.

104 ^b) ययार्थशास्त्रेषु विशिष्टदृष्टं. — ^d) For महन्महात्मन्, महामुनीन्द्राः.

105 ^a) For शमश्च दृष्टः, समस्तदृष्टः. — ^b) For सूक्ष्मं च, मोक्षश्च. — ^c) For सुखानि, च यानि. — ^d) For राजन्, विप्राः.

106 ^a) विपर्ययं तस्य हितं सदैव. — ^c) For चानु-, चापि. For -संचार्य, -संधार्य as in Ds₁. — ^d) For विप्रेषु यतेषु, विप्रायतनेषु.

107 ^b) दिवौकसश्चापि च योगसांख्याः. — ^c) For ततो, अतो as in K₆ V₁ Bo. 6. 7. 8 (marg.). 9 Da₃ Dn₁. n₄ Ds D₂. 3. 5. 7. 8 T G₃. 6. — ^d) For पार्थिव, भो इह.

108 ^b) For नावाग्, नाधो-. — ^c) For चाबुधानाम्, धाप्रधाना as in K₄. 6 B₉ Da₃. a4 Dn₁. n₄ Ds D₂. 3. 5. 7. 8. — ^d) ये ज्ञानमेतन्मुनयो न सक्ताः.

109 ^{ad}) (कृत्स्नं हि सांख्या मुनयो महात्मन्नारायणे धारयता-
प्रमेयं.

110 ^a) For नरदेव, परमं हि. — ^b) For नारायणो, °यणाद् as in K₆ B₇. 8. 9. — ^d) For तदत्ति, हरेत.

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1 For युधिष्ठिर उवाच, मुनय ऊचुः. — ^c) For किं च, किं स्विद्.

2 ^b) पृच्छामस्त्वां महामुने. — ^c) For महाबाहो, मुनि-
श्रेष्ठ. — ^d) For कुरुनन्दन, मुनिपुंगव.

3 ^a) त्वं हि ज्ञानविदां श्रेष्ठः. — ^b) For उच्यसे, प्रो°
as in K₇ D₄. 7.

4 B. P. om. 4-5.

6 ^a) For इच्छामि, °मस्. — ^b) त्वत्तः सर्वं महामते.
— ^{ad}) न तृप्तिमधिगच्छामः शृण्वतोऽमृतमुत्तमं.

7 For भीष्म, व्यास. — ^a) For ते, वो. For
वर्तयिष्येऽहम्, वर्णयिष्यामि as in K₂.

9 ^a) For परमध्यात्मः, परमात्मनि.

10 ^a) स्वच्छंदं सुकृतं चैव.

11 Before 11, B. P. ins. करालजनक उवाच as in
B₈. — ^c) For यस्मान्, यस्मिन्. — ^d) For आमुवन्ति,
प्राप्नु° as in K₇ D₄. 5. 7. 9.

12 ^d) For क्षेम्यम्, क्षेमम् as in Da₄ T G₁. 3. 6.

13 ^c) For यन्न, यत्र.

14 ^a) For -साहस्रं, °स्यं. — ^b) For चतुर्गुणम्,
°युगं as in K₁ V₁ Bo. 3 Da₃ Dn₁. n₄ Ds D₂. 3. 8
G₁ M₅ Cv. — ^c) For -शतावृत्तं, °वर्त as in K₂. 4. 7
V₁ D₄. 9. — ^d) अहस्तद् (by transp.) as in K₆ V₁
Bo. 6. 7. 8 (marg.). 9 Da₃. a4 Dn₁. n₄ Ds D₂. 3. 8.

15 ^a) For -कर्माणं, -कर्मणि. — After 15, B. P.
ins.:

यत्रोत्पत्तिं प्रवक्ष्यामि मूलतो नृपसत्तम ।

17 ^b) For स्मृतः, स्मृतिः as in B₉. — ^d) For
विरिञ्च, विरिञ्चिर् as in K₄. 7 Bo. 6-9 Dn₁. n₄ Ds D₂. 3. 8.
For चाप्युत, चाप्यथ as in D₄. 5. 7. 9 T G₃. 6 M₁. 5-7.

19 ^a) For वृत्तं, धृतं as in K₆. 7 B₆-8 Da₃ D₄. 9
Cp. For नैकात्मकं, एका° as in K₇ D₄. 9. — ^d) For
स्मृतः, श्रुतः as in Bo. 9 Dn₄ Ds D₂. 3 M₅-7.

20 After 20^{ab}, B. P. ins.:

प्रधानं तस्य संयोगादुत्पन्नं सुमहत्पुरम् ।

— ^d) For अहंकृतम्, नमस्कृतं.

21 ^a) For व्यक्तम्, व्यक्तिम्. For उत्पन्नं, आपन्नं as in

K6 Bo. 6-9 Da3. a1 Dn1. n1 Ds D2. 3. 3. — ^a) For -सर्गम्, -सर्ग as in D5. 1 G1.

22 ^a) अचरश्च चरश्चैव. — ^a) For -शास्त्रार्थ-, -शास्त्रानु-

23 ^c) For भूतेषु, नृपते.

24 ^c) For शब्दः स्पर्शश्च, शब्दस्पर्शौ.

25 ^a) For अर्थवत्, °कृत्.

26 ^c) वाग्धस्तौ चैव पादौ च.

28 ^b) For सर्वाकृतिषु, °कृतिः प्र-

29 ^{ab}) एवमेतत्तत्समुत्पन्नं त्रैलोक्यमिदमुत्तमं. — ^a) सदैव नरकार्णवे.

32 ^b) For सवृक्षे, सवृक्षे as in Kumbh. ed. — ^c) या च मूर्तिश्च यत्किंचित्.

33 ^c) For अस्ति, आसीद् as in K4. 6 Bo. 6-9 Da3. a1 Dn1. n1 Ds D2. 3. 3 T1 G6.

34 ^b) For -संज्ञकम्, °कः. — ^a) यच्चाक्षर इति स्मृतं.

35 ^a) ततस्तत्क्षरमित्युक्तं. — ^c) For प्रादुर्, चादुर्. — ^a) For अव्यक्तं, °क्ताद् as in Bo. 6. 8 (marg.) Dn1. n1 Ds D2. 3. 3 M1. 5-7.

36 ^a) For चैवाग्रजो, °क्षरो. — ^b) For -निदर्शनम्, -विवर्जनं.

37 ^a) For -विंशतिमो, °तिको as in K6 B6 Da3. a1 M1 (inf. lin.). For विष्णुर्, [s]मूर्तः. — ^b) For निस्तत्त्वम्, स नित्यम्. — ^c) तत्त्व-, सत्त्व- as in K1. 2. 6. 7 V1 Bo. 6-9 D5. 7 M1. For एतत्, तत्त्वं. — ^a) For तत्त्वम्, सत्त्वम्.

38 ^a) यदमूर्तिः सृज्यक्तं. — ^b) तन्मूर्तिमधितिष्ठति as in D5. 9. — ^a) For ह्यमूर्तः, °तिः as in D5. 7 T2.

39 ^b) For आतिष्ठते, °ष्ठत.

40 ^a) For -धर्मिण्या, -धर्मेण. — ^b) For असर्ग-, स सर्ग- as in K4. 6. 7 V1 B5-9 Da3. a1 Dn1. n1 Ds D2. 3 G2. — ^a) For -संज्ञकः, -संज्ञितः as in K6 Bo. 7. 9 Da3. a1.

41 ^a) For महानात्मा, महात्मा च. — ^b) For -कोविदः, -कोटिशः as in B6. 9 D5. 7 G2 M1. 5-7 Cp. — ^a) नाभिमन्येत बुद्धिमान्.

43 ^b) For नान्यो, बालो. — ^c) योहं न सोहमित्युक्तो. — ^a) For अनु नि-, एवानु- as in K6 V1 Bo. 6. 1. 8 (marg.). 9 Da3. a1 Dn1. n1 Ds D2. 3. 5. 8 Cv.

45 ^a) For वै, तु as in K1. 2. 4.

46 ^b) For तथा, अथ as in V1 Bo. 6. 7. 8 (marg.). 9 Da3. a1 Dn1. n1 Ds D2. 3. 3.

47 ^a) For निष्कैवल्येन, निष्के° as in G2. — ^c)

For -पापेन, °पु. — ^a) For पुण्येनैकेन, पुण्यमात्रेण.

48 ^b) For क्षरम्, मोक्षम्.

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1 ^a) तथा च न स भिद्यते.

2 ^c) उत्पद्यति तपोयोगाद्.

3 ^a) For मानुषत्वाद्, मनुष्य° as in G3. — ^b) For दिवो, देवो as in K6. 7 V1 Da3. a1 D4. 9 M1. 5-7. For एव, एति as in K1. 7 V1 B3 D4. 5. 7. 9 M1. 6. 7. — ^a) For आनन्त्यं, आलयं.

4 ^a) For कोशकारो, कोष° as in V1 Bo. 6-9 Da3. a1 Dn1. n1 Ds D2. 3 Ca. — ^b) For समनुरन्धति, °समभि° as in K6 B9.

6 ^a) For र्शसां रोगे, [s]तिसारे च. — ^b) गंडमालाविचर्चिके. — ^c) For श्वित्रे, श्वित्र- as in Bo. 8 Da3 Dn1. For सन्निदाहे, [s]न्निदग्धे as in K6. 7 V1 Bo. 6-9 Da3. a1 Dn1. n1 Ds D2-6. 1-9 T G1-3. c.

7 ^b) For शरीरिषु, °रिणां. — ^a) For तान्येषोऽप्यभि-, तान्येवात्माभि-. — ^c) अभिमानातिमानानां.

8 ^a) For च दुर्वासाः, चतुर्वासाः as in Bo. 7-9 Da4 D4. 7.

9 ^a) For चीरधारणम्, वीरमासनम्. — ^b) तथा शयनमेव च. — ^a) For कण्टक-, चक्रक-

10 ^c) For -पङ्के, -पाके.

11 ^b) फलगृह्यान्वितासु च. — ^c) उद्याने खललमे तु. — ^a) For -कृष्णाजिनानि च, °जिनान्वितः.

12 ^a) For शाणीवाल-, मणिवाल-. — After 12, B. P. ins. 754* as in K6 V1 Bo. 6-9 Da3. a1 Dn1. n1 Ds D2. 3. 3 Ca. n editions.

13 ^a) For कीटकावसनश्च, कटैक°. — ^a) [अ]भिमत्य च बुद्धिमान्.

14 ^c) एकरात्रांतराशित्वम् as in K6. 7 V1 Bo. 6. 8. 9 Da3. a1 Dn1. n1 Ds1 D2-4. 8. 9.

15 ^a) For -कालश्च, -कालं as in D5. 7. — ^b) For -कालिक, -कालिकम्. — ^a) तथा चाष्टाहभोजनः as in D5.

16 B. P. om. 16^{ab}.

17 ^{ab}) वायुभक्षश्च पिण्याकदधिगोमयभोजनः. — ^a) काश-पुष्पाशनस्तथा.

18 ^b) For [आ]चामेन, चान्येन.

19 ^b) For सुखकाङ्क्षया, सिद्धि° as in K6 V1 Bo. 6-9 Da3. a1 Dn1. n1 Ds D2. 3. 3.

20 ^a) For -पन्थानम्, -युक्तानि. — ^b) धर्माधर्मश्रया-प्यपि. — ^{cd}) उपाश्रयानप्यपरान्पाखंडान्विविधानपि.

21 After 21^{ab}, B. P., om. 21^{cd}, ins. lines 1 and 3 of 755*.

22 ^a) For सुविचित्रांश्च, विविधांश्चापि as in K6 V1 B6.7.9 Da3.24 Dn1.n4 Ds D2.3.8. — ^d) विद्याश्च विविधास्तथा.

23 ^a) For द्विजक्षत्रं, 'क्षत्र' as in T2 G2. — ^b) For -शूद्रं, -शूद्रांश्च as in Dn1.n4 G2. — ^d) For -कृपणे-
ष्वपि, 'णादिषु as in K6 V1 Bo.6-9 Da3.24 Dn1.n4 Ds D2.3.8.

24 ^a) अभिमन्येत संधातुं. — ^b) For त्रिविधान्, विविं.

25 ^a) For स्वाहाकारः, स्वाहाकारः as in K1.2 V1. — ^b) For स्वाहाकारः, स्वाहाकारः as in K1.2. For -नम-
स्क्रियाः, 'स्क्रिये as in B6.7.9 Da3.24. — ^c) यजनाध्ययने
दानं as in B6.7 Da3.24. — ^e) याजनाध्ययने चैव as
in V1 B6.7 T G3.6 M1.5-7. — ^f) For यच्च, तथा
as in K1.2.

26 ^a) For -विवादे च, -विधानेन. — ^b) For विश-
सनेऽपि, 'सनेन. — ^d) For क्रियापथम्, सनातनं.

27 ^b) For महा-, भयं as in Ds2 D5.7. — ^d)
अतीत्येकोवतिष्ठते.

28 ^b) For तत्कालेन, तत्कालं सं. — ^c) एवेमवैष
तत्सर्वं.

29 ^c) For एव, एतां as in K4.6 V1 Bo.6-9 Da3.
24 Dn1.n4 Ds D2.3.8. For विकुर्वाणः, प्रकु'. — ^d)
For -कर्मणी, -धर्मिणी as in K6 V1 Bo.6-9 Dn1 D3
(before corr.).

30 ^a) For क्रियाक्रियाः, क्रियां क्रिया- as in K6 Bo.
6-9 Da3.24 Dn1.n4 Ds D2.3.8. — ^b) For त्रिगुणा-
तिगः, 'धिपः as in K6 V1 Bo.6-9 Da3 Dn1.n4 Ds
D2.3.5.7.8. — After 30, B. P. ins. 756* as in
K1.2.4.6.7 V1 Bo.6-9 Da3.24 Dn1.n4 Ds D2-5.7-9
editions.

31 ^a) For अथैतानि, अती° as in K6 B6.7.8
(marg.).9 Da4 D5.7. — ^b) मम वर्तति नित्यशः as in
G2. — ^c) For ममैवैतानि, मत्त एतानि. — ^d) प्रलये
यांति मामपि.

32 ^c) मन्यते पक्षबुद्धित्वात्.

33 ^a) For मयैतानि, ममै°.

34 ^a) For एव, एवं as in Ds1 D2. — ^c) For
-अन्तं च, एव तु.

35 ^a) For च, न as in K1 Bo.6.8 (marg.) Da3.
24 D5. — ^c) For महदुःखं, सुखदुःखं as in Ds2.

37 ^{ab}) एष एवं द्विजातीनामात्मा वै स गुणैर्वृतः. — ^d)

For निरये, 'यं as in K1 D2.4.9.

39 ^c) For एव, एवं as in B7 Dn1.n4 Ds D2.3.8
T1 M1.6.7. For अश्नाति, आप्नोति as in Da7.24 Dn1.
n4 Ds D2.3.5.8.

40 ^c) For तदश्नाति, तथाप्नोति.

41 ^a) For -योनौ, -योनि- as in K6 Bo.6.7 Da3.
24 Dn1.n4 Ds D2.3.5.8 G2 M1.5-7.

42 ^{ab}) अलिंगप्रकृतित्वाच्च लिंगैरप्यनुमीयते. — ^d) For
पश्यति, मन्यते as in K6 Bo.6.7.9 Da4 Dn1.n4 Ds D2.
3.8 G2 M1.5-7.

44 ^c) For वागादीनि, रागा°. — ^d) For [ए]व,
[इ]ह as in K6 Bo.6-9 Da4 Dn1 D2.7.8.

45 ^a) For अभिमन्येत, हि म° as in K1 Bo.6-9 Da4
Dn1.n4 Ds D2-5.8.9. — ^d) For अकालः, 'लं as in
T1.

46 ^b) अमृतं मृतमात्मनः. — ^c) For अमृत्युर्, 'त्युं.
— ^d) For अचरश्, 'रं.

47 ^a) For अक्षेत्रः, 'त्रं as in D2. — ^b) असंगं संग-
मात्मनः. — For 47^c-48^b, B. P. subst.:

अतत्त्वं तत्त्वमात्मानमभवं भवमात्मनः ।

48 ^c) For अक्षरः, 'रं. — ^d) अबुद्धत्वाद्धि बुध्यते.

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2 ^a) जन्मांतरसहस्राणि. — ^c) For तिर्यग्योनौ, 'ग्योनि-
as in K6.7 Da3.24 Dn1.n4 Ds D2.3 G2 M1.5-7.

3 ^c) For लीयते, नी° as in K7 Bo Da3 Dn1 D3.
— ^d) For एवमेष, 'मेव as in D4.9. For ह्यबुद्धिमान्,
कुबु°.

4 ^a) कला पंचदशी योनिस् as in Bo.8 Dn1.n4 Ds2
D2.3.8. — ^c) For एतद्, एवं as in G8. — ^d) सोमं
वै षोडशांशकैः.

5 ^a) For कलायां, कलया as in B6 Ds1 D8.9 T
G1-3.6 M1.5-7. — ^{cd}) धीमांश्चायं न भवति नृप एवं हि
जायते.

6 ^c) For उप-, अपि. — ^d) For सा, सः as in
K1.2.

7 ^a) ममत्वं क्षपयित्वा तु. — B. P. om. (hapl.)
7^c-11^b.

11 ^d) स एव त्रिगुणो भवेत्.

12 For करालजनक, जनक. — ^{cd}) स्त्रीपुंसयोर्वा संबंधः
स वै पुरुष उच्यते.

13 ^a) ऋते तु पुरुषं नेह as in K6 V1 Bo.6.7.9 Da3.

as Dn1. n4 Ds D2. 2. 3. — ^b) For गर्भे, गर्भान्. — ^d) For निर्वर्तयेत्, निर्वर्तते as in K6 G1.

14 ^c) For निर्वर्तयति, निर्वर्तयेद् as in K7 D9 M1. 7.

15 ^a) For अभिसंरोधाद्, अतिसंयोगाद्.

17 ^a) For -मांसं, -मांसः. — ^b) For अपि, अनु- as in K1. 4. 7 D4. 5. 9 G2.

20 ^a) For सर्वथा, सर्वदा as in K7 Bo. 8 Da3. a4 Dn1. n4 Ds D2. 3. 5. 7. 8 T G2. 3. 6.

21 ^c) अजेयमजरं नित्यम्.

22 ^c) For चैतन्, वक्ष्ये. — ^d) तत्त्वग्राही यथा भवान्.

23 ^c) For तु, च as in K4. 6. 7 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 2. 3. — ^d) For यथावत्त्वं 'तत्त्वं' as in K3 Da3 G2.

26 ^a) For पृष्ठः संस्, पृष्ठस्तु. — ^b) For तादृशो, मा°.

27 ^a) न यः समुत्सुकः कश्चिद्. — After 27, B. P. ins. :

अज्ञात्वा ग्रन्थतत्त्वानि वार्दं यः कुरुते नरः ।

लोभाद्वाप्यथ वा दम्भात्स पापी नरकं व्रजेत् ।

28 ^b) For तं, तद्. — ^c) सोपीहास्यार्थतत्त्वज्ञो. — ^d) For चैव, नैव.

29 ^c) For याथातथ्येन, यथा तत्त्वेन.

30 ^b) For सांख्यैस्, सांख्यं.

31 ^d) यद्भवानित्यमात्थ मां.

32 ^a) For निष्पत्तिर्, निर्वृत्तिर् as in K4 V1 Bo. 6. 7. 9 Da3. a4 Dn1. n4 Ds D2. 3. 8 G1.

33 ^a) For [अ]बीजस्य, बीजस्य as in K1. 2. 6 B6-9 Da3. a4 Ds1 D2 T2 G1 Cv. — ^b) For अस्य देहिनिः, अपि दे° as in K2. 4 B8 (marg.) Dn1.

34 ^b) For निविशन्ति, विरमन्ति. — ^c) For प्रकृतितो, 'तिजा. — ^d) For सन्ति, यांति.

35 ^d) For प्राकृतानि, 'तेन.

36 ^b) For त्रैलिङ्ग्यं, स्त्रीलिङ्गं as in K7 D4. 5. 7. 9 T1 G1. — ^c) For नैव पुमान्, वायुरेष. — ^d) रस इत्यभिधीयते.

37 ^d) मूर्ते चामूर्तयस्तथा.

38 ^b) For ह्यलिङ्गम्, स लिङ्गम्. — ^c) For -विंशति-मस्, -विंशतिकस् as in Da4 M1. 5-7. — ^d) For [अ]-नियतात्मकः, निय° as in K1. 2. 4 V1 Bo Da4 Dn1. n4 D2. 3. 8.

39 ^b) सर्वदर्शनकेवलः. — ^d) For [अ]गुण, गुण as in K2. 4. 6. 7 V1 Bo. 6. 7. 9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 7. 8 M1.

41 ^a) For सर्वान्, एतान् as in K6 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 8 G2 M1. 5-7. — ^d) गुणभेदा-न्प्रपश्यति.

42 ^b) For सांख्या, सांख्य- as in K2. 4 V1 Bo. 6-9 Da3. a4 Dn1. n4 Ds D2. 3. 5. 8 T2 G1. For योगाश्, योगं as in K1. 2. 4 M1. — ^c) For महाप्राज्ञम्, 'प्राज्ञा. — ^d) For अबुद्धः, प्रबुद्धः.

43 ^a) For अथाव्यक्तं, यथा°. — ^b) For सगुणं, स्व-गुणैः.

45 ^a) For प्रबुद्धास्, 'द्वस्. For त्वव्यक्तम्, अ°. — ^b) अवस्थातननी('पनभी)रवः. — ^c) For प्रबुध्यन्ति, न बुध्यन्ते as in D5. — ^d) For गमयन्ति, [अ]वगच्छन्ति.

46 ^b) For असम्यग्, न सम्यग्. — ^c) बुध्यमानं प्रबुध्यन्ते. — ^d) For the first पृथक्, द्वाभ्यां.

48 ^b) For प्रवर्तते, प्रचक्षते as in K6 Bo. 8 Da3. a4 D1 T G1-3. 6 M5. 6. — ^c) For एकत्वं, 'त्व- as in K7 D4. 9 G1. — ^d) For चाप्यदर्शनम्, चास्य द° as in K1. 6. 7 Bo. 6. 8. 9 Da3. a4 D5. 7. 9 G2. 6.

49 ^a) तत्त्ववित्तत्त्वयोरेव. — ^b) For एव, एतन् as in K6. — ^c) पंचविंशतिभिस्तत्त्वं.

50 ^b) For निदर्शनम्, मनीषिणः. — ^c) वर्ज्यस्य वर्ज्यमाचारं.

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1 ^b) For ऋषिसत्तम, द्विज°. — ^c) पश्यतस्तद्धि संदि-ग्धम्.

2 ^a) तथाबुद्धप्रबुद्धाभ्यां as in V1 B8 Dn1. n4 Ds D2. 3. 8.

4 ^c) द्वंद्वं चैवानिरुद्धं च.

5 ^c) For सांख्यं, सांख्य- as in K1. 2. 6 Da4 Dn4. For कात्स्न्येन, कृत्स्नेन. — ^d) बुद्धाबुद्धि पृथक्पृथक्.

7 ^d) For वेदविदो, विद्या° as in K6 Bo. 6. 7. 9 Da3. a4 Dn1. n4 Ds D2. 3. 8 G2.

8 ^d) For मनसस्, मा° as in K7 B8 D3-5 Cnp.

9 ^c) द्विकालं नोपभुंजीत. — ^d) For युञ्जीत, भुंजीत as in B8.

10 ^d) For ततः, यतः.

11 ^a) For तं, स. — ^b) For आत्मानं, ना°.

12 ^a) For तैश्चात्मा, विश्वात्मा as in K7 D4. 9.

13 ^c) For परे चैव, परार्थे च. — ^d) For धारयेत्, 'यीत as in K6 Bo. 6. 8 Da3. a4 Dn1. n4 Ds1 D2. 3. For ऽऽत्मानि, हृदि.

15 ^a) For अकम्पः, अकम्प्यः as in B7 Dn1 Ds G1

11. 5-7. — ^b) For गिरिवच्, दारु^० as in V1 B6-8 Da3. 24 D1 T G1. 3. 6. — ^c) For बुधा, बुद्ध्या as in V1 B6 Da3. 24 Dn4 D5. 7. For विधानज्ञास्, 'ज्ञास् as in K1. 7. — ^d) For तदा, ततो as in V1 B6-9 Da3. 24. 16 — ^b) न च पश्यति किंचन. — ^d) न च संकल्पते नः as in D5. 7.
- 17 ^a) For चाभिः, चापि as in D5. — ^b) For बुध्यति, ध्येत.
- 18 ^{ab}) न भाति हि यथा दीपो दीप्तिस्तद्वच्च दृश्यते. — ^{cd}) मल्लिगश्चाधश्चोर्ध्वं च तिर्यग्गतिमवाप्नुयात्.
- 19 ^a) तदा तदुपपन्नश्च.
- 20 ^a) For विधूम, निर्धूम as in K1. 2. — ^b) For विममान्, 'वान् as in K2. 4. 7 V1 Bo. 7 D2. 4. 9 M1. — ^d) पश्यत्यात्मानमात्मानि.
- 22 ^a) For तदन्तः, सर्वत्र as in K6 B6. 7 Da3. 24 D5 G3.
- 24 ^a) For स तमोनुद, तमसो दूर. — ^c) For वितस्कश्च, विमतश्चैव. — ^d) For -संज्ञितः, -संज्ञकः as in K7 B3 D1. 5. 7. 9 T1 G1-3. 6 M1. 5-7.
- 25 ^a) For योगमेतद्, योग एष as in V1 Bo Ca. n. p. or योगानां, लोकानां. — ^b) किमन्यद्योगलक्षणं as in K6 B1 Bo. 6-9 Da3. 24 Dn1. n4 D5 D7. 3. 8. — ^c) For श्यं, पश्यन् as in K6. 7 Bo. 3 D51 D4 9 G2. 3. 6 M1. 6. 7. or प्रपश्यन्ति, 'श्येत. *
- 27 ^a) For प्रकृति, प्रख्यानं. — ^b) For प्रकृति-दिनः, 'मात्मनः.
- 28 ^b) For तृतीयम्, 'य as in K1. 2 D1 T G1. 3. 6. — ^d) For सांख्यानं, 'त्म- as in K4 Dn1. n4 D5 D2. 3. 8.
- 30 ^c) For विधिः, सांख्य- as in K6 B9. — ^d) For रताः, स्थिताः as in D5 M1. 5-7.
- 31 ^d) For सृज्यन्ते, गृह्यन्ते.
- 32 ^a) For अनुलोमेन, आनुलोम्येन as in K7 V1 B3 D4. 5. 7. 9 T1 G3. 6.
- 33 ^d) For यदासृजत्, तथासृजि. — ^f) For ज्ञेय-अन्तकैः, ज्ञानकोविदैः.
- 38 ^c) For अव्यक्तम्, 'क्त as in K6. 7 D52. — ^d) पतारं पंचविशकं as in K4. 6 V1 Bo. 6-9 Da3. 24 Dn1. n4 D2. 3. 5. 8 G2.
- 41 ^b) परिसंख्या न विद्यते. — ^c) For सांख्यं, संख्या. — ^d) For प्रचक्षते, प्रवक्ष्यते.
- 42 ^a) For तत्त्वानि च, चत्वारिंशच्. — ^b) For रेः, प्रति as in Da3. 24. — ^c) संख्या सहस्रकृत्या तु.

- 43 ^a) पंचविंशत्प्रबुद्धात्मा. — ^b) For स्मृतः, श्रुतः. — ^c) यदा बुध्यति आत्मानं.
- 45 ^c) गुणवत्त्वाद्यैतानि as in K1. 2 V1. — ^d) For निर्गुणोऽन्यस्, 'णेभ्यस् as in K6 Bo. 6-9 Da3. 24 Dn1. n4 D2. 3 G2.
- 46 ^b) For विद्यते, वर्तते as in D5. — ^c) For सक्षर-भावत्वाद्, क्षरभावाच्च. — ^d) For अपरस्परम्, न पर^०.
- 47 ^{ab}) पश्यन्त्यमतयो ये न सम्यक्तेषु च दर्शनं. — ^c) For सव्यक्तं, [s]व्यक्ति.
- 48 ^d) व्यक्तस्यैवानुवर्तनात्.
- 49 ^c) For एनम्, एवम् as in K7 V1 D4. 7. 9 T G1-3. 6 M1. 7.

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- 2 ^a) For अविद्याम्, अमेद्यम् as in K1. 2. 4 V1 B6. 3. 9 Da4 G2. — ^b) For -धर्मि वै, -धर्मिणः. — ^c) For -निर्मुक्तं, इत्युक्तं. — ^d) विद्याविद्ये च विशकः as in Bo. 6-9 Da3.
- 3 ^a) परस्परस्य विद्या वै. — ^d) For [अ]स्य, [अ]ति.
- 5 ^a) For विशेषाणां, विषयाणां.
- 6 ^c) अहंकारस्तथा विद्या as in K7 D4. 5. 9.
- 7 ^a) For बुद्धेः, बुद्ध्या as in K1. 2. 4. 6 B7-9 Da4 D5. — ^b) For परमेश्वरम्, 'मेश्वरः.
- 8 ^{ab}) अव्यक्तमपरं प्रादुर्विद्या वै पंचविशकः. — ^d) For ज्ञेयं, ज्ञेय. For पार्थिव, पारगः.
- 10 ^a) विद्याविद्ये तु तत्त्वेन as in V1 B3. — ^b) For मयोक्तं, मयोक्ते as in V1 B3 T2 G1-3.
- 11 ^b) For च नक्षरौ, अनक्षरौ as in V1 Bo. 3 Dn1 D5 D2. 3. 8. — ^d) यथाज्ञानं तु ज्ञानतः.
- 12 ^c) For एतौ, एव as in K6 V1 B3.
- 13 ^b) For अक्षरम्, अव्ययं.
- 14 ^c) For अधिष्ठानात्, 'ष्ठानं as in V1 D1 T G1. 6 M1. 5-7.
- 15 ^a) यदंतर्गुणजालं तु. — ^b) For अव्यक्तात्मनि, तद्वक्ता. — ^c) तदहं तद्गुणैस्तैस्तु. — ^d) For पञ्चविंशो, 'विंशे as in K7.
- 16 ^c) For यदा तात, तदा तावत्. — ^d) क्षेत्रज्ञः संप्रणीयते.
- 17 ^{ab}) यदाक्षरं प्रकृतिर्यं गच्छते गुणसंशिता. — ^c) For वैदेह, वै देहे as in K2. 7 M1. 5-7. — ^d) For प्रति, परि- as in T1 G6.
- 18 ^b) For -परिक्षये, 'क्षयात् as in D1 T G3. 6.

19 ^b) गुणवती गुणेष्वथ. — ^c) For त्वभि, त्वथ as in K₆ B₆₋₉ Da₄.

21 ^c) For चैव, चैष as in B₆₋₉ M_{1.5-7}. — ^d) मिश्रोऽन्योन्यस्य दृश्यते.

22 ^c) For [अ]परं, परं as in K₄ V₁ B₆₋₉ Da₄ Dn_{1. n4} D₈ D_{2. 8. 8}. — ^d) तदा पश्यन्नु संसृजेत्.

23 ^b) योहं कालनिमज्जनः. — ^c) यथा मत्स्यो ह्यभिज्ञानाद्. — ^d) For तथा, जलं as in K₆ B₆₋₉ Da_{3. a4}.

25 ^a) यथाज्ञानाद्, अथाज्ञानाद् as in K₁ T₂ G₂. — ^{cd}) आत्मानं तदवज्ञानादन्यं चैव न वेक्ष्यहं.

26 ^a) For अबुद्धस्य, कु°. — ^b) For मयम्, मय as in V₁ B₈ Da_{3. a4}.

27 ^a) For अत्र, अनु. — ^b) For मोक्षणम्, मेक्ष्यं as in Dn₁. — ^c) साम्यमेकत्वतां यातो as in K₆ V₁ B_{6. 8} Da₃.

29 ^c) संसर्गादतिसंसर्गात्.

30 ^a) For अनयाहं, सोहमेवं as in K₆ B_{6. 8. 9}. — ^c) उत्तमाधममध्यानां.

31 ^a) समानमायया चेह. — ^d) For एष, इह as in K₁ D_{4. 9}. For भवे, भव as in K_{1. 2. 4} V₁ D₅.

32 ^b) कालमेतं विवंचनात्.

33 ^a) न तत्तदपराद्धं स्याद्.

34 ^a) For रूपासु, रूपोथ. — ^c) For अमूर्तश्, 'तिश् as in K_{2. 4} B₉ Da₄ D₈ D₆ T G_{1-2. 6} Cs For मूर्तात्मा, [अ]मूर्तात्मा as in K_{6. 1} V₁ B₆₋₉ Da_{3. a4} D_{4. 9} T₁.

35 ^a) प्रकृत्या च तया तेन. — ^d) For किं कृतं, विकृतं.

36 ^{ab}) समता न मया काचिदहंकारे कृता मया. — ^d) For येयं, सोयं as in D₁ G_{1. 3}. — ^c) For एष, अव as in K₆ B₆ Da₄.

37 ^a) For अनया, मनसा. — ^c) For अपेत्याहम्, अपलश्याम्.

38 ^c) For क्षमं, क्षेमं as in K_{1. 6} V₁ B_{6. 7-9} Dn₁ D₈ D_{3. 5. 8}. — ^d) For नैकत्वम्, नैवैकम्.

39 ^a) For नियच्छेत, निगच्छति.

42 ^a) सांख्ययोगो मया प्रोक्तः. — ^c) यदेव सांख्यशास्त्रोक्तं as in K_{6. 1} B_{6. 8. 9} G₂.

43 ^a) For प्रबोधनकरं, 'परं.

44 ^a) For चैव हि तत्, चैवमिदं as in K₆ V₁ B₆₋₉ Da_{3. a4} Dn_{1. n4} D₈ D_{2. 3. 8}. — ^b) For कुशला, विदुषो as in K₆ V₁ B₆₋₉ Da_{3. a4} Dn_{1. n4} D₈ D_{2. 3. 8}. — ^d) पुनर्भवपुरःसरं.

45 ^b) For न पश्यति, पश्यते च. — ^c) For तत्र, तत्त्वं as in K₁ V₁ B_{6. 6-8} Da_{3. a4} Dn_{1. n4} D₈ D₂₋₄. 8. 9 Cp.

46 ^c) For बुद्धं च, बुद्धत्वं.

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1 ^b) For गुणविधि, 'निधि as in K_{6. 1} B_{6. 1. 9} Da_{3. a4} D_{4. 5. 7. 9} T G_{1. 3. 6} Cp. 8. — ^c) गुणानां धार्यतां तत्त्वं.

2 ^{ab}) अजो हि क्रीडया भूप विक्रियां प्राप्त इत्युत. — ^d) नानेव प्रतिचक्षते.

3 ^a) For विकुर्वोणां, 'वोणो as in K_{1. 2. 4. 6} V₁ B₆₋₉ Da_{3. a4} Dn_{1. n4} D_{2. 8}. — After 3^{ab}, B. P. ins.:

गुणानाचरते ह्येष सृजत्याक्षिपते तथा ।

4 ^a) For त्वेव, त्वेवं. — ^b) For वाथ, तात as in K₆ V₁ B₆₋₉ Da_{3. a4} Dn_{1. n4} D₈ D_{2. 3. 8} G₂. — ^d) तदाहुः प्रतिबुद्धकं.

5 ^a) For वाव्यक्तम्, चा° as in B₁ D_{3. 4}. — ^d) ममात्मक इति श्रुतः.

6 ^a) अन्योन्यप्रतिबुद्धेन.

8 ^b) For च बुध्यते, विबु°. — ^c) For ह्यनुगतम्, 'गत. — ^d) तत्स्वभावे महाद्युते.

9 ^a) For न तु, चैव. — ^{cd}) पंचविंशं चतुर्विंशमात्मानमनुपश्यति.

11 ^c) For षड्विंशो, 'शं as in D₈ D₁ T₁ G_{1. 3. 6} M_{1. 5-7}. — ^d) तदा बुद्धः कृतो व्रजेत्.

12 ^c) For निर्गुणः, 'णां as in B_{1. 9} Da_{3. a4} Cp.

13 ^d) For विमुक्तोऽऽत्मानम्, 'क्तात्मानम् as in K_{1. 2. 4. 6} Da_{3. a4} D₈ D₁ T₁ G₆ Cs.

14 ^a) For तत्, तु as in K_{4. 6} V₁ B₆₋₉ Da₃ Dn_{1. n4} D₈ D_{2. 3. 8} Cs. — ^{cd}) तत्त्वसंश्रवणादेव तत्त्वज्ञो जायते नृप.

15 ^a) For चैष, चैव as in M_{1. 5-7}. — ^b) संसारेषु निमज्जति. — ^c) एषामुपैति तत्त्वं हि. — ^d) For बुद्धस्य, बुध्यस्व.

16 ^a) For सहम्, [s]यम्.

18 ^c) भवत्यस्य, भवेत्तस्य as in D₁ T G_{1. 3. 6}. — ^d) For न, [अ]नु. as in M_{1. 5-7} Cs.

19 ^a) बुध्यमानेन बुद्धेन.

20 ^b) षड्विंशं कर्मजं विदुः.

21 ^c) For प्रोक्तो, उक्तो. — B. P. om. 21^{cd}.

22 ^c) For मत्स्योऽम्भसि, मत्स्योदके as in K_{6. 1} V₁ B₆₋₉ Dn_{1. n4} D₈ D_{2-3. 8. 9}.

23 ^a) For [अ]व-, च as in K₁ V₁ B₅₋₉ D₃.
— ^{ad}) एतावन्मोक्ष इत्युक्तो ज्ञानविज्ञानसंज्ञितः.

24 ^a) For अस्य, आशु. — ^b) For देहेषु, देहे प्र.

25 ^a) For परेण, परश्च as in V₁ B_{1.6-9} D₃. a₄
Dn_{1. n₄} D₈ D_{2. 3. 5. 8} G₂ M_{1. 5-7}. — ^d) For एष,
व as in D₅.

26 ^b) नाशुद्धेन च बुद्धिमान्. — ^e) For मुक्तेन, बुद्धेन.

27 ^a) नियोग-, वि^a as in K_{5. 7} V₁ B_{1. 6-9} D₃.
Dn_{1. n₄} D₈ D_{2-5. 7-9} T G_{1-3. 6} M_{1. 5-7} C₃. — ^b)
मुक्तात्मा भवत्यथ.

28 ^b) For -दीप्तिमान्, बुद्धि^a.

29 ^d) For अवामुते, ^aप्यते.

30 ^a) अमत्सरस्त्वं प्रतिगृह्य बुद्ध्या.

31 ^a) For न वेद-, तद्वेद-. — ^e) For विविक्तमा-
य, विविक्त^a as in K₆ V₁ B_{1. 3} (marg.). 9 D₃ Dn_{1.}
4 D₈ D_{2. 3. 8}.

32 ^a) देयं तथा शिष्यविवोधनाय.

33 ^d) For क्रियावते, कृपा^a.

34 ^{ad}) विनीतवेषाय न हेतुकात्मने सदैव गुह्यं त्विदमेव देयं.

35 ^a) For श्रेयसा, ^aसे as in K₂ B₃.

36 ^b) For नदेयं, अदेयं as in K₆ B₁. — ^{ad})
चेतन्द्रियाय प्रयताय देयं देयं परं तत्त्वविदे नरेन्द्र.

37 ^a) For अस्तु, अस्ति as in D₁ T G₂ M_{1. 5-7}.
— ^d) For निःशोकम्, विशो^a as in K₆ B_{1. 6-8} D₃. a₄
Dn_{1. n₄} D₈ D_{2. 3. 7} T G_{1-3. 6} M_{1. 5-7}.

38 ^a) अगाधमेतदजरामरं च. — ^e) For त्यज चाद्य
र्व, परवादसंज्ञं. — ^d) For ज्ञानस्य, एतस्य. For इदं,
व as in K_{1. 2. 4. 7} B_{1. 7} D_{4. 5. 9} T₂ G₂.

39 ^b) For गदतो, हि ततो. — ^d) For यथाद्य वै
या, यथा त्वयैतत्.

40 ^b) For चोक्तमद्य, नोक्तमन्यत्. — ^e) For तथा-
वाप्तं, यथावाप्तं as in K₁ D_{1. 7. 9} T G_{1. 3. 6}. — ^d) For
महज्, महा- as in K_{1. 2. 4. 6} B₁ D₃. a₄ Dn_{1. n₄} D₈
D_{2-4. 8. 9} T₂ G₂. For पुराणम्, परायणं as in K_{6. 7}
V₁ B_{1. 6-9} D₃. a₄ Dn_{1. n₄} D_{2-5. 8. 9}.

41 For भीष्म, व्यास. — ^{ad}) पंचविंशं मुनिश्रेष्ठा वसि-
ष्ठेन यथा पुरा.

42 ^a) For नाव-, नाति-. — ^d) For सजरामरः, ^aमरं
as in K₆ V₁ B_{1. 6-9} D₃. a₄ Dn_{1. n₄} D₈ D_{2. 3. 5. 7}
T₁ G_{1. 3. 6}.

43 ^b) ज्ञानं भोः परमं मया. — ^e) For तात, विप्राः.
— ^d) For नृप, द्विजाः.

44 ^a) For -शार्दूलान्, ^aलो as in K_{6. 7} B₁ D₃. a₄
D_{4. 5. 9}.

45 ^a) मा शुचध्वं मुनिश्रेष्ठासु.

46 ^a) For वित्ते, भित्ते as in K_{1. 2. 4. 7} V₁ D_{4. 9}.
— ^e) For तस्य, यस्य. — ^d) For नैतद्, नैनं. For
पार्थिव, तत्त्वतः.

47 ^b) For उपद्रवन्, ^aवान् as in B₁₋₉ T₁ G₆ M_{1.}
5-7.

48 ^a) यदि वा मुच्यते वापि.

49 ^a) अज्ञानसागरे घोरे. — ^b) For अव्यक्तो, ^aक्ता.
— ^d) For भारत, भो द्विजाः.

50 ^a) For यस्माद्, त^a as in K_{1. 2} B₁ D_{4. 9} G₂ M_{1.}
— ^b) For उत्तीर्णस्त्वं, उपक्षीणात्. — ^{ad}) तस्माद्ययं विरज-
स्काश्च वितमस्काश्च भो द्विजाः. — After 50, B. P. ins.:

एवं मया मुनिश्रेष्ठाः सारात्सारतरं परम् ।

कथितं परमं मोक्षं यं ज्ञात्वा न निर्वर्तते ।

न नास्तिकाय दातव्यं नाभक्ताय कदाचन ।

न दुष्टमतये विप्रा न श्रद्धाविमुखाय च ।

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2. 310. 10 to the end of 12. 320.]

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11 ^b) For -वनायुते, -वनायते. — ^d) For भीमैर्,
मैर् as in K_{2. 4}.

13 ^d) For कुरुसत्तम, मुनिसत्तमः as in V₁ B₃.

14 ^a) For अपां, तथा as in Ś₁ K_{1. 2}. — ^b) For
मिभो, चाभितः as in K_{2. 4}. — ^e) For संमितः, संमतः

as in Ś₁ G₁ M₆.

15 ^b) दुष्प्रापमकृतात्मभिः as in K₆ V₁ B_{1. 6-9} D₃.
a₄ Dn_{1. n₄} D₈ D_{2. 3. 5. 7. 8}.

17 ^a) For लोकेशं, साध्याश्च. — ^d) वसुभिश्चाष्टभिः
सह.

18 B. N. P. om. 18^e—19^b as in K₄.

20 °) For धारयाणः, 'यानः as in Ś1 K1.2.7 Da3.
a4 Dn1. n4 Ds D2.4.8.9 T3 G1.2. —^d) For ज्योत्स्नाम्,
शरदि as in Ś1 K1.2.4.

21 ^d) For ऋषिः, व्यासः.

24 B. N. P. om. 24-25.

26 ^b) For भारत, नारद.

27 B. N. P. om. 27^{ed}.

28 ^d) For महान्, तव as in K1 D4.5.9.

29 °) For तद्भावभावी, 'भागी. —^b) For तद-
पाश्र्वयः, तदु' as in K6 B3.9 Da3. a4 D9. —^c) For
[आ]वृत्त्य, तस्य as in Ś1 K1.2.4.

12. 311

1 °) एवं लब्ध्वा वरं देवो. —^b) For वरं, व्यासः.
—^c) For अरणीं, 'णि.

2 °) For राजन्, विप्र. —^d) For अपश्यद्, ददर्श
as in Ś1 K1.2.4.

3 °) For ऋषिरप्सरसं, स तामप्सः. —^d) For युधि-
ष्ठिर, मुनीश्वर.

4 °) For च, तु. —^c) शुकीभूय महारम्या.

5 °) For शरीरजेन, सारराजेन.

6 °) For तद्, तं as in Ś1 K1.2.4 D5 T G1.2.6.
—^f) For हतः, हतं as in D9 G1 M5.

7 °) For तस्य, चापि. —^b) For मुनेरग्निः, मुने-
रेतच्.

8 B. N. P. om. 8^{ed}.

9 °) For तु, [5]स्यां.

10 °) For यथाध्वरे, यथैव हि as in Ś1 K1.2.4.

11 °) विभ्रच्चित्रं च विप्रेन्द्र. — B. N. P. om. 11^{ed}.

12 °) For गङ्गा, गंगां as in K1. For श्रेष्ठा, श्रेष्ठां.
—^b) For जनेश्वर, स्वरूपिणी. —^{ed}) अभ्येत्य स्नापयामास
वारिणा स्वेन नारद.

13 ^{ab}) कृष्णाजिनं चांतरिक्षाच्छुकार्थे भुव्यवापतत्. — B. N.
P. om. 13^{ed}.

14 °) For जेगीयन्ते, जगीयंत (sic). For स, च
as in K6 V1 B9 Da3. a4 Ds.

15 °) For हाहाहूहू, 'हूहूश् as in K6 V1 B9.6-9
Da3 Dn1. n4 Ds2 D2.8.5.7.8 T G1-3.6.

17 ^b) For [अ]त्र, च as in K6 V1 B9.6-9 Da3.
a4 Dn1 Ds D2 8.8.

19 ^d) देवा वासांसि चाभितः as in Ś1 K1.2.

20 ^d) For भारत, नारद.

22 °) For महाराज, द्विजश्रेष्ठ.

24 ^d) वेदशास्त्राणि चाभितः as in Ś1 K1.2.4.

25 ^d) For समाहितः, 'हिताः.

26 °) For मान्यश्, जन्यश् as in K2.4.

27 ^b) For नराधिप, मुनीश्वर.

12. 312

1 °) For गुरुं, तदा.

2 °) For यथा मे, यथैव. —^d) For प्रभो, मुने
as in Ś1 K1.2.4.

3 °) For पुत्र मोक्षं, मोक्षशास्त्रं.

4 °) For नियोगाज्, निदेशाज् as in Ś1 K1.2.
—^d) For भारत, नारद.

5 °) For स तं, शतं. —^d) For -विद्या, -शास्त्र-
as in Ś1 K1.2.

6 ^d) For विशेषतः, नराधिप.

7 ^b) जनकं मैथिलं (by transp.) as in K4 V1.

9 ^b) न सुखाय क्षणात्त्वया. —^c) न द्रष्टव्या विशेषा हि
as in Ś1 K1.2.4.

10 °) For च वशे, वसथे as in Ś1 K1.2.

13 B. N. P. om. 13^b-14^b.

14 After 14, B. N. P. ins.:

स देशान्विविधान्स्फीतानतिक्रम्य महामुनिः ।

विदेहान्वै समासाद्य जनकेन समागमत् ।

राजद्वारं समासाद्य द्वारपालैर्निवारितः ।

तस्थौ तत्र महायोगी क्षुत्पिपासादिवर्जितः ।

आतपे ग्लानिरहितो ध्यानयुक्तश्च नारद । [5]

15 B. N. P. om. 15-28.

31 B. N. P. om. (hapl.) 31-32.

33 After 33, B. N. P. ins.:

दर्शयित्वासने स्थाप्य राजानं च व्यजिज्ञपत् ।

श्रुत्वा राजा शुक्रं प्राप्तं वारस्त्रीः स न्ययुङ्क्त च ।

सेवायै तस्य भावस्य ज्ञानाय मुनिसत्तम ।

34 B. N. P. om. 34.

35 °) For चारुवेषाः, 'केश्यः.

36 B. N. P. om. (hapl.) 36^b-37^b.

37 °) For नार्यो, तस्य. —^d) पाश्चादीनि व्यकल्पयन्.

38 B. N. P. om. 38^{ab}.

39 ^b) For तदन्तः, तास्ततः. —^d) एकैकत्वेन नारद.

41 ^b) जितक्रोधो जितेन्द्रियः. — ^c) ध्यानस्थ एव सततं.

43 ^a) For कृत्वैव, कृत्वा वै as in Ś1 K1. — ^d) For विचिन्तयन्, व्यर्चितयत्.

45 ^a) ततः प्रातः समुत्थाय.

46 ^a) For कार्ष्णिस्, तत्र. — ^b) For -शेषमच्युतः, 'मच्युत as in B3 (marg.). — ^d) For भारत, नारद.

12. 313

1 For भीष्म, सनंदन. — ^a) For जनको, सहितो as in Ś1 K1. 2. 4. — ^b) For सह भारत, द्विजसत्तम.

2 B. N. P. om. (hapl.) 2^{ab} as in K2. 4 G2.

3 ^a) महदासनमादाय as in Ś1 K1. 2. 4. — ^b) For बहु, सर्व- as in Ś1 K1. 2. — B. N. P. om. 3^c-4^b.

4 ^c) For प्रददौ, प्रददे. — ^d) For परमार्चितम्, परमोचितं as in Ś1 K1. 2.

5 ^b) शास्त्रदृष्टेन कर्मणा as in Ś1 K1. 2. 4. — ^d) For अर्घ्य, सार्घ्य. — ^e) For मन्त्रवत्, मन्त्रतः as in Ś1 K1. 2. 4. — ^f) प्रतिगृह्य द्विजोत्तमः.

6 B. N. P. om. 6.

8 For 8^c-9^b, B. N. P. subst.:

उदारसत्त्वाभिजनो राजापि गुरुसूनवे ।

आवेद्य कुशलं भूमौ निषसाद तदाज्ञया ।

सोऽपि वैयासकिं भूयः पृष्ठा कुशलमव्ययम् ।

9 ^d) पर्यपृच्छद्विधानवित्.

10 ^c) For याज्यो, ह्याद्यो.

11 ^a) तत्र त्वं गच्छ तूर्णं वै. — ^b) स ते हृदयसंशयं as in Ś1 K1. 2. 4. — ^c) प्रवृत्तौ च निवृत्तौ च as in Ś1 K1. 2. 4. — ^d) सर्वं छेत्स्यत्यसंशयं as in Ś1 K1. 2.

13 ^d) For वा, च.

15 ^b) For चाभिभो, चान्वितः. — ^d) ह्यतृष्णश्चानसूयकः.

16 ^b) For अपवर्ज्य, 'वर्त्य. — ^c) For अथ, अनु- as in Ś1 K2 D32 G2.

17 ^d) For तथैव च, अनादृते.

18 ^a) For पुत्रपौत्रं तु, 'पौत्रांश्च. — ^c) For यथा-शास्त्रम् 'न्यायम्, as in K1 M5. — ^d) For अर्चयन्, पूजं.

19 ^a) For स वनेऽग्नीन्, सर्वानग्नीन् as in K1. 4 Da3.

20 After 20^{ab}, B. N. P., as in Ś1 K1. 2. 4, reads 22^{cd} for the first time, repeating it in its proper place. — ^c) For निवस्तव्यम्, तु वं. — ^d) For वनेषु च, न वा नृप as in Ś1 K1. 2. 4.

21 B. N. P. om. 21^{cd}.

22 ^a) For -विज्ञानं, 'ने as in Cs. — ^c) For -संबन्धं, B. N. P. (first time) -संवासाज्; B. N. P. (second time) -संबंधाज् as in Ś1 K1. 2. 4. — ^d) For स्मृतः, B. N. P. (second time) तथा.

23 ^d) For तदुभयं, तत्रोभयं.

24 B. N. P., as in K2, reads 24^c-25^b after 34^{ab}. — ^d) चतुराश्रमसंशकः.

25 ^b) बहुजातिसुकर्मणा as in Da4 D3 (B. N. P. 'णां).

26 ^a) For चायं, चार्य. — ^d) For वै, हि as in Ś1 K2.

27 ^c) For त्रिष्वाश्रमेषु, त्रिधा.

28 ^b) For विवर्जयेत्, विसं.

29 ^c) For नोप-, नैव.

30 ^a) पक्षीवत्पवनादूर्ध्वम्. — ^d) निर्द्वंद्वः शुभसंगतः as in Ś1 K1. 2.

31 ^c) For धार्यन्ते, धार्यते as in G2.

32 ^a) For आत्मनि, चा' as in K2. 4. — ^b) For रतं, रत्नं.

33 ^d) For तदा, स तु.

36 ^a) For श्रव्ये, श्राव्ये as in Bo Dn1 D32 D2 T2 G1 M5. — ^b) For चाप्ययम्, चाप्य' as in K2 B1. 8 (marg. as in text) D5. 1 T1 G3. 6. — ^c) For समो, समा.

37 ^b) For [ए]व, च.

41 ^d) For वेद, वेत्ति as in K1 D4. 9.

42 ^c) For तव, चैव as in Ś1 K1. 2.

43 ^a) चैव (by transp.) as in Ś1 K1. 2. 4 B3. — ^c) For समापीदं, समादीप्तं as in Ś1 K1. 2. 4.

44 ^b) For च गतिस, [अ]वगतिस.

45 ^b) [अ]विमोक्षजात्, विमेषजात् (sic).

46 ^d) आर्तिमासादयंति तां.

47 ^d) For परम्, पदं as in Ds1.

48 ^b) For लोलुपा, वस्तुषु as in K1. 2. 4. — ^c) For नृत्त-, नृत्य- as in K4. 6. 1 Bo. 5-9 Dn1. n4 D3 D2-5. 1-9 T1 G3. 6.

49 ^d) तुल्यनिदात्मसंस्तुति as in K1. 2. 4.

50 ^c) For मार्गम्, मार्गे. — ^d) अक्षयं चाप्यनामयं.

51 ^b) For यदात्मकः, [अ]पदात्मकः.

12. 314

- 1 For भीष्म उवाच, सनंदन उवाच.
 2 °) For उद्दिश्य, आसाद्य. — °) पाराशर्यं ददर्श च.
 3 B. N. P. om. 3^a-23^b.
 23 For 23^{ad}, B. N. P. subst.:
 शिष्यान्ध्यापयन्तं च पैलादीन्वेदसंहिताः ।
 24 B. N. P. om. (hapl.) 24^a-25^b.
 25 °) दिवाकरसमप्रभः.
 26 B. N. P. om. 26-27.
 28 For 28^{ab}, B. N. P. subst.:

पितुर्जग्राह पादौ च सादरं हृष्टमानसः ।

— B. N. P. om. 28^{ad}.

- 29 °) पितुः सर्वमुदारधीः. — °) For प्रीतमानसः,
 मोक्षसाधनं. — After 29, B. N. P. ins.:

तच्छ्रुत्वा वेदकर्तासौ प्रहृष्टेनान्तरात्मना ।
 समालिङ्ग्य सुतं व्यासः स्वपार्श्वस्थं चकार च ।
 ततः पैलादयो विप्रा वेदान्व्यासादधीत्य च ।
 शैलशृङ्गाद्भुवं प्राप्ता याजनाध्यापने रताः ।

30 B. N. P. om. 30-49.

12. 315

- 1 For भीष्म उवाच, सनंदन उ°. — B. N. P. om. 1-9.
 10 °) For शिष्येषु, विप्रेषु as in K1.2.
 11 For 11, B. N. P. subst.:

तमुवाचाशरीरी वाग्व्यासं पुत्रसमन्वितम् ।

- 13 B. N. P. om. 13^c-22^d.
 23 °) बहुकालं द्विजोत्तम. — B. N. P. om. 23^{ad}.
 24 °) For -वेजितः, -वीजितः as in K1.4.
 26 °) सर्वं वायोर् (by transp.) as in K1.2.4.
 28 °) For निर्मलं, निश्चलं as in K1.2.1 D4.5.7.9 T G1-3.6.
 29 °) For न्यस्य, तस्य. — °) For बुद्ध्या, बुद्ध्या.
 30 °) द्रावेतौ प्रत्ययं यातौ.
 31 °) For यत्र, यतः as in K1.2. For संवान्ति,
 संयांति as in V1 B0 T G1.3.6. — °) For [ए]ते, ते
 as in K1.2.7 D4.5.9 T G1-3.6.
 33 °) For ज्ञेयः, ज्ञेयः as in K1.2.7 D5.7.9 G2.
 34 °) For शत्रुतापनः, °मर्दनः as in K1.4.7 D6.

35 °) For सर्वतो, °शो as in K6.7 D49.24 D4.9 M1.5-7. — °) For प्राणनाच्, प्रीण°. For भूतानां,
 सर्वेषां as in K1.2.4.7.

36 °) For प्रेरयति, प्रेष° as in K4.6.7 D4.5.7.9.
 — °) For च यः, तथा.

37 °) अंबरे स्नेहमात्रेभ्यस् as in K2.4. — °) For
 संवाति, सोभ्येति as in K1.2.4.

39 °) For [आ]ददते, ददते. — °) For ऽम्बरे, वने
 as in K4.

40 °) For वर्षिष्ठस्, बंहिष्ठस् as in K1.2.4.6.

41 °) For समुद्यमाना, संनीय°. — °) For पृथग्,
 महा-.

42 B. N. P. om. 42.

43 °) क्रियंते तरुजा रत्या.

44 B. N. P. om. 44^c-45^b.

46 °) For विष्टभ्य, तिष्ठति.

47 °) येन याति वसुंधरां as in K1.2 T G1.2.6.

48 °) For जवतां, जीवतां.

49 °) For वर्तमानुः, धर्मेनु-.

50 °) For अन्वीक्षतां, °क्षता.

52 °) For सृष्टः, वृष्ट्या. — °) तोयान्येन निवर्तते.
 — °) For परावहो, परी°. For परो, वरो.

53 °) For संवान्ति, सर्वातः. — °) For -धारिणः,
 -चारिणः as in K1.2 B8 T G1.2.6.

54 °) पवमानेन वायुना as in K4 D6.7.

56 °) न पठत्यतिवायुतः.

12. 316

1 B. N. P. om. (with ref.) 1-5.

8 °) For -लक्षणम्, -लक्षणः as in V1 B6.7.9 D49.
 24 D5.7 G3.

9 °) For चलति, भवति as in S1 K1.2. — °)
 इहामुत्र तथाश्रुते.

11 °) For रक्षेत, °च्च as in K6.7 Dn1.24 D8 D2-5.
 7-9.

12 °) सत्यं हि परमं हितं.

13 B. N. P. om. 13^a-14^b.

18 °) भूतैर्मैत्रायणश्चरेत्.

21 °) For निरामिषा, °शिषो as in S1 K2.4 D5.7
 G2. — °) For त्यजेहामिषम्, °दाशिषम् as in D5.7.
 — °) आमिषं, आशिषं as in K1.2.4 D5.7. — °)
 For -तापाद्, -ग्रामाद्.

23 °) For ब्राह्मणे, °णो.

24 °) For य एको, वराको. — °) किंचित्प्रज्ञानतृप्तोसौ as in Ś1 K1. 2.

25 °) For लभति, लभेत as in Ś1 K1. 2. 4 V1.

26 °) For समभिद्रुतः, °द्रुतं as in M1. 7. — °) संसारं पश्यते जंतुस्.

27 °) For चार्थः, वार्थः as in K6. 7 D6.

28 °) For वेष्टयन्, वेष्टितो.

31 °) For महा, मोहः as in Ś1 K2. 4. D4. 9. — B. N. P. om. (hapl.) 31^{bc}.

32 °) For -संचयाः, -संचयं as in K7. — °) For दुष्कृतम्, °ते as in Ś1 K1. 4.

33 °) For ते, वै.

34 °) For -कान्तारम्, °कर्ता as in K2. 4 D5. 7.

35 °) For त्वा, त्वां as in K4. 7 V1 Bo. 6-9 Da3. 24 Dn1. n4 D5 D2-5. 7-9 M7. — °) For त्वा, त्वां as in K4. 6 V1 Bo. 6-9 Da3. 24 Dn1. n4 D5 D2-4. 8 G2. 8. — °) गच्छंतमनुयास्यतः as in K1. 2. 4.

36 °) अनुसार्यन्ते, °शीर्यते.

37 °) For निबन्धनी, निबन्धिनी. — After 37, B. N. P. ins. 793* as in Ś1 K1. 2. 4. 7 D4. 9.

38 °) For -दुरावहाम्, °रुहां as in Ś1 K1. 2.

39 °) For -वटाकराम्, -कराकरां. — °) For बुद्धि-भावा, °नावं as in K2.

40 °) For त्यज, त्यक्त्वा. — °) For उभे, द्युभे. — B. N. P. om. (hapl.) 40^{cd} as in Da3. 24 D51.

41 °) For बुद्ध्या, बुद्ध्या.

42 °) For चर्मावनद्धं, घर्माव°. For दुर्गन्धि, दुर्गंधि as in V1 Bo. 6-9 Da3 Dn1. n4 D51.

43 °) For आतुरम्, अस्थिरं as in Ś1 K1. 2.

44 °) For महद्यत्, अस्माद्यत् as in Ś1 K1.

46 °) For संहितः, °तं.

47 °) अनित्यमभिधीयते as in Ś1 K1. 2. 4.

48 B. N. P. om. 48^{cd}.

49 °) तद्व्यक्तमभिधीयते. — °) अव्यक्तमथ तज्ज्ञेयं.

50 °) For विततम्, विहितम्.

52 °) For विविधान्, °धात्. — °) न निवृत्तिश्च देह-यात्. — °) For लोके, लोकः as in Ś1 K1. 2. — °) पश्यते, °ति as in K2 Br. 9.

53 °) For अमूर्त, अमूर्दं as in K2. 4.

54 °) For स, स्वः as in Ś1 K2. 7 V1 D4. 5. 7. 9

T G1. 6 M5. 6. — °) For जन्तून्, जंतुर्.

56 °) For मोहार्तो, मोहान्तो as in Ś1 K1. 2. 4 B6. — °) वध्यते तप्यते चैव भयवत्कर्मभिः सदा.

57 °) For संसारं, °रे. — °) For बहुवेदनः, बाहु-वर्जितः.

58 B. N. P. om. (hapl.) 58.

59 °) For नवं बन्धं, च संबन्धान् as in K2. — °) For निवर्त्य, निवृत्त्या as in K2 B6. 7 Da3. 24. — °) For अप्यबाधां, अव्याबाधां as in K1. 2. 7 D4. 9 G1.

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1 °) For लभते, लभ्यते. For बुद्धि, बुद्धिर्. — °) For तां लब्ध्वा, लब्धायां.

2 °) शोकः, हर्षः. — °) For भयः, शोकः.

3 B. N. P. om. 3.

5 °) ताननाद्रियमाणश्च as in K1. 2. 4. — °) स्नेहबंधा-द्विमुच्यते as in K1. 2. 4.

6 °) अनिष्टबुद्धितां यच्छेत्. — °) ततः क्षिप्रं विराजते.

7 °) For अप्यभावेन, अस्या° as in K1. — °) For न, तु.

8 °) तथैव च न युज्यते.

9 °) For द्वावनर्थो, महानर्थे.

10 B. N. P. om. (hapl.) 10 as in D51 D5.

11 °) For वा, च as in K4 V1 Bo. 6-9 Da3. 24 Dn1. n4 D2. 4. 8. 9 T G1-2. 6.

12 °) For अपि, अभि- as in K2. 4.

13 °) For विज्ञानः, विज्ञाय as in K2 T2 G1. — °) For बालैः, वान्यैः.

14 °) B. N. P. transp. यौवनं and जीवितं as in K1. 2. 4. 7 V1 D4. 9 T2. — °) For संवासो, -संवासं. — °) न गृध्येत्पंडितः कश्चित्.

15 °) नाज्ञानप्रभवं दुःखम्. — °) For एकः, एकं.

16 °) For बहुतरं, प्रियं as in K2. 4.

17 °) For वापि, अपि as in K1. 2 Bo. — °) For अभ्येति, अत्येति as in K2 D4 M1. 5-7. — °) सुखमप्य-श्रुते परं.

18 °) च न (by transp.) as in K1. 2. — °) श्रुत्वैव नाधिगमनं.

19 °) For वैशेषिकीं, °षिका.

21 °) For तुष्टिस्, तुष्टिः. — °) For पश्यन्ति, शंसन्ति as in K1. 2. 4.

22 °) For वयो, योधि- as in K1. 2. 4. — °) For

स्वशरीरेषु, स° as in K1.2.

23 °) For [अ]भावं, भावं as in V1 Bo.6.9 Dn1.n4 Ds D2.3.1.1. — °) For बुद्ध्वा, बुद्ध्या as in K1.2.4 Bo Ds1. — °) For पश्यन्तः, पश्यन्ति as in K1.2 Da4 Ds.7 T G1.2.6.

24 °) For संचिन्वानकम्, °न्वन्नेकम् as in K1.2.

25 °) दुःखस्यास्य विमोक्षणे as in K1.2. — °) अशोच-
न्नारभेन्नैव.

26 °) शब्दे स्पर्शे रसे रूपे गंधे च परमं तथा.

27 °) For प्राक्संप्रयोगाद्, वाक्सं° as in K1.2.6 V1 Bo.6-9 Ds.7 M1.5-7. — °) विप्रयोगश्च सर्वस्य. — B. N. P. om. 27^d-28^c.

28 °) न वाचा न च विद्यया.

29 °) For प्रतिसंहत्य, परि° as in K1.2.4.

30 °) अध्यात्मगतमालीनो.

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1 B. N. P. om. (with ref.) 1^a-2^b.

2 °) For -रोगेभ्यः, -दुःखेभ्यः as in K2.

3 °) भजन्ति हि शरीराणि. — °) For शरीर-, शरीर-
as in Da4.

4 °) For विवित्साभिस्, चिकित्सा°. — °) For अव-
शस्य, आमयस्य. — °) For अपकृष्यते, अनु° as in
K1.2.4.

5 °) For स्रवन्ति, संस्रन्ति as in K1.2.4.

6 °) अपयन्त्ययमत्यंतं. — °) For निमेषं, निमिषं.

7 °) सुखदुःखाभिभूतानाम् as in K1.2 Ds. — °) अजरो
जरयत्यसून्.

8 °) For इष्टानिष्टान्, °निष्टा as in K1.2. — °) For
अस्तं, मतं.

9 °) For यम्, यद् as in K1.2.4 Ds Ds.7.

10 °) For च हि, चैव as in K1.2. — °) For
प्रहीणाश्, प्रहीनाश् as in K1.2.4 Ds Ds.7.

11 °) For बालिशः, निष्फलाः as in K2. — °) For
आशीभिर्, आशाभिर्.

12 °) For लोकस्य, लोकेषु as in K1.2. — °) ससु-
खेष्वेव जीयते.

13 °) कश्चित्कर्माणि कुरुते.

14 °) अपराधान्समाचष्टुं.

15 °) For वा न वा, मानवः as in K1.2.4.

17 °) For चोद्विजमानानां, उद्विज°.

18 °) For -गृद्धिभिः, -हेतुभिः as in K1.2.4.6.7 Bo.9
Da.5.7.9.

19 °) For विपुलान्, विम° as in K1.2. — °) For
लब्धास्, लब्ध्वा as in K2.

20 °) For अन्योन्यं, °न्य- as in Da4 M1. — B. N.
P. reads 20^{cd} twice. — °) इवाविष्टो, °दृष्टो as in
K1.2.4. — °) For योनिं, योनौ.

21 °) तानि पूर्वशरीराणि नित्यमेकं शरीरिणां.

22 °) For चलाचलम्, बलाबलं as in Bo Ds.7.9.
— °) विनश्यन्तं, °श्यति as in K1 Ds.7.9 M5. — °)
For इवाहितम्, °चलां.

24 °) For जीर्यते, °ति as in K1 D4.9.

25 °) For गर्भे-, गर्भे as in K1.2.4.1 Bo.8 Dn1
Ds1 D2.3.3. — °) For the second वा, च. — °)
न कर्तुं विद्यतेवशः.

26 °) प्रभवन्त्युदरे गर्भा. — °) For सहान्येषां, महा°.

27 °) For प्रजां च, पूजां न as in S1 K2.

28 °) For शतस्य, गर्भस्य as in S1 K2.4. — °)
For दशमीं, ईदृशीं.

29 °) For विमथ्यन्ते, विवध्यन्ते as in S1 K2. — °)
For व्यालैः, व्याघ्रैः as in S1 K1.2.

30 °) For वेदनां, °ना as in S1 K1.2 D4.

31 °) For निपुणा, विविधा as in S1 K1.2.4. — °)
For संभृतौषधाः, संमतौ° as in S1 K2 D1. — °) For
व्याधैर्, व्याघ्रैर् as in Bo.

32 °) For पिबन्तः, पिबन्ति as in Da4. — °) नागै-
र्नागा इवोत्तमाः as in S1 K2.

33 °) For के, कैर् as in K1 D4.9. For चिकित्सन्ते,
°त्स्यन्ते as in K4.1 Da4 Ds2 (by corr.) D4.9. — °)
श्वापदाश्च दरिद्राश्च.

35 °) स्रोतसा महता क्षिप्रं.

36 °) For व्यतिवर्तन्ते, ह्यतिवर्तन्ते. — °) For नियुक्ताः,
निर्मुक्ताः as in K6.7 D4.9.

37 B. N. P. om. 37.

39 °) For -मदमत्तांश्, °मत्ताश् as in K1 Ds.7 T
G1-3.6. — °) मानान्मयमदेन च. — °) For कूरा, शूरा
as in K4.6.7 Bo.6.7.9 Dn1.n4 Ds D2-4.3.9 G1 M5.

40 °) For असमीक्षिताः, °मीक्षितां as in S1 K1.4.
— °) न कंचिदतिगच्छति.

41 °) For शिविकागताः, °रुहः.

42 °) For शंतस्त्रीकाः, गतश्रीकाः as in K2.4. — °)
For विधवाः, विविधाः as in K2.4 Dn1.n4 Ds D2.
8.5.7.8.

43 °) For मात्र, नात्र as in K6.

44 For 44, B. N. P. subst.:

धर्मं चापि त्यजाधर्मं त्यज सत्यानृतां धियम् ।
सर्वं त्यक्त्वा स्वरूपस्थः सुखी भव निरामयः ।

45 B. N. P. om. 45-62.

63 ^a) गत एव परं पदं. — B. N. P. om. 63^o.

12. 319

1 B. N. P. om. 1 (with ref.).

3 ^b) आदित्येन विरोचिते.

4 ^b) For नापि, न च as in Ś1 K1.2. — ^c) For मान्, धाम्नि.

5 ^b) -विनिःसृतम्, -विनिःसृतः as in Ś1 T1 Gs.

7 B. N. P. om. 7^a-10^b.

12 B. N. P. om. 12-13.

14 ^b) For तदा, तथा as in G1 (marg.).

15 ^a) कोयं सिद्धिमुपागतः.

16 B. N. P. om. 16^a-26^b.

27 ^a) For ततः, तस्यै.

28 B. N. P. om 28-29.

12. 320

1 B. N. P. om. 1^{ab} (with ref.).

2 ^a) For हित्वा, त्यक्त्वा as in Ś1 K1.2.4.

3 ^b) For लिङ्गवर्जिते, लिङ्गपूजिते as in Ś1 (before pr.) K2.4. — B. N. P. om. 3^c-7^d.

8 ^a) ततः स शृङ्गेप्रतिमे. — ^b) For मेरुसंभवे, 'संनिभे as in Ś1 K2.4.7 D1.9. — ^c) For द्वे, च as in D1.5.7.9.

9 ^b) भारत, नारद.

10 ^c) ते शृङ्गेत्यंतसंस्थिते. — ^e) For महाराज, दिज-श्रेष्ठ.

12 B. N. P. om. 12-15.

16 ^a) For रम्याम्, दिव्याम् as in Ś1 K1.2.4. — ^d) For -काननाम्, -काननं as in K1 Da4 T2 G2.

17 ^a) तस्यां क्रीडासु निरताः as in Ś1 K1.2.4. — ^{ed}) निराकारं तु साकारा ददृशुस्ते विवाससः.

20 ^a) For महा, अथ as in Ś1 K1.2.4.

21 ^b) गतं शुक्लं (by transp.). — ^{ed}) शशंसुर्मुनयः सिद्धा गतिं तस्यै सुतस्य त्वां.

22 ^a) For दीर्घेण, शब्देन as in Dn1.n4 D2.3.3. — ^b) दीर्घेण क्रंदितं तदा.

23 ^a) For सर्वगतो, 'गतिर्.

24 ^b) For भो, भोर् as in Bo.6.1 Dn1.n4 Ds D2.3.3 Gs.

25 ^a) For च, वा as in Da4.

26 ^a) For अन्तर्हितः, 'हित- as in K4.6.7 Da3.24 Ds D1 T G1.3. For तु, तं as in B3. — ^c) For शब्दादीन्, सत्त्वादीन् as in Ś1 K1.2.4.

27 B. N. P. om. 27^c-37^d.

38 ^b) व्यासो रुद्रेण नारद. — B. N. P. om. 38^c-40^d.

CRITICAL NOTES

ON THE MOKṢADHARMA

☞ Purely exegetical notes are given sparingly and only where necessary. The sub-parvan bristles with philosophical technicalities often interpreted by commentators to accord with their own ideologies, the text being at times even deliberately altered to suit the purpose. In places, therefore, the notes had to be somewhat more detailed than was intended. — Appropriate extracts from the commentators are supplied in the Critical Apparatus, to which reference is invited.

A few corrections and additions to the Critical Apparatus are included in the following Notes at the proper places, enclosed within square brackets.

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1 ^b) राजधर्माश्रिताः should obviously include the contents of both the earlier sub-parvans, the Rājadharmas as well as the Āpaddharma. They are dharmas or duties to be practised by the king who, as such, belongs to the गृहस्थाश्रम, the second or the householder's stage of life. Yudhiṣṭhira now wants to know which is the highest धर्म of the आश्रमस्य. The question can split itself into (i) which is the best आश्रम and (ii) which is the highest duty in that आश्रम; and Ca and the प्राचीनटीकाकारs to whom it refers (see Crit. App. to st. 2) answer by anticipation that it is the मोक्षधर्म — the Way of Release to be practised in the fourth or the Sannyāsa āśrama that king Yudhiṣṭhira is here inquiring after. The reply given in the next stanza would show that this is not really the case.

2 This stanza seems to have been deliberately misread and misinterpreted by Cn and a small minority of the BD group of MSS., and the editions and the translations are seen to blindly follow suit. They distinguish between the ordinary Āśramadharmas which are rewarded by heaven attainable only after death, and the meditation upon the Brahman, तपः (= सदस्तुति, ब्रह्मणि) तपः, the fruit of which is to be

attained by the जीवन्मुक्त in this very life (अप्रेत्य). The second half of the stanza does not go well with this interpretation of the first half, and the Calcutta translators, with a view to make a sequential statement, had to translate that half first. Da3. a4 Cap, reading स्वर्ग्यः सत्यं परं तपः, correctly construe स्वर्ग्यः with the first pāda. — Yudhiṣṭhira's inquiry was about the highest Dharma of all the āśramas. The reply of Bhīṣma is that Dharma, for whichsoever āśrama prescribed (सर्वत्र), has Heaven as its reward, provided of course that the Dharma is duly performed. It is the assiduity-in-its-discharge (तपः) that assures certainty of reward. For this interpretation of तपस्, cf. Manu. 11. 235 : ब्राह्मणस्य तपो ज्ञानं, तपः क्षत्रस्य रक्षणम् । वैश्यस्य तु तपो वार्ता, तपः शूद्रस्य सेवनम् । Cf. the Bhagavadgītā 18. 45-46. The second half of the stanza comes in naturally after this. — [Crit. App., line 9, read Da3. a4 Cap for Da3. a4.]

3 ^a) विनये, given by Ś1 K1.2 only, is more appropriate to the context in the sense of 'course of discipline' than विषये. — ^b) विनिश्चयम्, 'conviction of its being correct, and consequent firm attachment to it'. — ^c) अभिजानाति, आभिमुख्येन जानाति. — [Crit. App., line 8, read G2 for G3.]

4 The stanza is quoted in Ānandavardhana's Dhvanyālokalocana, iv, p. 238. (Kāvya-mālā ed.).

—Bhīṣma is prepared to admit that not all can follow the relentless ideal of कर्मणैव हि संसिद्धि (B. G. 3. 20) : the ceaseless repetition of the self-same routine of works or 'Duties' might pall and make one long for a 'repose that is ever the same'. The साधनचतुष्टय in the orthodox enumeration : नित्यानित्य-वस्तुविवेकः, इहामुत्रफलभोगविरागः, शमदमादिसाधनसंपद् and सुमुक्षुत्वम् (cf. the Vedāntasāra 4) is hinted at in st. 4-5 and in the general discussion of the next 7 or 8 chapters. But seeing that Janaka is cited there as well as elsewhere in the Mokṣadharmā as a model to follow, it cannot be said the Śāntiparvan advocates संन्यास as the *only* means of salvation. There is, we can say, a शुकसंप्रदाय advocating कर्मसंन्यास; a जनकसंप्रदाय advocating कर्मयोग; and—in the present form of our Śāntiparvan which suspends the conversation between Bhīṣma and Yudhiṣṭhira from chapters 327 to 339 to introduce an evidently subsequent discussion between Janamejaya and Vaiśampāyana (between Sauti and Śaunaka according to the editions) about the Pāñcarātra school—a नारदसंप्रदाय advocating Bhakti: all the three collaborating together to constitute the ultimate philosophical teaching of the Śāntiparvan no less than that of the Bhagavad-gītā.¹ —[Crit. App., line 3 : *before* पर्येति, *add* Cn (gloss : पर्यालोचयति).]

6 P. P. S. Sastri's Madras edition, on the basis of a couple of Telugu-Grantha MSS. (similar to T₂ and G₂ of our Critical Apparatus) places, after st. 5, the उच्छ्वृत्ति episode given at the end of the Śāntiparvan, 12. 341. 4 to 353. 9. The shift is neither justified nor adequately documented. As will be pointed out later, a definite purpose is served by concluding the Mokṣadharmā with the उच्छ्वृत्ति episode. Here it disturbs the context. —[Crit. App., line 3 : *after* np, *ins.* (gloss : विविधरूपेण अवस्थिते).]

7 ^d) 'should bring about diminution of sorrow.'

10 [Crit. App., line 1 : *ins.* in the beginning, 10^{ab} = (var.) 12. 26. 18^{ab}.]

12 This Senajit need not necessarily be identified with the Pasenji of the Buddhist canon. Senajit and Prasenjiti can very well be two distinct

persons; and, in any case, no chronological conclusion need be based upon their identity.

13 [Crit. App. following 459*, line 1 : *before* —c), *ins.* 13^{cd} is damaged in B₇.]

16 ^b) ज्ञातयः primarily connotes paternal relationship, while बान्धवः, maternal. Cf. Manu. 3. 31, 264 and the commentary on the same. The distinction is not always observed and hence, probably, Ś₁ K₁. 2. 4. 6 substitute सुहृदः for बान्धवः to avoid a supposed tautology.

17 = (var.) 11. 2. 8 : B. 15. 34. 17; quoted (with var.) by Śaṅkara in the Bhagavadgītābhāṣya on 2. 28.

18 ^b) 'Happiness [is nothing positive, but] has its source [in the cessation of] the anguish of pain.' 18^{ef} = 3. 247. 45^{ab} : 12. 26. 23^{ab}; 149. 84^{ab}. Cf. Jātaka 423, gāthā 2; cf. also the words of Socrates in the Phædo, 60 B: "How singular is the thing called pleasure, and how curiously related to pain, which might be thought to be the opposite of it."

19 Lines 1-2 of 461* = 12. 194. 18^{cd}.

21 ^e) लोकपर्यायवृत्तान्तं, 'the real secret of this worldly process, or the vicissitude of happiness and sorrow'. Cf. the gloss of Cn quoted in the Crit. App. Ca explains : लोक्यते प्राप्यते इति सुखदुःखप्राप्तिपरिहार-लक्षणो लोकः । तस्य येन मार्गेण परि समन्तात् आयः गमनागमने, तत्र वृत्तान्तो निर्णयः ।

22 ^d) भागिनं, 'whenever it is his lot'. —The Ś₁ K₁. 2. 7 reading भाव्यर्थो भजते नरम् is an attempt at simplification.

27 ^b) मूढतां व्यतिक्रान्ताश्च; this is necessary; for, a sheer मूढ is beyond हर्ष and संताप.

28 ^d) Next to परिदृग्वाः, 'bloated' (given by Ś₁ Ca only), परिदृग्वाः 'arrogant' of M₁. 6. 7 seems to be the only acceptable reading. The others are mainly the creations of copyists and their ignorant correctors. Cn reads परिभूया which is glossed by परपराभवेन.

¹ See on this subject my paper on "The Bhagavadgītā : Trichotomy versus Triune-Unity" in the Karmarkar Commemoration volume, pp. 1-6, Poona, 1948.

29 The first line is better construed as — आलस्यं सुखमपि [or आलस्यनिमित्तं सुखमपि] दुःखान्तम्, दाक्ष्यं दुःखमपि [or दाक्ष्यनिमित्तं दुःखमपि] सुखोदयम्.

33 ^b) Cn glosses : गुप्तं, कामादिभ्यो रक्षितं चित्तं येन स गुप्तचित्तः । युक्तचित्त इति पाठे प्रतीचि योजितचित्तः । अत एव उदयास्तमयज्ञं, जगदुत्पत्तिलयस्थानं ब्रह्म तज्ज्ञम् । — Cn states that 463* is read by the गौडः : none of our B MSS. reads the line, though it is found in the Kumbh. ed.

34 =(var.) 12. 26. 25. — ^a) एकाङ्गमपि, शरीरैकदेशभूतमपि (Cn). Deussen compares Matth. 5. 29 : “If thy right hand causeth thee to stumble, cut it off, and cast it from thee”.

35 ^{ab}) ‘Whatever place is left void by the abnegation of desires is made good by [the resulting] happiness.’

36 Cf. Udānam (P. T. S.) ii. 2 :

Yam ca kāmāsukhaṁ loke
yam cidam diviyam sukhaṁ ।
Tanhakkhayasukkhassa te
kalām nagghenti solasin ॥

The stanza is quoted by Abhinavagupta in the Dhvanyālokalocana to prove that शान्त is a रस in addition to the usual nine.

38 [Crit. App., line 1 : in the beginning, *ins.* = (var.) 12. 26. 21.]

39 ^a) The primary ŚK group is correct in not introducing क्रोध by the side of काम, as can be seen from the following context. ^c) एषः obviously refers to कामः taken collectively. Not perceiving this, an extra line (464*) is put in by most MSS. except the ŚK. — ^f) Cv changes मनोमयः into मनोभवः (= कामः). एष, कामसमूहः if allowed to wax strong, is sheer death to all mental peace.

41 [Crit. App., lines 7 and 9 : for M₁. 5-7, read M₁ (both times). 5. 6. 7 (both times). Line 9, after the first M₁, *ins.* (both times).]

44 [Crit. App., line 1 : after (var.), *ins.* Vāyu P. (Bibl. Ind. ed.) II. 31. 96 ; 12. 243. 5. Line 2 : before K₁, *ins.* 44^{ab} = 12. 21. 4^{ab} ; 312. 33^{ab} : Harivaṁśa I. 30. 41^{ab}.]

45 [Crit. App., line 3 : for 91, read 98.]

46 The gāthās that follow (st. 48 ff.) are evidently taken over from an earlier literary source. Jātaka 330 quotes as gāthā 2 —

Sukhaṁ nirāso supati āsā phalavatī sukhā ।

āsaṁ nirāsaṁ katvāna sukhaṁ supati Piṅgalā ॥


which resembles 168. 52 ; but the important philosophical reflection of Piṅgalā in st. 48^{cd} concerning the self within is unknown to the Jātaka. The common source of all the varying versions of the story might conceivably be some floating ascetic poetry.

49 ^{cd}) The point of the contrast is the अन्तिके सन्तं रमणं, i. e. the Self, in whose case there is no coming near and going away, and आयान्तं कान्तं, who cannot in that case be the true कान्त. Cn quotes Brhadāranyaka Up. iv. 5. 15 and observes दर्पणापगमे बिम्बप्रतिबिम्बयोरिव अविद्यानाशे ईशजीवयोर्भेदाभावात् । — ^a) कान्तेति, double saṁdhi, which Ś₁ K₁. 2. 4 V₁ try to avoid by transp.

50 ^a) अकामाः as acc. plu. for अकामां, the Vulgate reading.

52 [Crit. App., line 2 : for Jātaka 320, Gāthā 20, read Jātaka 330, Gāthā 2 ; Sāṁkhyapravacana-bhāṣya, iv. 11.]

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 This dialogue between the Father and the Son occurs twice in this Parvan according to the Calcutta (6522-6561 ; 9928-9966), GK. (adhy. 175, 278[7]) and Kumbhakonam (adhy. 174, 283) editions, and it is so read in 18 out of the 36 MSS. of our Critical Apparatus. In an expanded form, it is given in the Mārkaṇḍeya Purāṇa adhy. 10 ff. It is included in “Muir’s Metrical Translations from Sanskrit Writers” (Trübner : London, 1879), pp. 28-32 ; and some analogous sentiments are found in the Dhammapada iv. 47-48, in Jātaka no. 509, gāthā 4, and in the Uttarādhyāyanasūtra, xiv. 21-23. The central frame-work of the story — the son admonishing the father — is common to the Pāli and the Jain sources, there being four sons in the former and two in the latter. In the Uttarādhyāyana xix, likewise, a son — prince Mrgāputra — in consequence of pūrvajāti-smaraṇa, or reminiscences of past life, is seen to play the rôle of

the teacher to his father, and stand firm against worldly temptations. But there is very little else common beyond the sameness of the theme for moral disquisition and a few common stanzas. It would therefore be necessary to conclude that all the texts are drawing upon a floating legend or story and utilizing it for some special purpose, each in its own way. Of the three stories, the one in the Mbh. appears more natural than the other two.

6 The st. is quoted in the Śāṅkarabhāṣya on Br. Up. iv. 5. 15 with the v. l. पुत्रपौत्रान् (for पुत्र पुत्रान्).

7 [Crit. App., line 3 : before —^a), ins. 169. 7^{ab} = (var.) 12. 309. 75^{ab}.]

8 [Crit. App., line 1 : for 7, read 8.]

9 [Crit. App., line 20 : after Cn.s, ins. Kumbh. ed. (first time).]

10 ^a) ' Caught within Death's net and struggling. ' — The variant ज्ञानेन can be read as [5] ज्ञानेन. [Crit. App., line 14, before Cp., ins. Cnp.]

11 The transp. of 11^{cd} and 11^{ef} with the change of तदेव into तदैव, and the ins. of 466* are the two devices used to secure smoothness of construction. —^a) तदेव, i. e., with the consciousness of waning life at each dawning day and the consequent absence of peace of mind and happiness from sunrise to sunset, that whole day turns out, to the discerning, a sheer blank and waste. — Star no. 466* : lines 1-2 ' That very night when the foetus enters the mother's womb and commences counting night number one of life's downward journey, that is also the night when it makes a formal commencement of its return-journey towards Death. ' [Crit. App., line 1 : at the end of the line, om. K7; line 28 : after M5, ins. (first time).]

12 [Crit. App., line 1 : for Dhammapada II read Dhammapada IV.] The Dhammapada stanza iv. 47 is a combination of 169. 12^c (with v. l.) and 17^{bcd}, and stanza iv. 48, that of 12^c, 17^c, 12^a (v. l.), 19^d (v. l.). The reading पुष्पाणि in Dhammapada iv. 47^a, vouchsafed by a few of our MSS., does not suit the context. [Crit. App., line 16 : before K5, ins. 12^{ef} = 12. 309. 19^{cd}.]

13 ^b) ' Let not Time pass by you as sheer unnoticed blank. ' [Crit. App., line 3 : after 14^{abcd}, ins. M1. 5-7 (all second time) read 13^{ab} after 14^{cd}.]

14 ^c) निवेक्ष्यते, √ विश्, ' effect a lodgment. ' [Crit. App., line 1 : om. 329. 37. Line 11, before —^c), ins. 14^{cd} = 787*. Line 22 : for K5, read K7. Line 26 : for B5, read B6.]

15 ^b) ' There is no other purpose or justification for life (save the practice of Dharma). '

17 ^c) सुप्तं व्याघ्रं — this can happen ordinarily only by day-time when every intelligent creature is expected to be alert; सुप्तं गामं of the Dhammapada stanza suits the context somewhat better. The वा can be इवाथे.

18 [Crit. App., line 1 : before D7, ins. — For the repetition of 18^a in Das, cf. v. l. 17.]

20 ^{ab}) फलमप्राप्तं, फलप्राप्तिहीनं, अत एव फलसङ्गिनम् । [Crit. App. to 469*, line 7 : for रविं, read रविं.]

21 [Crit. App., line 7 : after time ins. a semi-colon and read Das third time also.]

23 ^c) Deussen renders : ' ein Sammelpunkt der Götter ist der Wald. ' Cn gives a more acceptable sense : ' Forest [-life] is a cattle-pen for penning in the senses. ' — The stanza that follows fits in well with that interpretation.

25 ' The ahimsā in thought, word and deed, when practised, secures immunity from the bondage of all those karmans that deprive one of the [true] aim of life. '

26 ^c) Copyists do not clearly distinguish between असत्त्याज्यं and असन्त्याज्यं (i. e. असंत्याज्यं), so that from the collation sheets it has become now difficult to find out what MSS. read असत्त्याज्यं (= असत् त्याज्यं) as given by the Bombay and the Kumbh. editions. असंत्याज्यं, as an attributive adjective to सत्यं (meaning ' never to be given up '), gives better sense. Cnp gives असत्त्याज्यं (reading of Cal. ed.) and a few MSS. असत्त्याज्यं as variants, explained as असत्यं आद्यं (or आज्यं) = भक्ष्यं यस्य [सत्यस्य].

28 [Crit. App., line 7 : after K4. 7] both times, ins. B5 first time.]

29 ^c) Cn glosses क्षेमी by परसुखार्थी.

31 ^a) क्षत्रयज्ञैः, as distinguished from the ब्रह्मयज्ञ upon which his mind was set. क्षत्रयज्ञैः, a variant given by several good MSS., is explained by Cn (not in a convincing manner) by शरीरत्यागैः. Cf. 12. 257, the विचखनुगीता.

34 In the second pāda, the v. l. पितः (for स्वि वा), can be understood as a vocative. The accepted text has reference to the father's words in 6^b above. [Crit. App., at the end : ins. — After 34, Ks Bo. 6-9 Da3. a4 Ds2 D3. 5. 7 (all second time) read 32.]

35 Quoted by Śaṅkara in the Br. Up. Bhāṣya on iv. 4. 9. — ^c) दण्डनिधानं is better explained as self-castigation (in the event of any lapses). For the explanation of निधानं as 'laying aside' by Ca Cs, see Crit. App.

36 Quoted by Śaṅkara in the Br. Up. Bhāṣya on iv. 5. 15 (with the v. l. किं ते धनेन किमु बन्धुभिस्ते for the first pāda).

Colophon [Crit. App., line 17 : for M1. 6. 7 (all, read Ms. 7 (both.)]

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1 ^b) स्वतन्त्रिणः, Cn : स्वशास्त्रानुसारिणः; 'each after his own fashion'.

2 ^c) The name is sometimes read as शंपाक, explained by Cn as—शम्, आत्मसुखम्, तेन पाकः, रागद्वेषादिराहित्यान्निर्मलः।

5 ^b) अभिसंनयेत्, subject दैवम्. In the corresponding passage, 12. 28. 6, it is paraphrased by तेषामन्यतरापत्तौ यद्यदेवोपसेवते.

6 'Sustaining the brunt of affairs and withal not in the fullness of spirit, thou art [in a vacillating mood] pursuing neither what is [true] bliss, nor what thou desirest.' Cn, reading न ईशिषे (or supplying न with ईशिषे), understands the stanza differently.

8 ^c) The variant अनमित्रपथः is equally good, though grammatically (cf. Pāṇini 5. 4. 72) it should be *पथ—'it is a forlorn, friendless path.' [Crit. App. line 10 : for G1-3, read G1. 3.]

12 ^a) Cn seems to have emended चानित्यो into चारिष्टो; but अरिष्टः as noun, should have been अरिष्टं in the sense intended. As a Masc. noun अरिष्टः

means something quite different. —It is possible to understand अरिष्टः (अविद्यमानं रिष्टं [=injury] यस्मात्) as a Bahuvrīhi in the sense of a saviour, and consequently also, a source of danger, as Deussen seems to have done. But why all this ado for a reading not supported by MSS. outside the Cn family?

17 ^f) त्रिभिः—Cn : त्रिभिः, धनरूपकुलैः. The reading प्रसिच्यते (drenched, overwhelmed) is given by Ś1 (orig.) K1. 2. 7 V1 B8 (marg.). 9 D4. 7. 9 T2 G1. 3. 6 M1. 5-7. Some of these MSS. (K1. 2. 7 D4. 9 T2) read °सक्त in 18^a, but the others retain the same root. In the corresponding passage in 12. 28. 7^{cd}-8^{ab}, the same root सिच् is supported by a good majority of MSS., although there too Ś1 shows the hand of the corrector changing orig. प्रसिच्यति into प्रसिध्यति.

19 ^{cd}) प्रतिषेधन्ति 'hit or impinge against'; punish (Cn : दण्डयन्ति) : Cp सिद्धलक्ष्यः, 'one who has hit the target'.

21 ^{cd}) 'Bearing well in mind how, as the world goes, there ensues a concourse of the imperishables with the perishables.'

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2 ^c) अविवित्सा 'absence of any desire to pry into the real nature of things or seek to obtain them', which is but the next step to निर्वेद. Cn reads अविवित्सा, explained by कर्मणि इच्छाभावः, and gives विवित्सा as a v. l. rendered by श्रवणादीच्छा; probably this is a slip in Cn for विवित्सा.

6 [Crit. App., line 4 : after D4, ins. (both times).]

9 ^a) अविहितं, 'not allotted by Fate'.

10 ^{ab}) पूर्वं कृतस्य (= अधिगतस्य), [ततः] अनर्थैर्युक्तस्य, तथापि भूयः [प्रयत्नं] अनुतिष्ठतः—अथ वा, पूर्वकृतस्य परिणामभूतैरनर्थैर्युक्तस्य मम इदानीं कर्म कुर्वतः—मम प्राक्तनसंगत्या लब्धमनर्थं पश्यत। —^c) संगत्या, by concatenation [of forces].

11 ^b) गच्छति, the subject is उष्ट्रः understood. In 11^{cd}, जम्बुक plays the same rôle as उष्ट्र. For उन्माथ, cf. 12. 136. 23, where the commentators explain it as the hunter's net or trap for catching wild fowls and other game. A जम्बुक apparently seems to have, by sheer accident (काकतालीयम् adv.), run away with the net, carrying along with it the baits placed for the

fowls and also the fowls caught within. The exact fable is not preserved, but it might be somewhat like the one in 12. 136. [Crit. App., line 10 : *after* लालीयम्), *ins.* — K2.4 read 11^d twice. Line 11 : *for* K2.4.7, *read* K2.4 (both first time). 7. Line 16 : at the end, *ins.* (both second time).]

12 ^a) मणी वोद्वस्य, quoted by Bhattoji under Pāṇini 1. 1. 11, observing, इवार्थे वशब्दो वाशब्दो वा बोध्यः । Cf. वदेल्लेपे in Kāvya-prakāśa 10. 89. — मणी, two jewelled pendants, or small water-jugs (cf. Cn on 3. 185. 11 मणिकाख्यपात्रे; cf. also मेदिनी — मणिरालिञ्जरः). The word can also denote tags of skin hanging down below the nostrils of the camel. It is explained by the शब्दकल्पद्रुम to mean also अजायाः कण्ठस्थितस्तनः.

16 This stanza is not to be found in its proper context, viz. towards the end of 12. 313, where one naturally looks for it. As the Bengali translator, P. C. Ray, observes, to make Vyāsa quote here a verse of his own son looks somewhat odd.

17 ^a) मन्दस्य, जीर्यतः.

21 ^{ad}) Reading नैव in 21^c, the construction is : किं जातु प्रेष्यतामियात् । with the reply, नैव इयात्. With नैवं, it can be taken as a question of appeal : “Is it not indeed thus that one becomes a slave to others?”

23 [Crit. App., line 2 : *for* D3, *read* B1. Lines 6-7 : the D1 variant should come *after* the D3.8 variant.]

27 [Crit. App., line 8 : *before* B3.9, *ins.* — ^a).]

28 ^b) स्वादु is attributive adj. to उदकं and not predicative as Deussen renders it. One can never have too much of the sweet water of the Gaṅgā. — ^c) मद्विलापनम्, said ironically with reference to the अर्थ.

29 ^b) The Calcutta translators propose reading भूतग्रामं (given by Da4 T1 G3.8 only) for °ग्रामः and take यः (in 29^a) to refer to कामः (understood). To ask काम to go away यथाकामम्; or to abide — वसतां — (not in my body, but somebody else's body) is not a straightforward construction. And the same translators propose interpreting युष्मासु (in 30^a) as referring to not the भूतानि and इन्द्रियाणि, but to ‘all attributes founded on *Rajas* and *Tamas*’. — In

32-33, of course, काम is directly mentioned.

31 ^c) Deussen apparently reads or at least interprets सत्त्वं by सत्यं, which, as a reading, is found in K1 alone. श्रुते सत्त्वं ‘I study the scriptures not for gain (which would be रजस्), nor blindly (which would be तमस्), but with faith and understanding.

35 ^{ad}) Deussen and the Calcutta translators apparently construe : धने अवज्ञानसहस्रैः (i. e. °हस्रेभ्यः) अपि कष्टतरा दोषाः. According to Cn, the sense would be : [अ]धने अवज्ञानसहस्रैः [हेतुभिः] दोषाः कष्टतराः. — ^d) दुःखैर्विधीयते ‘is brought into existence by, or achieved only after, sufferings’.

36 ^b) पुरा निघ्नन्ति = हनिष्यन्ति, किं तु तत्पूर्वं क्लिश्यन्ति, उद्वेजयन्ति च. The v. l. पुरो, which has good support, can mean ‘in the sight of all’. [Crit. App., line 8 : *for* time, *read* times.]

37 ^a) मन्द- (for which अर्थ. is a *lect. fac.*) can mean ‘stupid’, as is made explicit in st. 30.

41 ^b) अहमबुद्धिमानस्मीति नाहं बुद्ध्यामि । Deussen renders : ‘ich denke nicht mehr wie ein Unverständiger’.

42 ^a) नस्योतं, नासासूत्रं, nose-cord; more usually नस्यं or नास्यं : cf. 3. 31. 25; Manu. 8. 291. — The whole speech can be compared to the Buddha's words to Māra.

52 [Crit. App., line 4 : *for* सप्तम इति, *read* सप्तममिति. Lines 15-17 : *transfer to the end* the v. l. B3 (marg.).8 सुखी.]

54 [Crit. App., line 4 : *for* Dn1. a4 *read* Dn1. n4.]

56 [Crit. App., line 2 : *for* 339, *read* 539. Line 5 : *for* Das, *read* Das.]

61 The specific lesson to be learnt from the six “teachers” is well brought out by the commentators from whom extracts are given in the Crit. App. — No. 2, *kurara* or osprey is the subject-matter of Jātaka 330 : cf. gāthā 2 —

Yāvadevassāhū kiñci tāvadeva akhādisu ।

Samgamma kulalā loke, na hiṃsanti akhiñcanam ॥

The Sāṃkhyapravacanabhāṣya iv. 5 as also Bhāgavata Purāṇa 11. 9. 2 clearly explains the point :

सामिषं कुररं जघ्रुर्बलिनो ये निरामिषाः ।

तदामिषं परित्यज्य स सुखं समविन्दत ॥

For no. 4, the explanation of Cs (accepted by Cn) seems preferable, in support of which a verse of Vararuci is quoted (Crit. App., lines 17-18). The explanation in Jātaka 330, gāthā 4, is not quite cogent. Cs also gives a better explanation for the approach of the maiden desirous of pounding rice so as to be within hearing of the elders' conversation (which, Cs tells us, related to her own impending marriage). The Sāmkhyapravacanabhāṣya iv. 9 has no explanation to give and that of Cn falls flat. — [Crit. App., line 18 : after 9-12, ins. also given in the Kumbh. ed. — Line 26 : after 5-8, ins. Cs. — Crit. App. to 475*, line 10 : for in text, read above. — Lines 11-12 : for With lines 5-6, cf., read Lines 5-6 = . — Line 18 : after नाव-), ins. The Sāmkarabhāṣya on V. S. III. 2. 10, refers to this as the श्चुकारन्याय.

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3 ^b) कल्यचित्तं, 'of fresh or healthy mind'. — [Crit. App., line 7 : read कल्यं for कल्पं.]

4 ^b) For निर्विवित्सः, cf. 12. 171. 2°.

14 ^b) For पर्याय, cf. 3. 261. 29^d : 6. 2. 5°; 80. 47°.

18 ^c) Cn, reading and explaining सर्वसामान्यः, considers सर्वसामान्यतो (or सर्व सामान्यतो) as an अपपाठ. सर्वसामान्यतः, 'from the point of view of sameness of nature underlying all things'.

19 This is one of the reasons why the व्रत is called आजगरं (= अजगरे प्रतीतं) or belonging to the 'goat-swallower': cf. the extract from Cp in Crit. App. to st. 25.

20 ^a) आस्रवति, 'trickles down unto me; falls to my lot'.

25 The metre of st. 25-37 is पुष्पिताग्रा. — [Crit. App. line 13 : for भूमीषु, read भूमिषु.]

26 ^b) -संचरणः or -संसरणः = -गतिः (Cp); -संवरणः = -भक्षणः (Cs).

29 ^b) इहार्यं, the second word can be अर्यं (= स्वामिनं), or आर्यं (= one from of a respectable family). The v. l. अहार्यं can mean 'what or who could well have been avoided.'

31 ^c) उपगतफलभोगिनः, the emphasis is upon उपगत. Cn resorts to शाकपार्थिवसमास with a view to equate भोगिनः with सर्पाः.

33 ^{ab}) The first two lines, according to the v. l. chosen, can be interpreted in various ways : (i) ईह-नार्थैरुपगतबुद्धिः, [अथापि] आत्मसंस्थः सन्, असुखार्थं [= दुःखं] अभिगतं अवेक्ष्य; (ii) ईहनाथैः [हेतुभिः] असुखार्थं [= दुःखं] अभिगतमवेक्ष्य उपागत (= स्वाधीन) बुद्धिरात्मसंस्थः; (iii) ईहनाथैः उपगतबुद्धि [पुरुषं] असुखार्थं [दुःखं] अभिगतमवेक्ष्य, आत्मसंस्थः [सन्]; besides the आद्यः, i. e., the simplest, पाठ put up by Cn.

34 ^{ab}) 'Neither emotionally (हृदयं) nor intellectually (मनः) is one able to perceive that the pleasure one longs for is both inaccessible and perishable.' I seem as though to perceive it, and so — etc.

36 ^a) अनुनिशाम्य, 'having carefully observed one after another'. — Cn reads विप्रपातं, precipice or abyss; विप्रयातं, 'going in diverse and contrary ways'. — [The marg. reference on p. 987 should read C. 12. 6688, and that on p. 988, C. 12. 6689.]

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10 ^a) सर्वे लाभः साभिमानाः, 'all gains involve an element of [self-]destruction'. Cf. AV. 9. 5. 4 असिना माभिमंस्याः; Śatapatha Brā. II. 6. 2. 6; Mbh. 3. 36. 13. — ^d) अभिमन्यसे, 'art cherishing wicked thoughts against'.

11 [Crit. App., line 3 : delete the bracket in the beginning.]

12 [Crit. App., line 5 : for G1.3, read G1-a. Page 989, marginal references : for C. 12. 7002, read C. 12. 6702. Crit. App. to 477*, lines 4, 5 : for in text read above. The star passage is om. by Ś1 K1. 2. 4 only, and might have perhaps been taken into the text, though it seems to be an after-thought.]

22 [Crit. App., line 5 : in the beginning, ins. Ca. n.]

25 [Crit. App., line 3 : for नात्तिः, read नात्तिः.]

32 [Crit. App., line 6 : for मंतो, read धनमंतो. — Line 9, ins. semicolon after उपनामिताः.]

33 ^c) ते खल्वपि, i. e., the authors of दासत्वं upon others.

36 [Crit. App., line 11 : *for* तुष्टः up to असं, *read* स्वयं up to पूर्णः.]

39 'Neither on account of some [false] slander, nor on account of any real [blemish] that brings degradation' (अवहारिणा), shouldst thou throw thyself away.

44 ४) दुस्तीर्थाः, 'born of bad parentage'.

45 ff. In B. xiii. 37. 11-14 we are told that a person who behaves in the manner described in the present passage is as good as a dog. In the Bhāgavata IV. 19. 10 ff. we are told how, for obstructing the horse-sacrifice of Prthu and behaving like an arrogant infidel, Indra was condemned to become a शृगाल or jackal, from which situation he was pardoned and saved by Hari upon Indra's repenting. — [Crit. App., line 9 : *for* अनिर्यो *read* अनिर्दयो].

47 [Crit. App., line 1 : *for* sequence, *read* repetition. — Line 6 : *after* Ks. 7, *ins.* (both times). — Line 8 : *after* K1, *ins.* (both times).]

48 [Crit. App., line 1 : *for* sequence, *read* repetition. — Line 2 : *after* K4. 6. 7, *ins.* (both times).]

50 [Crit. App., line 1 : *for* Bo, *read* V1.]

Colophon. — [Crit. App., line 3 : *before* K2, *ins.* semicolon *for* full-point.]

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☞ This adhy. = Cal. ed. 6745-6784 and 12138-12157; = GK 181 and 323 [2]; = Kumbh. ed. 179 and 330; = P. P. S. 169 and 308. Of the 26 N MSS. used for the Crit. App. of this parvan, 25 MSS. (the 26th, Ds, missing second time) and of the ten S MSS., only one, G2, read the adhy. twice. The variants from the repeating MSS. are included in the Crit. App. of this adhyāya.

1 A pious unassuming man like Mañki was denied the happiness that was his due : therefore give up cravings was the teaching of adhy. 171. The next Ājagaravrata adhy. emphasised the need of philosophical contemplation on the evanescence of worldly things; and adhy. 173 is tuned to the same key. This would naturally suggest the inference as to the futility of all Karmans; but it is

☞ worth noting that the ultimate lesson insisted upon is — पेशलं चानुरूपं च कर्तव्यं हितमात्मनः (st. 20^{ed}).

— [Crit. App., line 11 : *for* After 2, *read* After 1.]

2 [Crit. App. line 11 : *for* [except Ds] first time, *read* first time; Ds [second time] missing.

— Line 20 : *for* all [except Ds] first time, *read* all first time; Ds [second time] missing.]

3 ०) The sense is that from dying in hundreds, they begin to die by thousands. — [Crit. App., line 9 : *for* D2-9 (all [except Ds] both times), *read* D2-5. 7-9 both times; Ds [second time] missing) — Lines 21 : *for* both first time, *read* first time; Ds [second time] missing.]

5 ०) The Bs Cap Cv reading हस्तवायेन, with the interpretation of Cv, fits well in the context. — [Crit. App., line 14 : *for* s. 8, *read* s (second time missing). s. — Line 15 : *for* first time, *read* first and third time. — Line 16, *ins.* Ś1 (by corr. as in text) *before* K1; and *ins.* Ś1 (before corr.) *before* K2. — Line 17 : *for* हस्तयापि, *read* हस्त (Ś1 by corr. 'स्ता)यापि.]

6 [Crit. App., line 11 : *for* s. 8 *read* s (second time missing). s.]

7 [Crit. App., line 3 : *for* s *read* s (second time missing). — Line 20 : *for* s. 8. 8, *read* s. 8. — Line 21 : *for* Ms (all [except Ds Ms] second time), *read* Ms (all [except Ms]; Ds [second time] missing).]

8 [Crit. App., line 4 : *for* s, *read* s (second time missing).]

9 [Crit. App., lines 6 and 7 : *for* Ms, *read* Ms (both times).]

11 [Crit. App., lines 14-15 : *for* D2-9 G2 (all [except Ds] second time), *read* D2-5. 7-9 G2 (all second time; Ds [second time] missing).]

16 [Crit. App., line 6 : *for* D4. 6. 9 (all first time), *read* D4. 6. 9 (all first time; Ds [second time] missing).]

17 [Crit. App., line 16 : *after* Ms, *read* Kumbh. ed.]

18 [Crit. App. line 6 : *after* 6, *ins.* (first time; second time missing). — Line 13 : *for* first time, *read* first time; Ds [second time] missing.]

19 [Crit. App., *ins.* in the beginning : = (var.) 12. 231. 24.]

Colophon [In the beginning, *ins.* Ds (second time) missing.]

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Initial Note. [Line 4: *for* Appnedix, *read* Appendix. — At the end, *ins.* For adhy. 175–180, cf. La Cosmogonia di Bhrgu, by Angelo Maria Pizzagalli: Memorie del R. Istituto Lombardo di Scienze e Lettere (pp. 95–149), Milano, 1910; cf. also App. II (no. 1), pp. 2106 ff.]

4 [Crit. App.: in the beginning, *ins.* = (var. 9).]

10 ff. 482*, 483* are allied to the Brhan-Nār. Purāṇa passage cited in App. II (No. 1), p. 2106. Very few MSS. of the N recension show the Purāṇa influence. Viṣṇu is, however, mentioned in st. 20. — [Crit. App. 482*, line 1: *for* in text, *read* above.]

20 °) सर्वभूतात्मभूतस्यो — It is worth noting that the Elements created by Brahman are not outside Brahman, but constitute his very being. It is worth noting also that the 'elemental' cosmogony and the 'mythological' cosmogony with Brahmā (= Viṣṇu) coming out of the lotus (st. 15) are mixed up in the present treatment. — [Crit. App., line 1: *om.* (hapl.).]

27 [Crit. App., line 3: *before* स्मृतम्, *ins.* for.]

29 °) भगवतः, 'of the mighty Ākāśa', the extent of which is described in st. 23–28. The v. l. नमसः makes this explicit. — [Crit. App., lines 4–5: *read* the T Gs. & v. l. before the G1 M1. 5–7 v. l.]

34 That Brhmā's being produced from the Lotus which is sprung from the Earth, the fifth creation of God Mānasa (st. 15), cannot be consistent with Brahmā being called the Primal Being (st. 34). This is explained away by calling Brahmā a form (मूर्ति) of the मानस. — [Crit. App., line 6: *for* D4, *read* D4 (both times).]

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2 °) सृष्टं प्रथमतो जलम्, — The प्रजाविसर्ग was about to start; but prior to that, the मानस had created आकाश

as the first act of the भूतविसर्ग. Thus we have to understand two processes to avoid self-contradiction.

6 °) ब्रह्मकल्पे — On this Cp observes: तेनैयं सर्वा प्रक्रिया ब्राह्मकल्पिकी इत्यपि कथितं स्यात्, which is the traditional method of harmonizing what looks apparently incapable of harmonizing.

11 ff. Here is an original explanation why शब्द is to be regarded as the property of आकाश; also of the origination of fire through the concussion of water and wind (as illustrated in the phenomenon of lightning). The solidification of the water-drops as hails (st. 14) leading in the course of time (st. 15–16) to the production of the solid earth are other attempts at rationalizing the traditional cosmology. — The sequence of creation in 175. 13–15 (which is expounded in a mythologizing way in 176. 9–17) goes, however, against the Classical Sāṃkhya. It is to be noted that once the creative process starts, there is no interference in it on the part of the Creator.

15 Pizzagalli observes (p. 135): "From fire which has become solid comes the earth—a much more accurate doctrine if by solid fire we may understand the incandescent cosmic matter. But who knows what other image has suggested the idea to let the earth be born of fire".

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3 The Bhūtas are the Mahābhūtas, each possessing a single all-pervading characteristic. The प्रजास (each one of them), possess all the five characteristics. St. 10–19 explain how signs of the five pervade the whole creation. — [Crit. App., line 6: *after* Kr, *ins.* (both times).]

8 [Crit. App., line 2: *after* marg., *ins.* Ds transp. 7 and 8.]

10 °) पुष्पफले, 'in different flowers and fruits'—to be taken as समाहारद्वंद्व. °फलैर्, the S reading, is an easier construction, while पुष्पफलव्यक्तिर् does not give the desired sense.

11 °) शीतेन has to be read as शीते न. The different v. l. for म्लायते are apparently due to construing शीतेन as one word. The opposite effects of ऊष्मन् and शीत prove the existence of स्पर्श by अन्वय and व्यतिरेक.

Cn gives the two verbs, but that reading is not adequately supported. —[Crit. App., line 7 : for 'ग्ला, read ग्ला. —Line 11 : for शीतेन, read शीते न.]

12 ^a) -निष्पैः, 'by the clattering sounds', कठेरैः शब्दैः as Ca explains it.

16 ^{ab}) It is not the plant that sucks up water by the lotus-stalk, as Deussen understands the line, but it is an ordinary feat done by any person : ❀ Cv : उत्पलनालेन उत्पलनालाख्यकरणेन, जलं श्वासेनोर्ध्वं नीतं जलं, यथा वक्त्रेण पुरुष आददते । ❀ —^c) पवनसंयुक्तः, because sucking up cannot be done without the help of the wind.

17 ^a) As read by majority of MSS., the pāda is hypermetric, and we could have accepted that reading as well. The singular सुखदुःखस्य (given by Ś1 K1. 2. 4 D7) can be taken as gen. of the समाहारद्वंद्व, or possibly, as = सुखस्य दुःखस्य च, the termination स्य being understood with each of the two words.

24 ^a) Cv reads प्राणान्प्राणवतः and explains प्राणान् by इन्द्रियगणान्. —^b) व्यायच्छते, Cv : विकासयति.

25 ^a) उच्छ्वसिति — Cv : ऊर्ध्वं शिरोमध्ये, श्वासं प्रापयति. — [Crit. App., line 1 : for उच्छ्वसिति read उच्छ्वसति.]

27-28 =(var.) B. 14. 50. 41^{cd}-43^{ab}. The instances given by Cn, Cs and Cv are as under —

Cn	Cs	Cv
इष्टः — कस्तूरिकादौ;	चन्दनादौ;	तण्डुलादिधान्यगन्धः.
अनिष्टः — शवादौ;	शवादौ;	अमेध्यादिगन्धः.
मधुरः — मधुपुष्पादौ;	गुडादौ;	गुडादिगन्धः.
कटुः — मरीच्यादौ;	मरीच्यादिषु;	मरीचिगन्धः.
निर्हारी — सर्वगन्धाभिभावको	सर्वगन्धतिरस्कारी	लवणादिगन्धः.
हिङ्वादौ;	कस्तूरिकादिषु;	
संहतः — चित्रगन्धोऽनेकद्रव्य-	कर्दमादिषु;	शर्करादिषु मिश्रितो
कल्कगतः;		गन्धः.
स्निग्धः — सद्यस्तप्तघृतादौ;	मृगमयादौ;	घृतचन्दनादिगन्धः.
रूक्षः — सर्षपतेलादौ;	यवादिषु;	सर्षपादिगन्धः.
विशदः — शाल्यन्नादौ;	कर्पूरादौ;	कुसुमगन्धः.

in B. 14. 50. 42, अम्ल is added as the tenth गन्ध. ✓

29 =(var.) B. 14. 50. 43^{cd}-44^{ab}. —[Crit. App., line 2 : for स्पर्शः, read स्पर्शश्च.]

30 [Crit. App., in the beginning, ins. = (var.) B. 14. 50. 44^{ab}-45^{ab}.]

31 [Crit. App., in the beginning, ins. = (var.) B. 14. 50. 45^{cd}-46^{ab}.]

32 =(var.) 14. 50. 47^{ab}, 46^{cd}, 47^{cd}. The Tabular Statement on p. 1012 would show that there has been much confusion in the citation of the different instances, and some erroneous classification, which has made Cn give the ingenious explanation (under GK. 34^{cd}) — कठिनादयः स्पर्शभेदा अपि चक्षुषापि निर्णेतुं शक्या इति रूपमध्ये पठिताः । —^b) अणु (n.) for अणुः (m.) as predicated of ज्योतीरूपगुणः. The reason possibly is because the atom as such and its qualities are incapable of being perceived by the layman's naked eye, although the Yogin can directly see the same. —[Crit. App., line 4 : for D7, read D6.]

33 [Crit. App., in the beginning, ins. = (var.) B. 14. 50. 48^{cd}-49^{ab}.]

34 ^b) मृदुदारुणः to be understood as मृदुः and दारुणः, the termination being supplied with both. Cf. सुखदुःखस्य in 17^a above. —[Crit. App., in the beginning, ins. = (var.) B. 14. 50. 50^{ab}, 49^{cd}, 50^{cd}. — Lines 9-10 : om. K4. 7 D7 in line 9, and in its place transfer D4. 6. 9 दारुणो मृदुः from line 10. — Crit. App. to 488*, lines 1, 2 : for D6, read D5.]

35 [Crit. App., in the beginning, ins. = (var.) B. 14. 50. 52.]

36 [Crit. App., in the beginning, ins. = (var.) B. 14. 50. 53^{ab}cd. — Line 10 : for B2, read D2.]

37 ^c) The correct reading is त्रैस्वर्येण (given in Ś1 K1 Das D7 T G1-3. 6). Cf. the gloss of Ca. B. 14. 50. 53^{cd} gives इष्ट, अनिष्ट and संहत as three additional varieties of शब्द.]

39 [Crit. App., line 10 : for ३-३, read ३-३.]

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Adhy. 12. 178 corresponds to 3. 203. 13-30, the v. l. from which are enclosed in rectangular brackets in the following notes.

1 =(var.) 3. 203. 13 —[^a) For आश्रित्य, आसाद्य as in K6. 7 V1 Bo. 6-9 Das. a1 Dn1. n4 Ds D2. 3. 5. 6. 8. 9 M1. 6. 7.]

3 =(var.) 3. 203. 15^{ab}cd —[^a) मूर्धनमाभितो वहिः.]

4 = (var.) 3. 203. 16^{cdes}. — [^a) For भूतानि, भूतानां as in D4.5. For विषयाश्च, विषयश्च as in K4.6 B7 Dn4 D4.5 G1.]

5 = (var.) 3. 203. 17. — [^c) For च, तु as in K4.6 V1 Bo.6-9 Da3. a4 Dn1. n4 D2-6. 8. 9.]

6 = (var.) 3. 203. 18, where the reading पावकः in 18^b seems to be due to case-attraction. The topic is अपानः and not पावकः. Also, in 18^a, the text reads वस्ति- whereas वस्ति- seems to have a more general support of MSS. in our passage. — [^a) For वस्ति-, वस्ति- as in K4.6.7 V1 Bo.6-9 Da3. a4 Dn1. n4 Ds2 D2.3.5-8 T1 G3.6 M5. For मूलं, मूले. For गुदं, गुदे. — ^b) For पावकं, पावकः as in B6.8 Da3. a4 M6. For च समाश्रितः, समुपाश्रितः as in K6 V1 Bo.6-9 Da3. a4 Dn1. n4 Ds D2.3.5.8.]

7 [Crit. App., in the beginning, ins. = 3. 203. 19.]

8 = (var.) 3. 203. 20. — [^a) संधौ संधौ संनिविष्टः. — ^b) For संनिविष्टस्, सर्वेष्वपि.]

9 = (var.) 3. 203. 21. — [^b) For समानेन, स तु वायु-. — ^a) For अवतिष्ठति, परिधावति.] ✓

10 With 10, cf. 3. 203. 23. — [^a) अपानोदानयोर्मध्ये. — ^b) प्राणव्यानौ समाहितौ. — ^c) For स्वधिष्ठानः, त्वधिष्ठानं as in K4.6 V1 Bo.6-9 Da3. a4 Dn1. n4 Ds D2.3.5.6.8.]

11 = (var.) 3. 203. 24. — ^a) आस्यं = आ + आस्यं; the subject is स्रोतः. — [^a) तस्यापि पायुपर्यंतस्. — ^b) तथा स्याद्बुद्धसंज्ञितः. — ^c) स्रोतांसि तस्माज्जायन्ते. — ^d) For स्रोतांसि, प्राणेषु.]

12 = (var.) 3. 203. 22. — [^a) For च, तु.]

13 [Crit. App., in the beginning, ins. = 3. 203. 25. — Lines 4-5 : for Da4 गुणांते; Da गुदांतं, read Da3 गुदांतं; Da4 गुणांते.]

14 = (var.) 3. 203. 26. — [^a) For नाभेर्, नाभ्या as in B8 (marg.) D9 T G2.3.6 M6.7. — ^d) प्राणाः सर्वे (by transp.). For समाहिताः, प्रतिष्ठिताः as in K7 D4.6.9.]

15 = (var.) 3. 203. 27. — [^a) For प्रसृता, प्रवृत्ता. For सर्वे, सर्वासु as in K7 B6 D6.7 T1 G1.]

16 = (var.) 3. 203. 28^{abcd}. — [^a) योगिनामेव मार्गस्तु. — ^b) For तत्पदम्, तत्परं as in K4.]

17 = (var.) 3. 203. 28^{ef}, 30^{ab}. From the उपक्रम (st. 1) and उपसंहार of this adhy., it would seem that the movements of the gastric fire (अनल) take place along the path of the अनिल or the wind within the body. — [^a) For विहितः, विततौ as in M1. — ^b) For प्राणापानेषु, पानौ हि as in M1.7. For देहिनाम्, देहिषु. — ^c) तस्मिन्यः संस्थितो ह्यग्निर्. — ^d) For समाहितः, इवाहितः as in K6.7 V1 Bo.6-9 Da3. a4 Dn1. n4 Ds D2-9 T G1-3.6 M1.5-7.]

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1 On the evidence of these questions, particularly 12. 180. 11-18, Dahlmann calls Bharadvāja a materialist (Die Sāṃkhya Philosophie, pp. 193 ff.); but the questions of Bharadvāja are pitched on a much higher key than that of a mere Cārvāka. — ^a) प्राणायते, found in Ś1 (sup. lin.) K2.4.7 V1 D4.9 T1 G2.3.6 Cp, seems to signify प्राणवदाचरति (Pān. 7.4.25); perhaps प्राणयते would be the more regular form. ❀ Cn : लोकायतमते स्थित्वा आक्षिपति । ❀

2 ^b) पच्यते, Cn : स्पष्टीक्रियते, the root being √पचि विस्तारवचने, which would normally give the form पच्यते, but, as Cn explains, with reference to Pāṇini 6.4.24, इदित्वभावेऽपि नलोपः.

3 [Crit. App., line 5 : after D4, ins. (both times).]

4 ^a) ❀ Cn : वायुमण्डलवद्दृश्यः, वात्याचक्रवद्वायुना सह दृश्यः स्यात् । ❀

5 If the atmospheric wind, the Prāṇa and the Soul are three distinct entities, when, at death, the Prāṇa-wind is assimilated and lost in the atmospheric wind, the Soul—the third thing—ought to be nevertheless perceptible as such : cf. the explanation of Cs.

14 Cf. Br. Up. 3.9.28.

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15 [Crit. App., line 3 : after the first as well as the second K1, ins. (both times).]

18 [Crit. App., lines 6 and 8 : after G1, ins. (both times).]

28 [Crit. App., line 1 : for 203.37., ins. 203.37 : 12.238.12.]

29 [Crit. App., line 1 : for 203, 35., ins. 203. 35 : 12. 238. 10.]

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2^a) स्वर्गाय, 'as means to Heaven'; the Ds variant सर्गाय would mean 'in the interest of His creation'.

6^c-7^d — V1 reads this on marg., apparently because it was om. (hapl.), as is also done by Br. Nār. Purāṇa.

10 Bhṛgu's statement that members of the four castes were all originally Brahmans, and that it is differentiation in occupation (कर्मभिः) that created the distinction between the castes; and further, that all of them are equally entitled to perform यज्ञ, is noteworthy. Compare 12. 60. 38-40. Cn tries to get over the difficulty by saying (12. 181. 3) : गुणवृत्तं वर्णशब्देनोच्यते. In other words, born Brahmans can behave like the Kṣatriyas, Vaiśyas and Śūdras, but do not, on that account, lose their ब्राह्मणत्व. The context, however, is about, world-creation.

20^a) धर्मतन्त्रपरायणा — Cv : धर्मतन्त्रं, योगानुष्ठानं, तदेव परं अयनं विलयस्थानं यस्याः सा तथा ।

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1 [Crit. App., line 3 : for Ks read Ks.]

8^c) न वै भवेत्, in the absence of the लक्ष्य mentioned in st. 7. —^a) न च ब्राह्मणः, because of the presence of the शूद्रलक्ष्य.

9 [Crit. App., line 1 : before —^a, ins. 9^{ab} = (var.) 12. 316. 10^{ab}. — Crit. App. to 496*, lines 1 and 2 : for in text, read as above.]

10 [Crit. App., line 1 : for 40, read 40; 316. 11.]

11 [Crit. App., line 1 : before 3, read (var.).]

12 Cf. Note to 12. 154. 27, p. 942.

13 [Crit. App., line 1 : for 47, read 47 : 12. 316. 20.]

14 [Crit. App., line 1 : for 48, read 48 : 12. 316. 22.]

16^a) 'It is only from cessation of hankering that eternal-peace proceeds.' — [Crit. App., line

2 : read the line thus : T2 G2. s. 6 M1. 6 प्राणेन (M6 प्राणे वि-) गृहीयात् (for प्राणे निगृ°).]

183

4^{ab}) लोके वृत्तिः, the N variant, should perhaps have been read than the accepted वृत्तिर्लोके, and in any case there should be a wavy line underneath.

10¹) Cn interprets the v. l. परमा स्थितिः by नित्यं सत्त्वं and observes : सुखान्न परमस्तीति पाठान्तरं नोपगृहीमो, नित्यसुखस्यानुपलम्भात्. —⁵) The deletion of उमापतिः in the S recension may be an after-thought. — [Crit. App., line 20 : after °लषन्ति, ins. comma for semicolon.]

11 [Crit. App., line 22 : before 11⁴, ins. (hapl.).]

15 Cn interprets सर्वभूतानां जनित्री by अविद्या and supplies इव after पृथिवी and tries to arrive at the conclusion : मोक्षस्य निर्विषयसुखात्मत्वम्.

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7^a) ❀ Cn : चतुर्णामाश्रमाणां धर्मश्चातुराश्रम्यम् । ❀

8 [Crit. App., line 5 : for अनुतिष्ठताः (G3 °तः), read अनुतिष्ठता (G3 °तो). — Line 46 : for स्वाध्यायफलः, read स्वाध्यायफलः.]

11¹) द्रव्योपस्कारः from √कृ (डुकृञ्) करणे is interpreted by Cn as धनवर्जनम् ; द्रव्योपस्करः from √कृ, किरति, विक्षेपे by द्रव्यसंपादनम्. The सुडागम is possible only in these two roots, and not in the case of कृञ् कृणाति, or कृ कृणाति-ते हिंसायां. — [Crit. App., line 27 : for सूयावस्तु°, read सूयावस्तुप्र°.]

16 [Crit. App., line 18 : for Br. s, read Br. s. — Line 21 : for Ds1, read Ds2.]

Colophon [Crit. App., line 5 : om. M5.]

185

1¹) सुमर (cf. Pāṇ. 3. 2. 160; Amara 2. 5. 11) is a variety of deer (Bos Grunniens); cf. 1. 60. 60^d : 3. 98. 14^b : 7. 29. 19^b; B. 7. 68. 6^a; etc. —²) स्थानासनिनो, 'the [bare] ground upon which they stand serves as their resting place'.

3²) तुल्यवृत्तयः = तुल्यमनोवृत्तयः, which is clarified by the v. l. तुल्यदर्शनाः. ग्रामैकरात्रिकाः, double sandhi (ग्रामे

एकरात्रिकाः), 'residing for not more than one night in a village.'

8 Cn here raises the issue: किमिह श्रौतो हिमवदुत्तर-भाग एव परलोकत्वेन प्रतिपाद्यते, उत श्रुतिप्रसिद्धः परमात्मैति, and decides in favour of the latter alternative, putting it down as व्यासकष्टं (i. e., व्यासकूटं), so that his लेखक Ganapati, should not write too fast for him! Cf. B. 1. 1. 74-87. The actual description does not warrant such an interpretation.

10 °) काले मृत्युः, Cn reads as कालेऽमृत्युः and glosses: अमृत्युः आत्मा, समाधिकाले प्रभवति, ईश्वरो भवति।

12 The description of the ideal लोक ends with this stanza. — [Crit. App., line 5: for D₂, read D₁.]

14 °) नैकृतिकाः, Cn: आत्मवञ्चनपराः.

19 [Crit. App., lines 1-3: om. the portion from K_{4.6} in line 1 up to लोक) in line 3.]

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Initial Note [For 33-63, read 34-63.]

2 °) It would be possible to emend ह्यभिधिख्याताः into *अभि° with a hiatus; but असन्त इति (instead of °न्तस्तिगति) is an equal possibility. — [Crit. App., in the beginning, ins. With 2, cf. B. 13. 162. 34.]

3 [Crit. App., line 1: after 35, put semicolon and ins. Manu. 4. 56^{ab}.]

7 °) If समुत्तिष्ठेत् refers to rising up after finishing meals, आर्द्रपाणिः would be the correct reading as referring to the उत्तरापोशन with the usual formula अमृतापिधानमसि, cf. Manu. 4. 76; if समुत्तिष्ठेत् refers to active work following meals, नार्द्रपाणिः ensures, while the washed hands are getting dry, an interval of a few minutes' rest after meals. See the extracts from the Comm. in the Crit. App. — °) Washing the feet immediately before retiring to sleep is prescribed, the interval while the feet are getting dry being utilised in prayers: cf. Mṛcchakatika, Act. 3, between st. 7 and 8. The v. l. नार्द्रपाणिः can be understood as advice against sleeping immediately after meals, while the washed hands are still wet.

8 °) शुचिकामम्, 'peacefully disposed'.

12 °) 'It is understood as what flows from the

mother's bosom.'

13 Apparently, the statement made here seems to be at variance with B. 13. 162. 43. A मांसभक्षण-निवृत्त person is, according to the latter text, permitted to eat यजुषा संस्कृतमांस. If so, the text in 12. 186. 13^a should be यजुषा [अ]संस्कृतं मांस. In the alternative, we have to understand the statement in 12. 186. 13^{ab} as referring to persons who are not निवृत्तमांसाशन, while 13^{ab} refers to निवृत्तमांसाशन persons, for whom, as Cn expressly says, even the यज्ञिय-मांस is prohibited.

14 °) 'should place it before them', as being due to their kindness.'

17 °) तीर्थ, the person whom man considers as तीर्थरूप, the preceptor. — °) शुचिः, fire. — °) चैक्ष्यं, the v. l. for शौचं, denotes cleanliness (Marathi चोख).

20-22 Like st. 21-22, st. 20 also prescribes different modes of greeting: In the case of commercial transactions, the greeting is — अपि शोभनं पण्यम्? In the case of farming — अपि कृषिः बाद्यते (Marathi बढती होणे)? In the case of sowing — अपि बहुकृतं सस्यं? In the case of herds of kine being driven [to the field or home] — अपि सुवाह्यं वर्तते? Upon someone sneezing (क्षुते), the usual greeting still is शतं जीव.

23 °) To make sense, the variant सह स्त्रिया (for सुतस्त्रिया) has to be interpreted as referring to a woman other than one's wife or पत्नी — पृथक्शय्या in the latter case being against the code. सुतस्त्रिया can mean सुतस्य स्त्रिया, but more properly, perhaps, सुतेन स्त्रिया च [एकत्र शयनम्]. — [Crit. App., line 6: for K_{2.4} -स्त्रियश्; D_{4.9} स्त्रियो; read K_{2.4} D_{4.9} -स्त्रियः.]

25 °) The subject is वैकृतं, 'bodily defect' (which indicates a sinful heart). — °) 'Those who purposely conceal them from good folks come to grief.'

28 °) विवर्तमानस्य, 'even though the perpetrator might have changed his status'.

32 °) 'It is the gods that ordain men's birth-and-station.'

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[Initial Note, line 1: for B. 12. 285, read B. 12. 286[5]. Line 2: before Brhan, ins. along with those from.]

1 Ca explains the transition from the discussion of आचार in the preceding adhy. to that of the अध्यात्म in the present adhy. thus : आचारात्सत्त्वशुद्धौ ब्रह्मज्ञानमध्यात्मरूपं जिज्ञासुः पृच्छति. Cn understands by अध्यात्म the योगधर्म; cf. extract from the comm. cited in the Crit. App. The adhy. does not discuss the regular cosmology beginning with the Creator. The star-passage 502*, inserted in several MSS. after 12. 187. 1, is the initial stanza of 12. 175, but the reply to it given in 12. 175. 12 is not to be found in the present adhy. 187. In B. 286[5] (which repeats 12. 187), in st. 13, ईश्वर is introduced, but that is evidently a later device. The same is perhaps the case with 504* and the gloss of Cv on the same. Cf. st. 6 below.

2 [Crit. App., in the beginning, *ins.* With 2, cf. 12. 239. 2.]

3 [Crit. App. to 504*, in the beginning, *ins.* (L. 1).]

4 [Crit. App., in the beginning, *ins.* 4^{ab} = (var.) 12. 239. 3^{ab}. —]

5 5^{cd} = (var.) 12. 239. 3^{cd}. — ^{cd}) The construction is somewhat difficult and has lead to the *lect. fac.* महाभूतेषु भूतानि, which is not adequately supported. 'The Great Elements interpenetrate [all created] beings, which are like the waves of the ocean'.

6 ^c) The principle here designated as भूनात्मा is called भूतकृत् in 7^b, and it is said to be responsible for the creation and absorption of the Bhūtas. In 37 and 42, the creation of the guṇas is ascribed to सत्त्व and in 43, we are told that there is no ulterior supporting principle higher than सत्त्व. But these descriptions do not suggest any personal entity like ईश्वर, परमात्मा or ब्रह्म. It is the commentators and the authors of extra passages like 504* that are anxious to introduce it. [Crit. App., in the beginning, *ins.* — With 6, cf. 12. 239. 4.]

7 ^a) अनु, 'afterwards, by subsequent experience'. The v. l. न, found in the Southern and the Middle-group MSS., is probably an original scribal confusion between न and नु. — [Crit. App., in the beginning, *ins.* = (var.) 12. 239. 6.]

8 [Crit. App., in the beginning, *ins.* With 8, cf. 12. 239. 9.]

9 [Crit. App., in the beginning, *ins.* With 9, cf. 12. 239. 10.]

10 [Crit. App., in the beginning, *ins.* With 10^{ab}, cf. 12. 239. 11^{ab}.]

11 [Crit. App., in the beginning, *ins.* With 11, cf. 12. 239. 14.]

12 [Crit. App., in the beginning, *ins.* With 12, cf. 12. 239. 15.]

13 ^a) The proper reading, possibly, might have been मूर्धनः for ऊर्ध्व in 13^a, which v. l. is found for the ऊर्ध्व in 13^b. The construction then would be मूर्धनः पादतलाभ्यां [च] यद् [यथासंख्यं] अवाक् ऊर्ध्वं च। In chaste Sanskrit, in the subsequent reference, what is spoken of last is referred to first, and what is spoken of first is referred to last. The other method of reference is of course not unknown in Sanskrit. — ✽ Ca and Cs agreeing *verbatim*) ऊर्ध्वं पादतलाभ्यामित्यादिना सर्वशरीरव्यापित्वं दर्शयति। न तु दिग्म्बरवत् शरीरपरिमाणत्वमस्य नियमयति। Cv : ऊर्ध्वं पादतलाभ्यामित्यत्र पातालमेतस्य हि पादमूलमिति वचनात्पादतलाभ्यामूर्ध्वं विद्यमानं चतुर्दशलोकात्मकं जगत्। अवाक्, त्रिविक्रमावतारे अवाक् पश्यति। अन्यदा ऊर्ध्वं पश्यति। ✽ — ^a) ✽ Cp : अन्तरं, ब्रह्माण्डोदरम्। एतेन नायं शरीरपरिमाणः, किं तु विभुवदिति दर्शितम्। ✽ — [Crit. App., in the beginning, *ins.* 13^{ab} = 12. 239. 18^{ab}. — Line 4 : after Ms, *ins.* Cv.]

16 507* — This star-passage = 19^{cd}; it need not have been taken as a separate star. — [Crit. App., in the beginning, *ins.* = 12. 239. 19.]

18-19 The subject of पश्यति... शृणोति... जिघ्रति... जानाति... स्पृशति is पुरुषाधिष्ठिता बुद्धिः, and at each of its activities it is continuously assuming a corresponding विकार (विक्रियते, 19^b). — [Crit. App., lines 3, 5, 12, 14 : after at, *ins.* (both times). — Line 9, *om.* D₁ T₁.]

24 ^a) The v. l. for अतिभावगता, viz. अ-विभाव-गता, अविभाव-गता, अ-विभाग-गता, all denote the transphenomenal state of the Buddhi, when it is not occupied with anything in particular. It then abides as sheer existence (निर्वृत्तिक as Cn puts it), its location being the same as that of the Mind. — [Crit. App., line 3 : for अविभागवता, *read* अविभावगता.]

30 [Crit. App., in the beginning, *ins.* = (var.) 12. 212. 29; 239. 20.]

31 [Crit. App., in the beginning, *ins.* : = (var.) 12. 212. 30. — Line 6 : *after* Ds₁, *ins.* : (both times).]

32 [Crit. App., in the beginning, *ins.* : = (var. 12. 212. 31). — Line 4 : *for* Ds, *ins.* : Ds₁ (both times). s₂.]

33 Cs reads ग्रहर्षः in 33^a, but explains it, as if the word was अग्रहर्षः, by अनुभूतसुखस्मृत्या मनसि प्रसन्नाभावः. — [Crit. App., in the beginning, *ins.* : With 33, cf. 12. 239. 23.]

34 [Crit. App., in the beginning, *ins.* : With 34, cf. 12. 239. 24.]

35 [Crit. App., in the beginning, *ins.* : With 35, cf. 12. 239. 25.]

36 [Crit. App., line 4 : *after* K₁, *ins.* : (both times).]

37 Cv introduces 37 by — इदानीं द्वा सुपर्णेति श्रुत्यर्थं सविस्तरमाह.

40 ^{ad}) Although merely परिद्रष्टा, he wrongly deems himself as their creator, the function of creation really belonging to the सत्त्व aspect.

42 On 42^{ad}, Cv observes — इति वचनेन मोक्षानन्तर-मपि सत्त्वक्षेत्रज्ञयोः सम्यक्संबन्धकथनात्सत्त्वपदेनात्र सर्वत्र प्राणिसमूह एव गृह्यते । प्राकृतसत्त्वगुणस्य मोक्षदशायामभावेन नित्यसंबन्धायोगात्.

45 [Crit. App., line 1 : *for* is B₇, *read* in B₇.]

54 [Crit. App., line 7 : *delete* semicolon after Cp.]

59 [Crit. App., line 6 : before — ^d), *ins.* : — Da₄ repeats 59^d.]

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1 ^b) ध्यानयोगश्चतुर्विधः — These four stages of contemplation are already mentioned in 12. 46. 2-4, where Yudhiṣṭhira describes the four stages of Kṛṣṇa's ध्यानयोग — (i) विषयेभ्य इन्द्रियनिवर्तनं फलं प्राणायामात् (12. 46. 3^{ab}; 188. 5); (ii) ततो मनसि इन्द्रियलयः (12. 46. 3^{cd}; 188. 6-7); (iii) ततो मनसो बुद्धौ (12. 46. 4^{ab}; 188. 8-9); (iv) ततो बुद्धेरात्मनि (12. 46. 4^{cd}; 188. 2-3): cf. the quotation from Cs cited in the Crit. App., while Sarvajña-Nārāyaṇa was the authority of Ca (एवं तावत्सर्वज्ञनारायणमतानुसारेण विवृतः श्लोकः).

4 ^b) नित्यं, i. e., नित्यं पदम्. — ^c) अधिवादीनि, 'not inciting untoward thoughts'.

10 This and the following two stanzas dilate upon the necessity of constant and continued control of the mind : cf. 6. 24. 60.

15 विचार and वितर्क are graded forms of Yogic concentration on some व्यक्त objective ; विवेक concentrates upon the अव्यक्त and leads to 'अहमेवेदं सर्वं' consciousness which, so long as the असिता consciousness persists, is the penultimate Yoga, while the highest (subsumed under विवेक, but not specified in the text) is technically known as the सानन्द, which, ऐश्वर्याविर्भावं विनापि भवतीति मुख्यः, as Cn explains.

17 ^a) करीषं = शुष्कगोमयचूर्णं. — ^d) परिभावनम्, मूर्त्याद्याकारेण कल्पनम् । बहुकालं जले क्षिप्ताः सन्तश्चिकणतां प्राप्य मूर्त्याद्याकारं ग्रहीतुं शक्ताः (Cn).

19 [Crit. App., line 8 : before D₅, *ins.* : B₈ (marg.) सम्यक्प्रशममेति सः.]

21f. — The bliss attainable by the culmination of the सानन्दयोग cannot be described in words, as Cn says, quoting मैत्रायणी उपनिषद् (6. 34).

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3 [Crit. App., line 3 : *ins.* at the end : K₇ (*inf. lin.*) यापकाः (*for* जा^o).]

4 [Crit. App. line 1 : *read* Da₃. at D₅ *for* Da₃. a₄. — Line 2 : *read* D₂₋₄ *for* D₂₋₅.]

5 Life-long recitation of the Veda in Saṁhitā, Pada, and other forms, which constitutes the exclusive occupation of a class of Vedic students (thanks to whom the ancient Vedas have been preserved intact to the present day), it is worth noting, comes in here and in the following chapters (190-193) for a special encomium, very much like the उच्छृति mode of discipline towards the end (according to P. P. S. ed., in the beginning) of the Mokṣadharmā sub-section. This is characteristic of the catholicity of the Mbh. teaching. The comparison here is between वेदान्त and जप. 511A* attempts to equate them respectively with Sāṁkhya and Yōga.

7 According to the Vedānta, in the fourth Āśrama, ordinary Vedic recitation (जपनं) comes to an end, is not normally permissible (cf. स्मृतिमुक्ताफलं,

I, p. 190, lines 9-10); on the other hand, the peace-and-tranquility (शान्तिः) which ensues from [silent] Samhitā-japa (Veda-vāda) is [by itself] capable of steadiness in or mergence into Brahman (cf. the fate of the Jāpaka in 12. 193. 20). Hence both these modes-of-life are, from one point of view, connected with one another (as requiring a disciplined life leading to the same goal), and from another, not so connected (the one relinquishing, and the other continuing samhitā and allied recitations). This is detailed in st. 8ff.

14 Even a Jāpaka, while steadily pursuing his japa of the Samhitā, might lapse into Samādhi, wherein the whole text is vividly presented to his inner self; and when so engrossed in its presence, his Japa-activity can as such cease to be the normal japa, and so he could eventually attain the same "Brahman" goal.

15 [Crit. App., line 4 : for 15, read 15^{ab}.]

16 [Crit. App., line 7 : before Gs, ins. : — K₂ repeats न कार्याणाम्.]

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2 °) In view of the question in st. 1, निरयम् here denotes some निकृष्टं (lower, short of the highest) अयनम्. Cf. the comm. cited in the Crit. Apparatus.

7 °) स एव, Ca : राग एव.

8 [Crit. App., line 5 : read पतितस् for पतितः.]

11 °) दृढग्राही 'possessed of strong and haughty disposition'.

12 °) ब्रह्मणि, Cv explains by वेदे. — °) The Jāpaka, intent upon वेदजप or प्रणवजप, is already सद्भूतः, at one with the 'Truly Existent'. Why should he hanker for any other goal thereafter (अथ)? The v. l. सद्भूतः and अथ are given by the primary ŚK group.

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6 °) निरयाः, lower goals as compared with the highest, which the true Jāpaka is capable of attaining.

7 °) द्वाभ्याम्, रागद्वेषाभ्यां धर्माधर्माभ्यां वा (Ca). प्रिया-प्रियाभ्याम् (Cn. p). पुण्यपापाभ्यां तत्फलाभ्यां वा (Cs). जनन-

मरणाभ्याम् (Cv). युक्तमिति पाठे शानानन्दाभ्याम् (Cp). व्याप्तिनित्यत्वाभ्याम् (Cs).

त्रिभिः, धर्मार्थकामैः, भूतादिकालैः, तेजोबलप्रकाशैर्वा युक्तम् (Ca). गुणैः प्रियाप्रियहेतुभिः, ज्ञेयज्ञानशातृभावैर्वा युक्तम् (Cn). सत्यज्ञानानन्दाख्यैः युक्तम् (Cs). सत्त्वरजस्तमोगुणैः, सृष्टिस्थिति-संहारैः, तेजोबलान्तात्मकैस्त्रिभिरुपादानैर्वा युक्तम् (Cv).

— ^d) अष्टाभिः पुरीभिः, स्वयमेवोक्तम् —

अप्रहर्षमनानन्दमशोकं विगतकुमम् ।

अभयं चानिमित्तं च अक्लेशमनवग्रहम् ॥ (Ca)

भूतेन्द्रियमनोबुद्धिर्वासनाकर्मवायवः ।

अविद्या चेत्यमुं वर्गमाहुः पुर्यष्टकं बुधाः ॥ (Cn. p)

अणिमा लघिमा चैव गरिमा महिमा तथा ।

ईशित्वं च वशित्वं च प्राप्तिः प्राकाश्य(म्य)मेव च ॥

इत्यष्टैश्वर्यैः (Cp. s). अष्टमदैः (Cv).

त्रिभिरेव वा, सत्त्वादिभिः सृष्टिस्थितिप्रलयशक्तिभिर्यद्वा दमत्यागा-प्रमादैर्वा युक्तम् । युक्तमिति पाठे जाग्रत्स्वप्नसुषुप्तिभिर्हीनम् (Cp. s).

8 °) चतुर्लक्षणवर्जं — ❀ Ca : चतुर्लक्षणैः ब्राह्मणत्वादिभिः, अधर्माज्ञानवैराग्यानैश्वर्यैर्वा, भूत्यनुग्रहप्रलयवैषम्यैर्वा वर्जम् । Cn : लक्ष्यते, ज्ञायते विषयस्वरूपमेभिस्तानि लक्षणानि, दृष्टिश्रुतिमतिविज्ञा-तयः । रूपादिहीनत्वान्न प्रत्यक्षस्य विषयः । गुणजातिक्रियाहीनत्वान्न शब्दस्य । असङ्गत्वेन संबन्धाग्रहान्नानुमानस्य । सर्वसाक्षित्वेन अजड-त्वाच्च न बुद्धेः । Cs : उत्पत्तिवृद्धिक्षयविनाशैः ॥ ❀ — °) ❀ Ca. p : चतुर्भिः कारणैरालोचनसंकल्पाभिमानाध्यवसायैः प्रधानव्यक्ता-व्यक्त(v. l. °व्यक्तादृष्ट)पुरुषैर्वा कारणैर्वर्जितम् ॥ Cs : परमकारण-निमित्तकारणोपादानकारणसहकारिकारणानि । यद्वा, आलोचनसंकल्पा-भिमानाध्यवसायैः प्रधानाव्यक्तादृष्टपुरुषैर्वा ॥ ❀ — °) ❀ Ca : हर्षः बाह्यविषयसमुत्थः, आन्तर आनन्दः । ❀

9 °) कालः संपच्यते — Time itself ripens and passes away, but does not, as elsewhere (कालः पचति भूतानि), ripen and annihilate anything else.

11 °) तस्य स्थानवरस्य, i. e., मोक्षस्य.

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1 °) For the status and the functions of the three, cf. explanation of Cn quoted in the Crit. App. under 16.

6 °) The v. l. सोऽऽद्यम् (= सः + आद्यं); Cn explains it as स + उद्यं(√वद्) = सोद्यं).

7 °) देव्या, by सावित्री, the presiding deity of the वेद and the गायत्रीमन्त्र.

8 519* : चतुर्भिरक्षरैः viz.—ॐ, भूः, भुवः, स्वः. —अक्षराष्टका — [ॐ] आपः, ज्योतिर्, रसः, अमृतम्, ब्रह्म, भूर्,

भुवः, स्वर [ॐ]—जगद्बीजसमायुक्ता, i. e., preceded and followed by ॐकार, which is the जगद्बीज. —चतुर्विंश-क्षरा, i. e., the three pādas of the गायत्री.

11 [Crit. App., line 3 : *read* विप्रर्षे *for* विषे.]

15 [Crit. App., line 4 : *before* सन्निमित्तं, *read* Ds *for* Ds.]

20 °) For निरयान्, S reads निलयान्. The निलयस of the Gods are, according to the current context, as good as निरयस (cf. 12. 191. 11).

38 [Crit. App., line 1 : *read* repetition *for* repetition.]

53 °) 'I will not make a second speech': cf. st. 55 below.

57 [Crit. App., line 2 : *read* मृषावाक्यं *for* वाक्यं.]

68 °) 'With the horizontal bar of the weighing balance held evenly in the centre'.

72 °) अनृतिकौ, glossed as अनृतवक्तारौ by Cs; cf. Pāṇini 5. 4. 34.

77 °) 'If the Brāhmaṇa desires to give, let him confer upon me the favour of accepting the proffered wealth.'

79 [Crit. App., line 5 : *read* विप्र. *for* विप्र.]

95 °) द्विगुणं फलम् — Cv : तद्वत्तथेनोः पुत्रीभूते गावौ.

114 [Crit. App., line 2 : *read* वाभ्यां *for* आवाभ्यां.]

115 [Crit. App., line 1 : at the end, *ins.* : — Ks repeats 115°.]

118 [Crit. App., line 2 : *om.* Ds ब्रह्मणं, and thereafter *read* : Ds2 T1 (before corr.) ब्राह्मणं; Ds ब्रह्मणं.]

122 [Crit. App., line 6 : the last word is द्वैत.]

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1 [Crit. App., line 2 : *after* marg., *ins.* : as in text.]

4 °) Delete the wavy line below वचः.

7 [Crit. App., line 2 : *read* G1-3. 8 *for* G1. 3-8.]

15 °) विषयप्रतिसंहारम्, 'withdrawal [of the senses] from the sense-objects'.

17 °) उपस्थितकृतौ, 'easily controlled', apparently qualifies भ्रुवौ and also the नासिकाग्रं situated below the eye-brows.

18 [Crit. App., line 1 : *before* cf., *ins.* : for both, .]

28, 31 [Crit. App., line 15 and 4 : *read* S1 *for* S1.]

29 °) यथास्थानानि, either two words, or an आर्षप्रयोग for यथास्थानम्.

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3 Ca, in view of the v. l. प्रजापतिः (for °ति), and देवर्षिसंघप्रवरं (for °रो), observes : गौडीयपुस्तकेषु मनुरेव बृह-स्पतिरिति भाति 'प्रजापतिः श्रेष्ठतमं पृथिव्यां महर्षिसंघप्रवरं महर्षिः। बृहस्पतिः प्रश्नमिदं पुराणं पप्रच्छ' इति पाठदर्शनात्। एतच्च बृह-स्पतिर्देवगुरुरिति प्रसिद्धिविप्रलब्धैः विमलबोधशोधितमित्युपेक्षणीयम्। प्रजापतेः (v. l. °ति) श्रेष्ठतममित्येव पाठो ज्यायान्। अत एवाध्या-येषु मनुरुवाचेत्युक्तम्।

8 With 8, cf. Ch. Up. vii. 1. 2-4.

11 [Crit. App., line 9 : *before* छंदति, *ins.* (gloss : इच्छति).]

14 Quoted in the Śāṅkarabhāṣya on B. G. 13. 2.

15 [Crit. App., line 6 : *before* ☞ Ca, *ins.* — °).]

17 °) For सं+स्था in the sense of 'to come to a stand-still, to die': cf. आश्वलायनगृह्यसूत्र, iv. 6.

20 [Crit. App., line 4 : *read* Das *for* Das.]

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2 °) इमे, 'the creatures in the world'.

3 °) Cp divides परमस्वभावम् into परम् अस्वभावम् and glosses : परं मोक्षम्, अनावृत्तिलक्षणम्, अस्वभावम् (परम-त्वादिविहीनम्)। अशा गृह्णन्ति, ग्राह्यत्वादेव परत्वाभावः। यदा तु विमुक्तानीन्द्रियाणि प्रत्याहृतानि स्युस्तदैवात्मा ज्ञातः स्यात्।

5 °) ☞ Cn : स्वं, प्रत्यगभिन्नं स्वभावम्, स्वरूपसत्तां पश्य-ति। ☞

6 °) समुपायम्, 'creative process'. ☞ Cn : (reading समुदायम्) : कर्ता, कर्म, करणं, देशकालौ, सुखदुःखे, प्रवृत्त्यारम्भाख्यो यत्नो, गत्यादिकं रागादृष्टेश्वरादिकं च समुदायः। ☞

9 °) दीपवृक्षाः, the allusion is to the branching stone-pillars erected in the courtyards of temples to

hold the illuminating lamps.

10 ^a) ज्ञानैकदेशः (as read by Ś1 K1-4 Ds2 Ds T M1. s. s), 'the sole repository of knowledge'.

16 With 16^{ab}, cf. Kāṭha Up. II. 3. 9; Śvetāśvatara Up. iv. 20.

22 ^a) अनुकूलम्, 'by the side of the bank'.

23 ^{ab}) Construe : यथा [यथा] चलं [वस्तु] दृष्टिपथं परैति [तथा तथा] सूक्ष्मम्, [यथा यथा] अभिपाति (= brought near) [तथा तथा] महद्रूपम्, तथा etc.; cf. Śākuntala i. 9 : यदालोके सूक्ष्मं etc. Cn glosses : उपनेत्रदर्पणयोरपायेऽक्षरस्यौल्यं, मुखस्य दृश्यत्वं चापैति etc. The point made is the deceptive nature of sense-perception.

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2 ^{ab}) युगपत्समस्तान् (presented before him), अतुल्यकालं (=अयुगपत्) समस्तान् वा इन्द्रियार्थान् कृत्वा (in their entirety) आवेक्षते (reviews together). Cn explains the v. l. नोपेक्षते by प्रकाशयत्येव. — ^c) संचरते, अवस्थानत्रयम् (Cn).

4 With 4, cf. Kāṭha Up. II. 3. 9; Śvet. Up. iv. 20. — ^b) इन्द्रियेन्द्रियम्, i. e., इन्द्रियस्येन्द्रियं, as the Ātman is : cf. श्रोत्रस्य श्रोत्रम् etc., Kena Up. 1. 2; or, इन्द्रियेन्द्रियम्, इन्द्रियप्रकाशकमिन्द्रियम्, in accordance with the text (Br. Up. iv. 4. 18) : प्राणस्य प्राणमुत चक्षुषश्चक्षुः etc. — ^a) ❀ Cn : तच्छब्दयोगाद्येनेत्यध्याहार्यम् । येन पश्यति तदिदं शयति । ❀

6 ^a) पार्श्वं, because it is always snow-clad.

8 With 8, cf. Raghuvamśa xiv. 40. The spot (लक्ष्म) on the moon, though a familiar phenomenon, is not correctly ascertained (न विन्दति) as to whether it is भूमिच्छाया (=प्रतिबिम्ब of the earth), or not; but that does not negate its real ultimate nature (परायणम्). ❀ Ca : बिम्बं लक्ष्म पश्यन्नपि अशास्त्रविदबुद्धिः शशो वा जगद्विम्बं वेति संदिग्धे ।

9 ^b) It is possible to understand बुधाः as बुधाः and take the word with समनुपश्यन्ति (supplied from 9^c). 9^{ab} gives an example of a *prima facie* perception (of redness) and the attribution of it to where it does not belong (i. e., the Sun). 9^{cd} gives the opposite example of the wise astronomer's [exact] ascertainment of the Sun's motion where it does not appear to the ignorant.

10 "The wise desire to bring into close proximity

the distant object desired to be known by making it the target of knowledge". — For निनीषन्ति, Ca also gives the v. l. निर्णीयन्ते and explains it by — ज्ञानेनाभ्यास-प्रसादभाविना निश्चेतुमिच्छन्ति आरुरुक्षुदशायां, योगिन इति भावः । For अभिसंहितम् (not संहितम्), cf. Pāṇini 7. 4. 42.

14 ^a) परं, शुद्धं बोध्यं, न पश्यति घटवत् ।

19 ^a) ❀ Ca : उत्पत्तौ, प्रतिपदि । वृद्धौ, पूर्णिमादौ । व्ययतः, क्षये दर्शे । ❀

22 ^{cd}) शरीरनिर्मुक्तः शरीरी — शरीरश्चिदात्मा तेन विनिर्मुक्तः शरीरी नोपलभ्यते (Cn) ।

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1 ^a) व्यक्तम्, स्थूलशरीरम्. — ^a) प्रेत्य, लिङ्गादियुज्य.

5 ^c) अदृष्ट्वैव तु — असाक्षात्कारज्ञानवान् (Ca).

8 Quoted in the Śāṅkarabhāṣya on B. G. 3. 4, and on Br. Up. Bhāṣya iv. 4. 22.

10 With 10, cf. B. G. 3. 42 and Kāṭha Up. I. 3. 10-11; II. 3. 7-8.

19 ^a) अभिगतं, not अतिगतं as in 19^{bc}, because no reaching beyond the पर is possible.

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The initial star-passage 540* is om. in ŚK and S. Its object, as Cn (*apud* st. 8) says, is — दुःखनिवृत्त्युपायं वैराग्यमुक्त्वा सुखप्राप्त्युपायं ब्रह्मात्मज्ञानमाह । Several of the lines already occur in Parvan 11, and a few in Parvan 3.

1 ^a) 'Knowledge is consequent upon the cognizing operation directed against the knowables'. — The knowledge of Brahman, however, is possible when, as 2^a is careful to state, ध्यानयोगसमाधि is super-added to the ordinary operation of knowing.

3 ^a) गुणवती, 'so long as it is busy with objects possessing qualities'. — ^c) Cap, reading अवदाराभिनिःस्रोतं, explains : यथा पर्वताभिदारणेनाभितो निम्नाभिमुखं स्रोतः गिरेः शृङ्गात्स्वभावतो वर्तते । The v. l. अवधाराभिं and अवताराभिं convey the same sense.

5 ^a) बुद्धिमपहतं मनः, 'the mind, only when under Buddhi's control or guidance'. — ^{cd}) गुणावेक्षि as the mind normally is, it cannot have any vision of the quality-less.

7 [Crit. App., line 1 : read (? hapl.) for (hapl.).]

14 With 14, of. Katha Up. II. 3. 10.

16 [Crit. App., line 3 : *delete* the bracket in the beginning.]

17 ^a) Ca (reading द्वितीया मिथुनव्यक्तिः) explains : द्वितीया तु महतो मिथुनव्यक्तिः, द्वयोः सात्त्विकतामसिकयोरुत्पत्तिः ; while Cn (reading as in text) explains : द्वितीया प्रवृत्तिस्तु मिथुनादभिव्यक्तिं नियच्छति । न पुनर्यादृच्छिकी सृष्टिरित्यर्थः.

18 ^b) Reading श्रेयः, there is hardly any point in the statement that श्रेयः is superior (उत्कृष्यते) to अधर्मः. On the other hand, one can argue that अश्रेयः, failure when aiming at the sky, is superior to failure when aiming at the tree. Or, we can understand उत्कृष्यते in the sense of 'is obtained or derived from'.

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1 ^a) ते = प्राणाः in the Upaniṣadic sense of indriyas. The v. l. तैः is given by the middle group. — ^a) Cf. Bh. Gītā, 7. 7^d.

4 [Crit. App., line 3 : *before* 4^{cd}, *ins.* (hapl.).]

7 [Crit. App., line 2 : *read* धर्मः *for* धर्मः.]

9 ^a) आत्मस्थाः = देहनिष्ठाः

15 ^a) प्रकाशन्ते, विषया इत्यर्थः. The v. l. एते is explained by Cn, quoting (Vedāntaparibhāṣā, Sec. 7) :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।

आद्यं त्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥

20 ^a) Ca gives अदृष्टतः as a variant, which is explained by धर्माधर्मवासनाप्रतिबद्धत्वात्. According to Cn, अदृष्टतः stands here for the four आध्यात्मिकतुष्टिः described in the Sāṃkhyakārikā 50, while कर्मणः प्रतिसंधेः indicates the five other तुष्टिः described in the same Kārikā. Both these are अनुपायः or wrong, misguided, remedies.

21 Another set of impediments are the eight temptations of Yogic siddhis (*ibid.*, Kārikā 51). — ^b) दर्शनात्, i. e., कल्पनात्, in the false hope that the siddhis are the true goal.

23 ^b) गुणान् इमान्, the "guṇas" or nature of the Highest. — ^a) That object along with (सह) its "guṇas" and "avayavas" can only be inferred. ❀ Ca : गुणैरैश्वर्यादिभिर्ब्रह्मावयवभूतैरिव सहितम् । ❀

25 ^a) ❀ Cn : मनसा, विचारात्मकेन समृद्धः, पूर्वमिति शेषः । ❀

26 ❀ Ca : बुद्धिर्विषयबुद्धिः, तथा प्रहीणः । मनसा अणिमादिसमृद्धिमता, समृद्धः । निराशीर्गुणतां, आशंसालक्षणेन संसारहेतुना गुणेन, रागेन, शून्यत्वम् । ये तु विलोभ्यमाना विषयैस्ते परं ब्रह्म त्यजन्ति, तस्य ज्ञाने यत्नमेव नाचरन्ति । यथा वायुरिन्धनस्थं, इन्धनलीनमग्निं त्यजतीति दृष्टान्तः । ❀

27 ^a) Ray translates गुणादाने by 'destruction (√दा = to cut) of guṇas' and construes : गुणादाने बुद्धिपराय, गुणविप्रयोगे बुद्धयवराय. Cp also renders गुणादाने by गुणोच्छिन्नौ. Deussen translates बुद्धिपरावराभ्यां by 'unto that which is too high and too deep for the intellect'.

28 It is possible to read व्यक्तकर्मा as well as अव्यक्तकर्मा. As Ca explains : जन्मनः प्राक् पुरुषोऽव्यक्तात्मा । ततः शरीरालम्बनेन तत्प्रेरणादि व्यक्तमात्मनः कर्म । तेन अनुमीयमानत्वाद्यक्त इवासौ । ततः शरीरनाशे, अन्तकाले, अव्यक्तत्वं गच्छति. Cf. B. G. 2. 28. The karman, however, is not really that of the Ātman, who is निरतिशयमकर्ता. Hence Ca has to say व्यक्त इवासौ. This is explained in the latter half of the stanza, which attributes the activity to the indriyas. — [Crit. App., line 8, *before* De, *ins.* : B3 (marg.) ग्लायद्भिश्च ; .]

29 ^b) The देह does not, in spite of the इन्द्रियः and the पञ्चभूतः, move of its own accord, independently of the presence of the Highest Immutable.

200

8 [Crit. App. line 3 : *delete* Cp पुरुषोव्ययः.]

9 ^a) दृष्ट्वा, having seen the last of the Mahābhūtas properly created. Possibly also, seeing the earth and deeming it not a suitable place for quiet resting. — [Crit. App., line 7 : *ins.* Cp *before* पुरुषोव्ययः.]

14 ^a) Cv connects तमसः with जज्ञे, rather than with पूर्वजः, as in Ca.

15 ^a) ब्रह्मणः + उपचिर्ति can give ब्रह्मणोपचिर्ति by double संधि; or we can divide the words into ब्रह्मणा + उपचिर्ति. The word अपचिर्ति does not normally have the sense that Cn assigns to it.

17 With 17, cf. 201. 4, where वसिष्ठ takes the place of दक्षः.

20 ^b) दश तिस्रः, thrice ten (= 30) daughters.

26 The Malayālam v. l. for 26^d is to be understood as two words अजघन्यः and अजघन्यजः.

33 [Crit. App., line 4: *before* --c), *ins.*: — After 33^{ab}, D₆ reads line 2 of 545*.]

38 [Crit. App., line 7: *for* °ध्यक्षस् *read* °ध्यक्षश्.]

39 With 39, cf. 5. 138. 25, where the same peoples are mentioned as being the leading peoples of the South. The name तलवर (also तल[or ताल]वर, “walking under palm trees”) seems to be a tribal appellation. For मण्डपैः in 39^d (given by Ś₁ K₁. 2. 4 Dn₄), मद्रकैः, the more familiar term, could have been accepted. It is to be noted also that, in st. 40–41, the यौनस (Ionians), काम्बोजस and गान्धारस are referred to with contempt.

41 °) बल is the optional spelling of वड (cf. 1. 85. 4 : 6. 2. 17 : 7. 6. 25; 29. 40; 59. 21 : 12. 99. 33). The word denotes a species of carnivorous bird. In the present passage, which appears to be a late addition, no MS. gives the spelling वड, which has been generally accepted in the Crit. Ed.

43 [Crit. App., line 4: *after* ed., *ins.* Cv.]

201

3 With 3–4, cf. 12. 200. 17.

11 °) * Ca : शशबिन्दुः, वृष्णीनां पूर्वजः । सोपि प्रजापतिः । *

18 [Crit. App., line 6: *for* अहिर्ब्रह्मो, *read*: अहिर्ब्रह्मो.]

20 ^{cd}) * Ca : ते च देवाः, देवापेक्षया पूर्वे, पूर्वभाविनः, इति द्विविधाः पितरः । पितृणां पितर आसन् इति श्रीहरिवंशे वक्ष्यति । *

29 Ca understands रुषद्रुक्वष as one name and द्यौर्म्यपरिव्याध also as one name and so gets four times seven Guardians for the four quarters, instead of (7+9+7+7=) 30, as in the text.

30 °) For भगवान्, the S recension reads दुर्वासाः.

202

10 552* Cv explains गृहीत्वा by ओषधिवनस्पतीन् गृहीत्वा. — In connection with 553*, Cv tries to ex-

plain the physical possibility of the earth entering the पाताल, and the other details of the Varāha incarnation, and concludes : तस्माद्वराहस्य समुद्रे विहारः, अगस्त्यजलपानं च न विरुद्धम्.

14 [Crit. App., line 8: *before* D₉, *ins.*: D₉ (by corr.).]

22 [Crit. App., at the end, *ins.*: B₈ (marg.) देवा देवर्षयस्तथा.]

30 [Crit. App., line 1: *before* 30^{ab}, *ins.*: (hapl.).]

Colophon [Crit. App., last line: *for* 17, *read*: 17 A, 17 B, 17 C; the passage 17 B (= Kumbh. adhy. 210) being also given by D₇ T G₁–3. 6 M₅.]

203

5 °) Ca, like Cs, divides the pāda into सम्यग्वृत्तानि वर्तन्ते. Dividing the pāda as in text, the interpretation can be — क्षयोदयाः [कचित्] विपरीताः, [कचित्] सम्यग्वृत्ताः, कथं निवर्तन्ते ।

11 °) On कालचक्रम्, Cn observes : परं कालचक्रं, न त्वर्वाचीनं संवत्सराख्यम् (cf. Śvet. Up., 1. 4). — °) त्रैलोक्यं, adv., ‘in all the three worlds’, cf. Pāṇini, 5. 1. 124, Vārttika.

14 °) प्राप्य is corrected by Ś₁ K₂ into प्राप्तान्, as required by the context.

15 [Crit. App., line 1: *before* Manu., *ins.* 1. 1. 37 : 12. 224. 70;]

19 °) In view of जगाद in 18^d (and उक्तानि in 20^b), वेदं (given by Ś₁ K₂ only) seems more appropriate than वेद, the reading of the remaining MSS. The st. is quoted in Br. Sūtra Śām. Bh. on I. 3. 29.

27 ^d) विकारे षोडशं, viz., 5 ज्ञानेन्द्रियस + 5 कर्मेन्द्रियस + 5 विषयस + thinking or reflection; hence we get 16 mental functions.

29 [Crit. App., line 4: *after* K₇, *ins.*: (both times).]

30 °) सर्वं व्यस्तं, ‘having power of concentration and diffusion’.

31 °) उपासीनम् — As the पुरुष, in contrast to the usual Sāṃkhya view, is described as the कर्ता, he is also not उदासीन (like the Sāṃkhya पुरुष) but उपासीन,

'attentive'. He is not = the one who अनश्नन्नन्यो अभि-
चाकशीति (cf. Mundaka Up. 3. 1. 1), but the one who
पिप्पलं स्वादति (ibid.).

32 [Crit. App., line 2 : before K1, ins. : Ś1 (by
corr. as in text) T2 सौम्यगुणा. — Line 3 : delete
T2 सौम्य° along with the preceding semicolon.]

36 [Crit. App., line 7 : after Ś1, ins. : (by
corr.).]

204

1 [Crit. App., line 3 : before —°, ins. : —°)
D1 T G1. 3. 8 चराणि स्थावराणि (by transp.).]

2 With 2, cf. Ch. Up. 6. 12.

4 °) As contrasted with the स्वभावहेतुजा भावाः,
i. e., those working through natural propensities, as
illustrated in 2-3, are the अव्यक्तजा भावाः which, unable
to work through natural impulses, 'exist through
the operation of the efficient cause (चेतयितुः कारणात्).
— °) कारणलक्षणाः, कारणं ब्रह्म लक्षयन्ति ते (Cn). — °)
अभिसंहिताः, मिलिताः (Ca).

5 °) * Cn : संहतम्, अज्ञानोपाधि जीवम् । भ्वादयो नित्यं
जीवेनासंगता इत्यर्थः । * — [Crit. App., line 7 : the
word after for is —संहितम्.]

6 °) सर्वनीत्या, सर्वेण प्रमाणेन सर्वैर्गतं, ज्ञातम् (Ca).
— °) * Ca : मनोहेतु सुलक्षणम्, आत्मानुमानेन सप्रमाणम् ।
Cn (reading मनोहेतुमलक्षणम्) : मनोजन्यमनिर्वचनीयम् । प्रा-
ग्भवीयवासनावशादेव प्रतीयते । *

7 °) * Cn : तत्, जीवस्वरूपम् । कारणैर्वासनाभिः । *

8 °) अव्यक्तं, प्रकृतिरविद्या वा (Ca). — °) परिमण्डलम्,
नेभिः (Ca). Cv gives a fuller explanation : अव्यक्तं
मूलप्रकृतिस्तदेव नाभिस्थानीयच्छिद्रं, व्यक्तानि महदहंकारबुद्ध्याख्यानि
अराणि, एकादशेन्द्रियपञ्चभूताख्यषोडशविकाराः परितो मण्डलाकारा
यस्य, क्षेत्रज्ञेन नारायणेन धृतं लिङ्गं मनोहरं कालाख्यं अक्षं यस्य ।

10 °) तर्पात्, फलवृण्णया (Cn). — °) सः = परिग्रहः.
— [Crit. App., in the beginning, ins. : Das repeats
10°b after 11°b. — Line 3 : after Das, ins. : (first
time). — Line 5 : after °), ins. : Das (second
time) हेतुमान् (for स हेतुर्).]

11 °) * Cn : विवर्तवादाश्रयेण परिहरति — नाभ्येतीति ।
रञ्जूरगयोरिव कार्यकारणयोर्विषमसत्ताकत्वादन्योन्यास्मिन्प्रवेशो न घटत
इत्यर्थः । कार्याणां तूपकरणे इति पाठे तु, उपकरणे, सत्ताप्रदानरूपो-
पकारे । * — °) हेतुमान्, नारायणो हेतुर्यस्य (Cv).

— [Crit. App., line 5 : before —°, ins. : — After
11°b, Das repeats 10°b. — Line 7 : at the end,
ins. : Das कर्म तत्कुरुते तर्पात् ;.]

13 °) Ca reads सरजाः for सरजः, and connects the
word with वायुः.

15 °) वार्ता = कृषिः (Ca); सुखदुःखप्राप्तिपरिहारोपायभूता
क्रिया (Cn).

205

1 The ref. has to be गुरुवाच as in 12. 203. 7 ;
204. 1, 205. 27 and elsewhere. Note the v. l. for
26° below. — 1°b, 2°b, 3°b extol the प्रवृत्तिमार्ग,
while 1°d, 2°d, 3°d extol the मोक्षमार्ग. Cp, however,
gives an alternative explanation for विज्ञाननिष्ठानाम्,
viz. विविधज्ञाननिष्ठानाम्.

2 °) संस्तुतं, प्रशस्ततरम् (Cn).

5 °) देहयापनम्, यथाकथंचिद्देहस्थितिं, उपभोक्तव्यकर्मक्षयमा-
त्रार्थम् (Ca). Cn interprets 5°d somewhat differently :
विवरं, आत्मविविदिषाख्यं द्वारम् । नामुयात्, न स्वीकुर्यात् ।

7 °) * Cn : उत्क्रम्येति पाठः स्वच्छः । *

13 [Crit. App., line 11 : for देहनिर्वाप- read देह-
निर्वाह- .]

15 °) The reading यशसा is found in Ś1 K1. 2. 7
V1 B0. 6 (marg.). 8 D2-4. 6. 9. वर्चसा is probably an
improvement. — [Crit. App., line 8 : after om.,
ins. : (hapl.).]

22 The सात्त्विक(हर्षज)प्रमोह is illustrated in the
Uttara-Rāma-carita 1. 35. The v. l. प्रसादः is inac-
ceptable, because प्रसाद can hardly be हर्षज.

24 [Crit. App., line 7 : after corr., ins., after
a semicolon : by corr. as in text.]

25f. The ref. शिष्य उवाच, found only in Ds1 T
G1-3. 6 Ms, seems alone to be correct. Compare the
v. l. of some of the other MSS. for 26° to avoid the
word पितामह.

27 The reply to 25°b is furnished by 27°b; to 25°
by 27°d; and to 25°d by 28. — °) संभूतं, पुनः पुनरुत्पन्नं
or बलवत् (Ca). अयस्यम् (according to Pāṇini 1. 4.
20) in the sense of [a rope or chord] 'of iron tex-
ture', which is snapped into two by an axe of steel
(अयस्), which, however, is itself damaged in the
process. — °) अकृतात्मा, as opposed to विशुद्धात्मा.

28 ^b) ❀ Cn (reading शुद्धात्मकमकल्मषम् : शुद्धात्मकं, सत्त्वम् । अकल्मषं, काममोहराहत्यात् ॥ Cs (reading कालसंभवम्) उत्पाददशायामेव । — ^d) ❀ Cs (reading सर्वमात्मवतां क्षमम्) क्षमं, वोढुं शक्यम् । ❀

30 ^d) मांसादानां यजुष्कृतं, यागीयपशुमारणं, मन्त्रवत् (i. e., अनिषिद्धं) ब्रूयुः etc. : cf. Sāṃkhyakārikā 2 : दृष्टवदानुश्रविकः etc.

31 ^{ab}) Ca illustrates 31^{ab} with the gloss : तमसः प्रतीपं रजः । तेन रजोगुणावलम्बेन तमसा सह तामसाः क्रोधादयो नाशनीयाः । Cn observes : अधर्मेति छेदः । That is not quite necessary. Through the influence of रजस्, one is at times led to undertake धर्मयुक्त works, but more than that, अर्धयुक्त ones, and most of all, the कामयुक्त works..

206

1 ^b) भरतर्षभ, the reading of the majority of both S and N, cannot be the text. See Note to 12. 205. 25f. — ^d) साधनात् — when they are achieved, i. e., controlled or overpowered. Ca gives शमनात् as an equivalent or variant.

4 ^c) ❀ Cn : मानः, आत्मनि पूज्यताबुद्धिः । दर्पः, उच्छृङ्खलत्वम् । अहंकारः, परेषां तुच्छीकरणम् । ❀

5 ^d) 'Become liable to, or targets for, birth and its opposite.'

7 [Crit. App., line 1 : for the second Bo, read V1.]

8 [Crit. App., line 7 : for Cn, read Cnp.]

10 ^c) अस्वसंज्ञान्, मानुषेति संज्ञाहीनान् (Cn).

16 ^a) शब्दरागात्, शब्दवृष्णापूर्वकादृष्टवशात् (Ca). — [Crit. App., ins. at the end : — After 592*, K2 ins. 591*.]

17 ^d) यापनं, देहयात्रानिर्वाहः (Cn).

18 ^b) ब्रह्मणा, आत्मना (Ca).

19 ^a) उपादानात्, कर्मणां फलेच्छापूर्वकत्वात् (Ca); देहेन्द्रियादीनां गर्भेऽङ्गीकारात् (Cn).

20 ^a) रजस्येव । तमस्तु केवलं रजोव्यतिरेकेणाप्रवर्तकमिति भावः (Ca).

207

2 ^d) The v. l. -दर्शिनः is probably influenced by

3^b; while -वादिनः is found in Ś1 K2.4 and denotes 'persons who rely upon the authoritativeness of the Vedas': and not 'persons who are able to recite the mantras', nor the 'seers' of them.

5 ^c) अर्थसामान्यं, 'attainment of similar or same objectives'. — Some MSS. read पार्थ (as an address to युधिष्ठिर), which goes against the fact that the adhy. is a conversation between the गुरु and his शिष्य.

8 ^{cd}) Supply हीनं or परिवर्जितं after श्रोत्रेण and चक्षुषा.

10 ^d) कन्यसीं (Unādi, 4. 111), lower or inferior; impecunious or hand-to-mouth : cf. 3. 219. 8^b. The context requires कनिष्ठां (given by K1.2.4) or, संन्यासीं (given by M6); or, possibly, संन्यसीं (glossed by Cv). Very probably, however, कन्यसीं, if that is the original reading here, should signify 'belonging to or comparable to that of a virgin, i. e., कामपराङ्मुख'. This is borne out by the following stanzas.

13 ^c) स्वप्ने च is an assertion subsidiary to the main statement मग्नः त्रिर्जपेत्. If there be रागोत्पत्ति in dreams (स्वप्ने)—since plunging into the water is not immediately possible—he should perform the अष्टमर्षणजप mentally after awakening from the dream.

15 ^b) छिद्र as well as बन्धन can help, by steady or periodic discharge of excess of putridity, and at other times, by the stemming of its flow. The Ātman within the body is without these safe-guards.

19 ^b) मनोवहा, 'conveying thought-matter to all parts of the body'.

22 The construction is—यथा शुक्रं सृजन्ती मनोवहा रजः अभ्येति, [तथा] स्वप्नेऽप्येवं भवति.

23 The three can possibly be woman, body, and mind. ❀ Ca : भूजलतेजोबीजम् । यद्वा वृषणद्वयलिङ्गबीजम् । ❀

24 [Crit. App., line 4 : before K1, ins : Ś1 (by corr).]

26 ^a) भविता, भविष्यत्येव (Ca).

208

1 ^a) दुरन्तेषु—दुरन्त, 'fraught with evil'.

9 ^b) मनोऽंशं, 'agreeable result'. Ca explains it by निर्वाणम्.

11 The stanza has to be interpreted in the context of the preceding and the following stanzas : "One clever at discourse (वाक्प्रबुद्धः), were he to argue passionately in favour (संरागात्), or against (विरागात्), [a proposition], he, with the [force of his] intellect, with mind uncontrolled, and with his senses influenced by Rajas : he, by his action, only achieves a Tāmasa activity". Cn, reading वाक्प्रबुद्धो हि संसारः, glosses : संसारः, ऐहिक आमुष्मिकोऽर्थः सर्वो वाचैव प्रबुद्धोऽस्ति, अतः साध्वीमेव वाचं वदेत् । वैराग्यं चेत्, तामसं हिंसादिकं कर्मापि स्वीयं व्याहरेत् । पुण्यं पापं वा कर्म स्वमुखेन प्रकाशितं चेन्नश्यतीति भावः ।

13ff. ^a) Ca, reading मोष in the sense of लोप्त्र or stolen property, seems quite good. — ^c) Considering that it is a pathway other than the one fraught with danger, i. e., supposedly शिवा or safe. The stanza presupposes a story in which a rich man's property is stolen by some robbers (दस्युः) who are chased and who, very cleverly, scatter the stolen property along the way-side (प्रकीर्ण) and so, gaining time, run away stealthily and rest under some far-off tree-shade as innocent travellers. The owner picks up the property and, finding it heavy, notices the दस्युः and engages them to have it taken home (हर्षेत) along a lonely pathway, considering it safe. His true safety of course can lie only when he recognizes the दस्युः and, driving them away, goes by a truly safer way. In view of the proposed explanation, we might put a wavy line under मे in मेष (= आमिष), as there is not sufficient support to actually adopt the reading मोष.

16 ^c) निष्प्रचारेण, निरुद्धेन (Cn).

19 Apparently a contrast is intended between ब्रह्मवत् and ब्रह्मभूयाय; in the former there being देवता-संसर्ग, which ceases in the latter condition, since the Brahman cannot manifest itself with the senses functioning.

20 ^d) वृत्तिः, i. e., तन्मयी वृत्तिः.

22 ^d) * Cn : प्रवृत्तं कर्म तदनुरोधेन योगेऽन्तरायं न कुर्यात् । *

24 ^b) * Cn : त्रील्लोकान्, जाग्रदादीन् । *

25 ^b) * Cn : असूयुः, शाश्वतमनुपाधिमात्मानं दूषयन् । *

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3 ^d) The various attempts to avoid the irregu-

lar जागरति (given by Ś1 K1.2.4 V1 Bo.6.8.9 Da3. n4 Dn1. n4 Ds D2.6.8) point to its being the original reading.

6 ^a) Cf. Br. Up. 1. 5. 21 — श्राम्यत्येव वाक्, etc.

14 [Crit. App., line 11 : *for* by corr., *read* before corr.]

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1 Cn understands the चतुष्टयं as — पूर्वोक्तं दृष्टान्तभूतं स्वप्नसुषुप्त्याख्यं द्वयं, दार्ष्टान्तिकं च सगुणनिर्गुणब्रह्मभावाख्यं द्वयमिति चतुष्टयम् । The whole adhy. gives several occasions for such differences of views.

3 [Crit. App., line 2, *before* — ^a), *ins.* : K7 M5.6 repeat 3^{ab} before 4^{cd}. G1 transp. 3^{ab} and 3^{cd}.]

4 [Crit. App., line 5 : *for* 3^{ab}., *read* 3^{ab}; while G1 repeats 6^{ab}.]

6 ^b) अव्यक्तः, i. e., the प्रकृति. — [Crit. App., line 1 : *before* D7, *read* G1 repeats 6^{ab} after 4^{ab}.]

9 ^{ab}) * Cs : [प्रकृत्या, सत्त्वया, इति] पञ्चम्यर्थे तृतीया । *

10 ^c) पुरुषौ, i. e., the individual soul and the Brahman, the परमपुरुष. — ^d) असंहितौ, not possessing the nature of aggregation.

11 The agent is, according to the Sāṃkhyas, निरतिशयमकर्ता. He appears to be doing, because of the करणः or इन्द्रियः, which alone can possess motion or activity.

14 According to Cs, the प्रवृत्तिलक्षणधर्मः taught by नारायण (st. 2) ends with st. 13; while the निवृत्तिलक्षणधर्मः begins with the present stanza. * Cs : एवं नारायणोपदिष्टस्तत्त्वचतुष्टयवेदी तत्प्रकार उक्तः । संप्रति निवृत्तिलक्षणधर्ममृषिर्नारायणः (sic ; प्रजापतिः ?) कथितवानिति यदुक्तं तस्य स्वरूपमाह । *

21 "Seeing that the देही, so long as he is under the influence of रजस्, has to discharge the normal functions of the body (देहवान्), he should follow the dictates of the Scriptures (शब्दवत्) and, by the force of his वैराग्य, resist being attracted towards various activities, and so retain the balance of his mind (प्रकृतौ स्थितः). Thus, if he succeeds in avoiding all प्रमादः up to the very last (आ देहात्), he

wins Mokṣa after the dissolution of the body."

22 ^a) ❀ Cn : हेतुयुक्तः, हेतुमूलाज्ञानं, तदनाशात् । ❀ — ^{ca}) "As to when he is to realize the highest knowledge (परप्रत्यय), he cannot alter or transcend whatever might have been pre-ordained about it."

23 ^a) "Having intellectually grasped the [in-avoidable] dissolution and re-origination of the Saṃsāra." — ^b) विपर्ययम्, the opposite of अन्त and प्रभव; or, reading सविपर्ययम्, i. e., the opposite of विपर्यय or मिथ्याज्ञान. — ^d) "Having, by the intellect, regulated the vagaries of the mental operations." — ^e) "The foundations of life are, intellectually speaking, shaken in their case; and yet they cling to them because they are subtle (and difficult to abjure absolutely)." Such people constitute so-to-say a graded hierarchy on the pathway to the Mokṣa.

24 ^d) भावितात्मा, योगशोधितमतिः (Cn). — ^f) सत्तां = अविद्याशबलं ब्रह्म.

25 ^b) ❀ Cn : विद्युत्संशब्दितम्, सकृद्विभातो ह्येष ब्रह्मलोक इति श्रुतेः (Ch. Up., 8. 4. 2) विद्युद्वत्सकृद्विभातत्वेन विद्युत्संशब्दितमिति विशेषणम् । ❀

28 [Crit. App., line 3 : for Bo. 6-9, read Bo. 6 (marg. as in text). 7-9.]

29 [Crit. App., line 5 : for D2-4, read D2. 3.]

31 ^b) निवर्तन्ते, 'return to the Saṃsāra'.

33 [Crit. App., line 2 : for अन्तस्थः, read अन्तःस्थः.]

34 ^{ab}) "Just as by means of the shuttle (सूच्या), the threads are made to move together to constitute the cloth."

36 Cv adds after this an extra stanza beginning with जलादर्शं यथा लोकः meant to prove the जीवेश्वरभेद.

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1 Ca introduces the adhy. with these words : पूर्वाध्याये वैतृष्णमेव मुक्तिहेतुरित्युक्तम् । तद्राज्यधुरं धारयित्वा कर्तुं मशक्यमिति मत्वा मुक्तेषु पूर्वराजनिकरेषु प्रथमगण्यस्य जनकस्य वृत्तं मोक्षोपायत्वेन सेवितुकामो युधिष्ठिर उवाच । Cp explains : अधिकारिणोऽवश्यं मुक्तिरित्यभिप्रेत्य तत्रापि राज्यासक्तिं विरुद्धां मन्वानः पृच्छति ।

5 ^{ab}) Cv, curiously enough, explains प्रेत्यभावेन

(v. l. for प्रेत्यभावे च) and प्रेत्य जातो (v. l. for प्रेत्यजातौ) with the words : स जनकः योगजशक्त्या प्रेत्यभावेन मरणेन, प्रेत्य परलोकं गत्वा, जातः, पुनः स्वदेहं प्राप्तः सन्, तद्वचनानि न मानयामास. Cn, likewise, observes : तत्र तार्किकाणां विभूनामात्मनां पूर्वदेहेन्द्रियवियोगो मरणम्, अपूर्वदेहेन्द्रियसंबन्धो जन्मेति विनिश्चयः । सांख्यानां तु, आत्मनां करणानां च विभूनामेव सतां, अरण्यामग्रेरिव तत्र तत्र वृत्तिलाभो जन्मवृत्तिविलयो मृत्युरिति विनिश्चयः । तथा कर्ता भोक्ता विभुरात्मेति पूर्वेषामात्मतत्त्वं, परेषां तु भोक्तैव न कर्तेति । तत्र अपाषण्डत्वात्किंचित्तुष्यन्नपि भूयिष्ठं न तुष्यति, आगमविरोधात् । — [Crit. App., line 5 : for K3. 0. 7, read K6. 7.]

7 ^c) सुपर्यवसितार्थः, सिद्धार्थः (Ca).

10 612* ❀ Ca : अयं च श्लोकः बहुषु पुस्तकेषु न दृश्यते विक्रमादित्यभट्टजनमेजयादिभिस्तु ब्रह्मपुराणे पञ्चशिखस्तुतिप्रसङ्गेन व्याख्यातः ॥ Cs : अयं च श्लोकः प्रायो बहुषु पुस्तकेषु न दृश्यते । प्रायस्स्वयं ब्रह्मपुराणीयपञ्चशिखस्तुतिप्रसङ्गेन व्याख्यायते । पञ्च स्रोतांसि पञ्चेन्द्रियाणि, तत्र निष्णातोऽवस्थित इत्यर्थः । यद्वा — गङ्गा सरस्वती रैवा यमुना च महानदी । एताः पुण्यतमा लोके शरयू पञ्चमी स्मृता ॥ एतासु निष्णातः कृताह्निकः इत्यर्थः । पञ्चभिरहोरात्रैर्ध्याप्यते तत्कर्म पञ्चरात्रम् । तानि च यथा — ब्रह्मपञ्चरात्रं, नारदपञ्चरात्रं, शाण्डिल्यपञ्चरात्रं, गालवपञ्चरात्रं, कापिलपञ्चरात्रं चेति । एषु विशारदः, पण्डितः । । पञ्चानां, नारायणानिरुद्धप्रद्युम्नसंकर्षणवासुदेवसंज्ञानां, यद्वा मनोबुद्धयहंकारप्रकृतिपुरुषतत्त्वानामभिज्ञः । पञ्चकृत्, पूर्वोक्ताः प्राणापानादिहोमलक्षणाः । पञ्चगुणः, पञ्च वायवो गुणा यस्य । यद्वा महापातकादिपञ्चविधपापनिवृत्तिगुणः । पञ्चशिखः पञ्च शिखाः, पुरःसराणि, यस्येति । ❀ Compare also Śvet. Up., i. 5.

11 समासीनम्, i. e., सत्रमासीनम् आगम्य निबोधयत्, the subject is आसुरिः, while the object is महत् कापिलं मण्डलं, the great treatise (cf. मण्डल of the R̥gveda) of Kapila's Philosophy, teaching the पुरुषावस्य अव्यक्त as the great truth.

12 ^{ab}) The reference, in view of 10^a, and the explanation of st. 11 given above, should preferably be to पञ्चशिख and not to आसुरि as some commentators take it. पुरुषावस्थमव्यक्तं (11^c), क्षेत्रक्षेत्रज्ञयोर्व्यक्ति (12^c), and एकाक्षरं ब्रह्म नानारूपं अव्ययम् (13^{ab}) are the topics covered by Āsuri's teaching in that "Mandala". It is not quite convincing to understand मण्डल in the present context in the sense of a troop of followers.

14 There seems to be some confusion amongst the commentators as to who the कापिलेय is. From st. 18, it would seem that कापिलेय = पञ्चशिख. The commentator Cp, however, quotes : मृकण्डोः कपिलायां तु मार्कण्डेयोऽभवन्महान् । सोऽध्यगीष्टात्मविज्ञानमासुरेरात्मदर्शनम् — इति पुराणम्.

Pañcaśikha (having probably lost his mother in his infancy) had a wet nurse named कपिला, who was the wife of some Brahman (ब्राह्मणी), and not the wife of आसुरि, as some seem to have interpreted.

17 ^a) कपिलः = पञ्चशिखः. The v. l. जनकं smooths the difficulty, as also सामात्यं (for सामान्यं); सामान्यं समदृष्टि, supply जनकं, which several MSS. actually read.

19 ^a) Construe : यत् सांख्यं (सांख्यशास्त्रं इति) विधीयते तत् ।

20ff. What follows in the rest of the chapter is a compressed and closely reasoned summary of the Sāṃkhya philosophy as taught by Pañcaśikha. St. 20-23 : “the world is evanescent and full of misery. Despairing of allaying the misery by natural science, men turn to the Āgama in the hope that it would give happiness. But the world outside—the sorrows, old-age and death—proves too much to the so-called self (cf. Sām. Kārikā 1-2).”

21 ^a) यदर्थं, the supposed ‘happiness’ for which कर्मन् is undertaken. — [Crit. App., line 1 : before K₂, ins. : Ś₁ (before corr.). — Line 3 : before — ^b), ins. : * Ca : कर्मादेः संसर्गः, करणम् । *]

22 ^a) * Ca : तेषामाचार्याणां शतसंख्याकानां मध्येऽन्यतमोऽसहमानश्चावार्कमतावष्टम्भेन प्रत्यवतिष्ठते—दृश्यमाने इति । — ^c) आगमात्परमस्ति, वेदानुसारेण परं प्राप्यते, इति ब्रुवन् । — ^d) पराजितः, he courts sure defeat : the argument would not stand.

24ff. “If, nevertheless, one were to argue that a thing can exist even though the world might not be able to supply proofs for it, just as, for example, our king here (i. e., Janaka) considers the Ātman as ageless and deathless, we ask, what is “is”, or “is not” when the concept has no basis to stand upon? How is that going to explain the world-process? What can be its basis? Sense-perception is the only basis of what we [ourselves] reason out

and ascertain, and of what we are told to believe in; so that Pratyakṣa = Āgama; and reasoned-out truth (kṛtānta) is nothing outside Pratyakṣa ”.

25f. Cn introduces the stanza thus : एवं प्रत्यक्षविरोधात् श्रुतिप्रामाण्यं दूषयित्वा व्यास्यग्रहादनुमानस्यापि तदूषयति — अस्ति नास्तीति । * Cp : प्रत्यक्षादागमोऽत एवाभिन्नः । न ह्यागमोऽप्रत्यक्षमूलः । स कृतान्तो वा, ऐतिह्यं वा । न किञ्चन, प्रवादमात्रमप्रमाणमित्यर्थः । *]

27 ^a) यत्र तत्र अनुमाने, in any kind of अनुमान. * Cp : अनुमाने, देहो नात्मा, दृश्यत्वात्, परवदित्याद्यनुमाने । * — ^b) कृतं भावयते, ‘one reaches the conclusion of non-eternity (कृतं)’. — ^c) The v. l. नान्यो (for अन्यो) is due to the failure to realize that नास्तिकानां = न + आस्तिकानां. The comm. Cp interprets the st. correctly.

28 The comm. Cp on this very terse stanza is worth quoting in full. * रेतस्तेजोविशेषो वटकणिकायां, सूक्ष्मे वटवीजेऽस्ति (cf. Ch. Up., 6. 12. 1-3) यतस्तदचेतनमपि महान्तं वृक्षं जनयति । एवं रेतो [अ] वटकणिकायां, योनिरूपे गते, क्षिप्तमचेतनमपि शरीरं जनयिष्यति, किमात्माधिष्ठानेन । यथा च नवनीतं पच्यमानं सौरभं च शब्दं च करोति, तथा अचेतनमपि शरीरं जनयिष्यति † । यथा च सुरभिर्द्रव्यं संसर्गाद्विस्त्रादौ सौरभ्यमापादयति, तथा पूर्वदेहस्थितं ज्ञानं क्षणिकमपि देहान्तरेऽपि संस्काराधानं करोति । ततः पूर्वानुभूतं संधानं करिष्यति । एवं जातिस्मृतिरपि । । यथा चायस्कान्तमणिः संनिधावचेतनमपि चालयति, भ्रम[य]ति, चुम्बति, तथा शरीरमपि । यथा च सूर्यस्कान्तमणिः सूर्यसंनिधौ स्वपरप्रकाशं वह्निं जनयति, तथा शरीरमपि भूतचतुष्टयमिलितं ज्ञानं जनयिष्यति । यथा च तप्तलोहादिकं जलं शोषयति, तथा शरीरं पिबति करोति चाशनम् । यथा च देवताप्रतिमादि अभ्युपादनमाराधितं सत्प्रसीदति, काम्यफलेन योजयति ‡ । तथा शरीरमपि । । अतः कायाकारेण परिणतानि भूतान्येव चेतयन्ति । इति सर्वमुक्तमात्माभावे प्रमाणम् ।

30 ^c) The S variant अमूर्तस्य मूर्तेन is in effect tantamount to अमर्त्यस्य मर्त्येन. The Ātman is अमूर्त as well as अमर्त्य. — Thus far the criticism of the चार्वाक or the Materialists.

31 ff. Ca considers st. 31 ff. as reply to an objec-

† Cp adds here—रस शब्दे इति धातोः, — which suggests that there might have been for घृत- the v. l. रसः.

‡ Cn glosses—मन्त्रप्रतिपाद्या देवता लोकायतिकेन प्रार्थ्यते । This can hardly suit the Lokāyatikas. What is obtained as favour from the Deity is really either accidental or the result of strong will-power. Anyhow the fact, being vouchsafed by experience, has to be admitted, but one need not bring in any supernatural factor : that seems to be the sense.

tion urged by the Materialists to the position taken as to the nature of the Ātman in st. 30 : यद्येवमातपादिना यदास्य किमपि नापक्रियते, शीतादिना न चोपक्रियते, तर्हि नित्यमुक्तस्यास्य कथं बन्ध इत्याह—अविद्या कर्म तृष्णा च (v. l. for 31^a) । सर्वस्यात्मनः संक्षयमौपचारिकमाहुः । ॥ ननु तर्हि क्षणिकं विज्ञानमेव संतानरूपतया संसरतु, कृतं नित्येनात्मनेति बौद्धमतमाशङ्क्य निराकरोति—यदा स रूपतः (34^a) इति । —Following Cn, on the other hand, the बौद्धपूर्वपक्ष begins from st. 31, and the following three stanzas are regarded as setting forth the well-known प्रतीत्यसमुत्पाद theory of causation : compare Br. Sūtra II. ii. 19 with the Bhāṣya of Śaṅkara. All that we have before us—it is the बाह्यास्तित्ववादिन् that is speaking—is a series of entities capable of mutual interaction in a given mode, and so producing a stream of phenomenal mutation. We can and need know nothing more : अविद्यादीनामितरेतरकारणत्वादुपपद्यते लोकयात्रा । तस्यां चोपपद्यमानायां न किञ्चिदपरमपेक्षितव्यमस्ति (Śaṅ. Bh.). * Cp : यथा क्षेत्रं बीजप्ररोहे मूलकारणं तथा अविद्या । यथा बीजमुप्तं सत् काले प्रसूतं फलदमेवं कर्म । यथा सेको जलसेचनं बीजाङ्कुरोत्पत्तौ सिञ्चनद्वारा, तथा तृष्णा फलदात्री (तृष्णा संजननम् understood as two words) । नीरागस्य कृतमपि कर्म न फलप्रदम्, कर्तृत्वादेस्तत्त्वज्ञानोपमर्दितत्वात् । It is also possible to consider तृष्णासंजननम् as one word : 'the product of hankering' is स्नेह, which sets the लोकयात्रा rolling on and on until the thinking-machinery (चित्ते, चिन्त्यतेऽत्रेति चित्तं, देहः, चेतनस्याधिष्ठानम्) gets defunct and the series comes to a stand-still. There is no ground, in all this process, to posit any eternal and identical Self passing from one causal-series to another. A new body comes into existence, but there is no ground for relating it to its predecessor (st. 34). The upshot of it all is that there is no need to assume the existence of any Ātman (सत्त्वस्यात्मनः संक्षयम्, i. e., कृतं नित्येनात्मना—Cp).

33 ^a) अन्यात्, given by Ś1 K2. 4. 6 Dn1 Ds1 D4. 9 (for the regular अन्यस्मात्), seems to have been probably original.

34 The refutation of the above view begins from st. 34. — * Cp : यदा स क्षणिकः प्रत्ययः पूर्वप्रत्ययविलक्षणो रूपतो जातितश्च । द्रव्यजातीयाद्रव्यजातीयमेवेति न नियमोऽस्ति । श्रुतितः, संज्ञापि भिन्ना । * — ^b) Cp reads सध्वनः and glosses : अध्वानश्च देशः । न ह्यन्यदेशेन कारणेनान्यदेशं कार्यं जन्यते ।

36 ^a) अयं, संततिपतितो ज्ञानक्षणः (cf. प्रबोधचन्द्रोदय, Act

3, the discussion between the Kṣapanaka and the Buddhist Bhikṣu). Cp concludes : तस्मादेक एवात्मा पूर्वापरानुसंधाता कर्ता भोक्ता चेति सिद्धम् । — [Crit. App., line 2 : for Cn, read Cn. p.]

37 ^a) * Cp : यदि च पूर्वस्मिन्विनष्टे तज्जातीयमन्यदुत्पद्यते इति बौद्धो मन्यते, तदा मुसलहतेऽपि शरीरे शरीरान्तरमुत्पद्येत । न चैवमुपलभ्यते । *

38 * Ca : न सदृशमुत्पाद्यैव पूर्वस्य प्रतिसंख्याननिरोधः, नाशः । विसदृशादनन्तरं विसदृशा एव सत्त्वादयो यतो दृश्यन्ते । शीतत्व-नन्तरमुष्ण ऋतुः, उष्णानन्तरं च वृष्टिमानिति दृश्यते । । ततो न सदृशात्सदृशोत्पत्तिः । । तेन कारणे सति देहस्य नाशो न प्रतिक्षणे ॥ Cp : तिथिरपि नष्टचन्द्रा, अर्धचन्द्रा, पूर्णचन्द्रा चेति यतः, ततोऽपि न सदृशात्सदृशोत्पत्तिः । किं च, सादृश्य-हेतुसाम्ये सति कार्यसादृश्यमपि जायते । वर्षान्तरीयवसन्तोत्पादपर्वा-दित्यस्य दृष्टान्तान्तरत्वं सत्त्वसंक्षये दर्शयति । यद्वा, अतीतानि घटा दीनि कार्याणि नष्टानि पुनर्भूतानि पश्यन्ति † । *

41 * Ca : तथा च चार्वाकमते परलोकाभावाद्बौद्धमते चोभय-लोकदर्शिनं एकस्याभावालोकयात्रा व्याह्रन्त्येत्याह—लोकयात्रेति । *

42 ^a) * Ca : अधुना सांशयिकान्प्रत्याह—एतदस्तीदम-स्तीति । *

43 ^b) * Cp : नानामतमनुसरताम् । * — ^{cd}) 'The intellect has lodgement somewhere, and there it withers.' वृक्षवत्, संशयदोलागता वातान्दोलिता इव वृक्षाः, जीर्यन्ति, क्षयमुपयान्ति (Ca) । — [Crit. App., line 7 : before यत्तत्समभिः, ins. ; Bs (marg.) इतश्चेतश्च.]

44 ^a) हस्तिनः, पङ्कमग्ना इत्यर्थः (Cp).

45 ^b) * Cp (reading विशुष्काः) कामाग्निदग्धमनसः. — [Crit. App., line 1 : for अर्थीस, read अर्थीस्त.]

47 Cp introduces the st. thus—ननु निष्फलस्यात्मनो देहनाशे घटाकाशस्येव घटनाशे कुतो देहान्तरसंभावेत्यत आह—भूयोमेति । — ^b) सदा, तत्त्वसाक्षात्कारपर्यन्तम् (Cp).

48 ^a) * Cp : न रमन्ते विषयेष्विति नराः, विवेकिनः, तत्पतिर्जनकः । *

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1. ^a) सांपराये = cf. Katha Up. I. i. 29, ii. 6; in the latter place, Śaṅkara explains the word thus : संपरा ईयते इति संपरायः, परलोकः ।

2. ^b) * Ca : संज्ञा, सम्यग्ज्ञानम् । शरीराद्युपाधिभिन्न एक एवात्मा नानेव, प्रतिबिम्बन्यायेनानेकत्राविद्यावशादवभासत इति

† The material of broken jars (earth) being available for the production of similiar new jars.

ज्ञानम् ॥ Cp : संज्ञा, नाम । उपलक्षणमेतत् । नामरूपकर्माणि यदि न सन्ति तदा शरीरं नास्तीत्यर्थः । * — With 2^{ab}, cf. Br. Up. 2. 4. 13 — अत्रैव मा भगवानमूमुहन्न प्रेत्य संज्ञास्तीति । — ^{od}) * Cp : अज्ञानं किमनिष्टं करिष्यति, ज्ञाने वा किमिष्टम् । *

4 * Cp : भूतेषु, भूतकार्येषु असंसर्गः, असङ्गस्तत्त्वज्ञानेन ; विनाशिषु, स्वर्गपुत्रपश्चादिषु संसर्गो वा यागादिना । कल्पेन, शास्त्रेणेत्यर्थः । * — [Crit. App., line 3 : *before* कल्पेत, *ins.* (gloss : उचितो भवेत्).]

5 ^a) * Cp : तमसा, तमोगुणकार्येण संदेहविपर्ययेण । *

6 ^{ab}) * Cp : न हि देहत्यागे सच्चित्स्वरूपिण आत्मनो निवृत्तिः, किं तु तत्त्वज्ञानेन विरोधिना अज्ञाननिवृत्तौ ब्रह्मभावेऽवस्थाने संसाराभावः । अतः यस्य तत्त्वज्ञानमुत्पद्यते तस्यैव संसाराभावः, सर्वस्येति न । * Cf. Śaṅkara, concluding stanza of the चतुःसूत्रीभाष्य — देहात्मप्रत्ययो यद्वत्प्रमाणत्वेन कल्पितः । लौकिकं तद्वदेवेदं प्रमाणं त्वात्मनिश्चयात् ॥ — ^{ef}) The construction is : अन्योन्यमपाश्रित्यापि पृथग्वर्तते. * Cp : अव्यपाश्रित्य, अनाश्रित्य । न हि रूपग्रहणे चक्षुरिन्द्रियान्तरमपेक्षते । यद्वा । अप्यपाश्रित्य, आश्रित्यैव । न हि निरधिष्ठानमिन्द्रियमर्थक्रियाकारि । न वा गोलकं देहानाश्रितम्, न वा देहस्तत्तदिन्द्रियविरही तत्तज्ज्ञानसमये समर्थः । तस्मादन्योन्यमाश्रित्यैव समाचारः । अन्योन्यमव्यपाश्रित्येति वा पाठः । * — [The wavy line in 6^{ef} should be extended up to प्यपा-.]

7 ^e) स्वभावेन, आत्मना । युज्यन्ते, शरीराकारतामापद्यन्ते । (Cp). — [Crit. App., line 18 : *for* न स्वकर्मवशेन *read* स्वकर्मवशेन वा.]

10 [Crit. App., last line : *read* आत्माधीनत्वाद्वा गुणाः ।]

12 ^b) मूर्त्यथ — मूर्ती irregular for मूर्तिः; मूर्तयः is *lec. fac.* — ^{ed}) There are the five guṇas of matter which become objects of cognition by the operation of the mind (ज्ञानसिद्धये षड्गुणाः). * Cp : षट्, तद्वता सह । गुणा गुणभूता ज्ञानोत्पादका इत्यर्थः । *

13 ^a) कर्मनिसर्गः — cf. B. G., 18. 47^{ed} : स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् । — ^d) अव्ययम्, अव्ययस्यात्मनो बोधहेतुत्वात् (Ca).

14 ^b) आत्मभावेन, and not गुणा गुणेषु वर्तन्ते इति मत्वा as the B. G. (3. 28) advises.

15 ^b) * Cp : शरीरेऽहमिति इन्द्रियादौ ममेति यद्यहंता ममता नष्टा, तदा दुःखसंततिः किमधिष्ठाना, किमधिकरणा वर्तते । *

16 ^a) सम्यग्ज्ञानः, the proper attitude of the mind, is indeed the best त्यागशास्त्र; Ca paraphrases it by त्यागप्रधानम्.

17 ^a) त्याग एव, downright त्याग. — ^b) उक्तानां,

नित्यनैमित्तिकानाम् (Ca). — ^{od}) Every कर्म involves त्याग of some factors (cf. 18); if this is perceived wrongly, and not in its true aspect, the त्याग is bound to be painful. — Ca observes : अन्ये तु अस्यैव ग्रन्थस्य सर्वकर्मसंन्यासं साध्यं मन्वानारत्याग एव हीत्यादेरमुमर्थमाहुः । उक्तानाम्, आरुरुक्षुं प्रति स्मृत्यादावुक्तानामनुक्तानां च काम्यनिषिद्धानां सर्वेषामपि कर्मणां त्याग एव श्रेयानिति । अतोऽन्यथा ये वर्तन्ते नित्यनैमित्तिककर्मानुष्ठायिनस्तेषां दुःखफलः कुश इति । तदशाब्दम् । यद्युक्तानि कथं त्याग एषाम् । अथारुरुक्षुं प्रत्युक्तानीति ब्रवीषि तदप्यचार । जनदेवस्योपदेष्टव्यस्यारुरुक्षुत्वादेव । न च सर्वसंन्यासः साधयितुं शक्यते । न हि कश्चित्क्षणमपि (B. G., 3. 5) इति भगवतो वचसा अशक्यत्वेनैव कीर्तनात् ।

18 ^a) द्रव्यत्यागे, पुरोडाशपशुसोमरसादेरत्यागे (Ca). — ^b) व्रतानि, ब्रह्मचर्यकृच्छ्रादीनि (Ca). — ^c) Ca reads रागत्यागे for सुखत्यागे, and gives सुखत्यागे as a variant.

19 [Crit. App., line 4 : *after* B7-9, *ins.* Cp (gloss : ज्ञानं).]

20 ^e) The variant बलपट्टानि — cf. the gloss of Ca — would go against 22^e; the mind is the connecting link between the buddhi and the ten indriyas.

21 [Crit. App., line 5 : *after* D4, *ins.* (both times).]

22 [Crit. App., line 11 : *after* D6, *ins.* Ca (gloss : प्रेरयेत्).]

29 [Crit. App., line 8 : *after* V1, *ins.* (both times).]

30 [Crit. App., lines 5, 8, 11 : *after* V1, *ins.* (both times).]

32 The श्रोत्र is कर्णशकुल्यवच्छिन्न आकाशः and शब्द, the quality, is also with the Ākāśa; but it is attentiveness (विज्ञान) that alone can produce the knowledge of the sound; and thereafter, by further reflection, the awareness of the indriya and its quality. This is not the case in the other indriyas, where the three happen almost simultaneously.

34 ^a) द्वादशमी, irregular for द्वादशी — आषो मद्प्रत्ययः, Pāṇini 5. 2. 48-49 (Cn) : cf. 1. 162. 13^d.

35 [Crit. App., line 3 : *for* -भावे, *read* -भाव. — Line 4 : *delete* * Ca; and line 5, *delete* । * . Transfer the comm. portion अयुगपद्भावे मोक्षः *before* तामसो in line 8.]

36 Ca introduces the st. thus : ननु न कदाचिच्छरीरा-

दिषु सत्त्वे तत्कारणानां त्रयाणां त्यागः । तदत्यागे चापवर्गस्यानुपपत्ति-
रित्याशङ्क्य परिहरति । Cn observes : व्यावहारिकं युगपद्भाव-
मुक्त्वा प्रातिभासिकं तमाह — इन्द्रियाणीति । — ^a) अवसृज्यापि
'having directed the indriyas towards the various
objects'. — ^b) श्रुतागमम् = आगमाच्छ्रुतमात्मानं प्रथमं मनन-
ध्यानाभ्यां दृष्ट्वा, साक्षात्कृत्य (Ca). — ^c) नानुपर्येति, does
not encompass them, know them on all sides. Cn
interprets differently.

41 ^{ab}) सर्वेषां न संसारच्छेदो नापि संसारसद्भाव इत्युप-
संहरति (Cp). ❀ Ca : एवं सति नानात्वादात्मनां एकस्य संज्ञा-
यामेक एव मुच्यते, नान्ये अनन्ताः, इत्युच्छेदशङ्कापि संसारस्य नास्ति ।
ब्रह्माण्डमण्डले जीवानामनन्तत्वात् अशून्यतेति न्यायात् । अत एव
संसारनित्यतापि एकस्यात्मनो नास्ति । मोक्षकारणे सति मोक्षसिद्धे-
रिति भावः । ❀

42 ^b) व्यक्तीः, पृथगात्मतास्फूर्तीः (Cp). — ^c) न च
स्वतां नियच्छन्ति, समुद्रात्मत्वेन पृथक्सत्तास्फूर्तेः (Cp). — ^d)
सत्त्वसंक्षयः, शरीरविनाशः (Ca).

43 ^c) अतिसंमिश्रिते, अत्यन्तं सुसदृशत्वेन आपाततोऽर्वाङ्दृशा
अवक्ष्यमाणविशेषेऽपि, तत्त्वदृशा च गृह्यमाणभेदे सति (Ca). प्रति-
संमिश्रिते, इन्द्रियाहंकारादिमिलिते (Cp).

45 ^{ab}) दृढैः, यज्ञदानादिना अनुच्छेदैः, प्रजानिमित्तैः आधि-
भौतिकैः । दैविकैः (v. l. for दैवतैः), आधिदैविकैः (Cp).

46 ^d) ❀ Cp : महद्द्वयसक्ता इति पाठे महर्द्धि, पारमैश्वर्य-
योगि, सृष्टिप्रलयसमर्थम् । ❀

50 Ca introduces the st. with : एवं शिक्षिताध्यात्म-
तत्त्वस्य जनदेवस्यावस्थां शिष्यप्ररोचनायाह — अपि चेति । Cn
observes : केन वृत्तेन वृत्तज्ञो जनको मिथिलाधिपः (211.1) इति
युधिष्ठिरप्रश्नबोजमुपन्यस्यति — अपि चेति । This should mean
that the पञ्चशिख discourse ends with st. 49, and
the three concluding stanzas are भीष्म's own com-
ment on the same. — App. I, 19, however, continues
पञ्चशिख's discourse after adhy. 12. 212.

51 ^c) निश्चितार्थ, well-knit argument with a defi-
nite conclusion. अभि + सम् in the preceding word
implies careful scrutiny of the argument : cf. विमोक्ष-
निश्चयं in 52^b. — [Crit. App., line 6 : after वा, ins. :
॥ Ca : अनृतपदं, असत्यरूपमविद्याजातम्.]

52 ^d) ❀ Cp : कापिलं कपिलप्रोक्तं ज्ञानम् । इत्य, एत्य,
ज्ञात्वा मैथिल इव । ❀

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7 With 7, cf. B. 5, 63. 12 (= 5. App. I. 3, 11-12).

11 ^d) "Attains a position of trustworthiness
amongst men." — [Crit. App., lines 5-6 : after
°जिताः, read Das. a4 निवर्तनं; Ds2 (before corr.)
°जितं (for विवर्जनम्). — Line 20 : read किं तु for किंतु.]

13 ^b) सयात्, 'through pride or arrogance'.

15 ^c) परिमितप्रज्ञः, 'with talents adequate for
each occasion'.

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1 The topic of the chapter hardly fits in with
the context. Its proper place is the दानधर्म section
of the अनुशासनपर्व, where it is given as adhy. B. 93.
There Cn explains the point as follows : दशाहादौ
व्रतोपेता ब्राह्मणा ब्राह्मणकामाय यजमानस्यार्थं यदि भुञ्जते, तत्कथम् ।
स्वस्य व्रतलोपो वा गरीयान्, उत ब्राह्मणस्य कामभङ्गो वेति प्रश्नार्थः ।
According to Cs, the question discussed is about
the "निमग्नपरवश" Brahmins : किमेते ब्राह्मणा दमविरुद्धेन
कार्पण्येन युक्ताः परग्रहेऽन्नानि भुञ्जन्ते । — ^c) ब्राह्मणकामाय,
i. e., फलावेदकब्राह्मणनिर्दिष्टफलप्राप्तये.

2 The point seems to be that while व्रत demands
निरामिषत्व, the वेद demands सामिषयज्ञः. So, if the
व्रत is अवेदोक्त and you observe it, and at the same
time you follow the Veda by सामिषयज्ञः, you are a
time-server, aspiring for the immediate (कार्यकारिणः),
and cannot be said to follow the व्रत rigorously.
— In B. 13. 93. 2^{cd}, the v. l. कामकारणे is explained by
इच्छया, हेतुना. If, on the other hand, the व्रत happens
to be वेदोक्त, and you follow that, as also the सामिष-
यागः prescribed by the Veda, it would be like
following the opposite commands of two masters,
and eventually you will be लुप्तव्रत.

4 ^{ef}) "Where not to press a point too far
(त्यागः), and where to allow the spirit to prevail
over the letter (सन्नतिः = correct yielding), is declared
(शिष्यते) to be the best Tapas." In the correspond-
ing Dānadharm passage the pāda is read (in Bom.
ed.) as — त्यागस्य चापि संपत्तिः.

6 ^b) In the corresponding दानधर्म passage, सदा-
स्वप्नः is explained by Cn as सदा + अस्वप्नः, स्वधर्मे जागरूकः.

7 For विषसाशी, cf. 12. 11 and the cross-references
there cited, and the Critical Notes.

10 A modern "Kavi" par excellence, quite an
expert in his trade, proposes to read the line as—भार्या

गच्छन्तौ भौति [bhaw(a)ti] ब्रह्मचारी सदा द्विजः (BBRAS., vol. 27 (1952), pt. II, p. 247)! — [Crit. App., line 11 : before * Ca, ins. B₆ द्विजः (for नरः).]

11 ^{ca}) The S recension avoids the interpāda hiatus by substituting स्याद् for च, while the primary Kashmir version inserts तथा. The hiatus found in the middle recension seems to be probably original.

14 With 14, cf. 12. 11. 24.

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For the main topic of this adhy., cf. 2. 61. 58ff. : 5. 35 : 12. 124 ; 172.

16 [Crit. App., line 7 : for °तस्, read कुर्वतस्.]

17 ^a) स्वमूर्त्यज्ञा, 'innocent of his own powers and limitations'.

19 ^a) निर्वृत्तिः = happening (contrary to अभिनिर्वृत्तिः, warding off or subdual, in 20^a). — ^b) अनिवृत्तिः, absence of return to (contrary to संवृत्तिः, repetition, in 20^b). — [Crit. App., lines 4–6 : transfer the Ca gloss to line 4, after the K₆ Dn₁ variant.]

25 The topic that man is the slave of his past is discussed in Yogasūtra 4. 3 : निमित्तमप्रयोजकं प्रकृतीनां, वरणभेदस्तु ततः क्षेत्रिकवत्, and in the comm. thereon.

26 Cv interprets प्रकृति in 26^b and स्वभाव in 35^a by नारायण. It also reads App. I, No. 21 after st. 35.

36 [Crit. App., at the end, ins. : — After 36, B₉ repeats 34–36 by mistake.]

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7 [Crit. App., line 2 : before K₁. 2. 4, ins. Ś₁ [before corr.].]

20 [Crit. App., line 1 : for छत्रं, read छत्रं.]

24 [Crit. App., line 5 : for छत्रं, read छत्रं.]

26 [Crit. App., line 7 : after T, ins. (T₁ both times).]

217

3 [Crit. App., lines 2 and 5 : after Da₁, ins. (both times).]

8 ^a) For भाव n. (lower or depraved existence); cf. भावानि चरणैः क्षिपेत् (12. 120. 10) — Pāṇini 1. 1. 3 and the Bhāṣya on the same (Kielhorn, vol. 1, p. 44, line 5).

14 ^{ca}) Cf. 6. 24. 19^{ca}.

16 ^c) कृतेनैव, i. e., by one who is himself (or by something which is itself) the product of another : not by the unproduced producer. — ^d) * Ca : तस्यापि प्रागदृष्टस्य इदानीं फलाभिमुखस्यापि ईश्वर एव कर्ता व्यापारकः । *

21 ^b) आवारः, boundaries or limits.

22 If, in deference to my vigilance (मे पश्यतः), काल were not to do his work of destruction, I would feel हर्ष and दर्प ; but feel also क्रोध, for काल's failure to do his duty,

41 ^a) द्वादशानाम् — Cs quotes : धाता मित्रोऽर्थमा चैव वरुणोऽशो भगस्तथा । इन्द्रो विवस्वान्पूषा च सविता दशमस्तथा । एकादशस्तथा त्वष्टा विष्णुर्द्वादश उच्यते ॥ — [Crit. App., line 4 : for B₈, read B₈ (marg.). 8.]

42 With 42–43, cf. 12. 216. 5ff. Normally the function of शक्र is संरक्षण and विमोचन ; of धनद, संयमन ; and of वरुण, पाशबन्धन.

46 * Ca : मासार्धमासा एव वेदम, स्थिरं वासस्थानं, यस्य । * — ^c) * Cn : वर्षमुखमिति पाठे, वर्षनीति वर्षो धर्ममेधाख्यं ध्यानं, तदेव मुखं यस्य । निर्विषयध्यानैकगम्यं कालमाहुरिति प्रसिद्धेः । * — [Crit. App., in the beginning : ins. G₁ reads 46^{ab} twice. — Line 3 : ins. Cap. before Cpp. — Line 5 : for G₁. 2 संवृतां, read G₁ (first time). 2 संवृतां. G₁ (second time) अहोरात्रयदृच्छया.]

49 Ca introduces the stanza thus : कालस्य द्वे रूपे इत्याह । — ^{abc}) * Cn : यथा दर्पणेषु मुखं प्रविश्य स्वरूपस्य अगमकमपि गमकं भवति, एवं सत्त्वेषु, बुद्धिसत्त्वेषु (= प्राणिषु [Cp]) चित्प्रतिबिम्बरूपेण आवेद्य (= स्वसत्तामात्रेणैवारोप्य [Cp]) लिङ्गं (= प्रमातृत्वप्रमेयत्वादिलक्षणं [Cp]) निरुपाधिकचैतन्यस्य शापिका भवति । ध्रुवम्, उपाधिधर्मास्पर्शिनम् (कूटस्थं नित्यं [Cp]) । — ^d) तत्त्वदर्शिनः, चतुर्विंशतितत्त्वचिन्तकाः (Cs). — [Crit. App., line 6 : before निर्लिङ्गम्, ins. Cp (gloss : अशेष-लिङ्गशून्यम्).]

50 ^{ab}) * Ca : भूतानां तु, सूर्यादीनां विपर्यासं, विपरीत-

वृत्तिं दृष्ट्वा, गतवान् अतीतो दिनयामादिरिति मन्यन्ते, अनुमिमते ।
— ^{cd}) “But that is not the highest knowledge; for, He is beyond the Prakṛti.”

51 °) न हातव्यः, सर्वगतित्वात् (Ca). — °) पञ्चधा
[स्थितानि] इन्द्रियाणि । केवलं पूर्वोक्तलिङ्गमात्रगम्योऽयमित्यर्थः ।

218

10 °) विदधाति, Cp supplies सुस्थिराम्.

19ff. * Cn : वित्तं, तीर्थादिपुण्यं, यज्ञादिधर्मः, विद्या चेति
श्रियश्चत्वारः पादाः, भूमौ, जले, अग्नौ, विद्वत्सु च निदिताः । तेषा-
मुपघातः स्तेयकामाशौचाशमैः । *

20 °) The vocative लक्ष्मि (from लक्ष्मी) is possible
according to Pāṇini 4. 1. 45.

23 °) अलम्, even though water is द्रवरूपः.

30-31 St. 30 should rather have been a six-pāda,
and st. 31 a four-pāda anuṣṭubh. The equal shining
of the sun in the eastern, southern, western and
northern sky, necessarily implies (a) the sun's going
round and round the horizon with an increasing
altitude; (b) having reached the maximum alti-
tude, the sun's rotation with a decreasing altitude;
and (c) his setting for the rest of the year. This
is a phenomenon possible in the Polar and Circum-
polar regions as described by B. G. Tilak : *Arctic
Home in the Veda*, chapter V. Bali's mistake is his
ignoring stage (b). A vague reminiscence of the
ancestors of the Devas and Daityas in the Circum-
polar region seems to underlie the present passage.
The Sun's midday setting seemed so strange and
unnatural that the original hiatus सूर्यो *अस्तम् has
been sought to be removed and 'corrected' by the
MSS. and explained away by the commentators;
while a modern critic has sought to make the
emendation a theme for raillery (JBBRAS., vol.
27, pt. II, 1952, pp. 249, 258) †. Cn perceives here
a reference to the मधुविद्या in Ch. Up. 3. 4-6 — अयं
लोकनाशक्रमश्छान्दोग्ये मधुविद्यायां यावदादित्यः पुरस्तादुदेता पश्चाद-
स्तमेता द्विस्तावदक्षिणत उदेतोत्तरतोऽस्तमेता इत्यादिना दर्शितः । स
एवात्र बलिना स्वराज्यकालकथनायोदीर्यते ।

219

9 °) “In the case of one's friends, fulfilling

adequately (सु) such of their expectations only as are
capable of producing weal.” — [Crit. App., lines
11-18 : read the c) variants as follows : — c) K1
आशाः सुशंसः; K4 B6 (marg.). 9 आशा सुशर्म्या; V1
आशा-सुधर्म्या; T1 G2. 3. 6 आशां सुधर्म्या (G2 °शर्म्या); T2
आशास्तु धर्म्या; G1 आशाः सुधर्म्या; M1. 5-7 आशा सुध (M6
°ह)र्म्या (for आशाः सुशर्म्या:). K1 उत्कवं कुर्वन् (sic);
B9 सुहृदासु कु°; T1 G2. 3. 6 सुहृदां स कुर्वन्; T2 M1. 5-7
सुहृदा सुकु° (for सुहृदां सुकुर्वन्). K6 Bo. 6 (orig.). 7. 8
Da3 Dn1. n4 Ds D2-4. 6. 8. 9 Cn आशासु धर्म्यासु (D4
सर्वास्तु; D9 सर्वासु) परासु कुर्वन्.]

10 [Crit. App., line 2 : after Ds1, ins. D3.]

13 °) पर्यायैः, कालक्रमागतैः सुखदुःखैः (Cn).

18 [Crit. App., line 7 : for परिषत् read परिषत्;
line 9 : for सभासदः, read सभासदः.]

220

1 [Crit. App., line 1 : for ref., read ref. with 1°.]

18 [Crit. App., line 1 : delete Ś1; line 2, ins.
Ś1 before V1.]

25 °) मया स्वभावः, ‘your disposition by (i. e.,
towards) me’.

28 [Crit. App., line 4 : for om., read om.
(? hapl.).]

36 °) प्राकृतया बुद्ध्या should go with मन्यन्ते in 36°,
rather than with प्रलपन् in 36°.

57 °) संहनन, ‘bodily texture’: cf. Uttara Rāma-
carita, 6. 21.

61 [Crit. App., line 2 : for Da3. a3, read Da3.
a1.]

86 °) ‘Grief avails nothing’.

94 °) क्षयं, house or residence; क्षयं प्राप्तो, ‘gone
into the clutches of’.

97 °) संपिण्डयति, ‘makes a sum-total of them all’.

100 With 100°, cf. 11. 2. 3° : 12. 27. 29°; 317.
20°.

109 With 109°, cf. 3. 203. 41° : 12. 316. 12°.

114 प्रति + मुञ्च, ordinarily, to fasten or impose;
here = to release one after the other.

† It is learnt that our critic has since changed his mind and accepted the emendation after all.

221

9 ^a) व्यपेत, more remote than पूर्ववृत्त.

12 ^a) सुपर्णाकचरितम्, सुपर्णेन गरुडेन च, अर्केण च, चरितं क्रान्तम् (Ca).

14 ^b) -भक्तिः, a patch or group or collection [of stars]. The v. l. ताराकल्पसमस्रजम् uses the word कल्प not (as in 14^a) in the sense of सदृश, which would be tautology with the following सम), but in the sense of specific grouping or arrangement. That reading, given by Ś1 K1.2.4 Dn1, could also have been accepted.

19 ^a) परम्, adv.; आत्मना, 'with zeal; heart and soul'.

21 ^a) सन्नतिः = सज्जनैर्नता. We can also read संनति in the sense of one who is saluted for prosperity : cf. संस्तुतिः in 22^a.

34 ^a) Ca, reading हीनिषेवाः, explains — हीरकार्या-न्निवृत्तिः, सैव निषेवो येषां ते, i. e., practising modesty; but in other MSS., with the reading हीनिषेवाः, the interpretation in Ca.p is as given in the Crit. App.

36 With प्रगेनिशाः, cf. st. 63^b. — After 36^{ab}, Cp.v seem to have read an extra line :

661A* कृत्यास्त्रीशयना नासन्नोदक्यस्त्रीषु शायिनः ।

[Cv : उदक्याः, रजस्वलाः.]

— [Crit. App., line 8 : for ^a), read ^b).]

37 ^a) To look at one's own image in a vessel full of liquid ghee is regarded as particularly auspicious : cf. Bhāgavata, 10. 70. 12; Gadādhara-paddhati, Ācārasāra, p. 193 : स्वमात्मानं दृष्टे पश्येद्यदीच्छेच्चिरजीवितम् ।

44 With 44, cf. 12. 159. 66 (and the Crit. Notes on the same); Manu. 11. 173.

51 ^a) यूतः, irreg. for युवानः.

52 ^b) प्रभवन्तः + आत्मनः = प्रभवन्त + आत्मनः = प्रभवन्ताः-त्मनः (double saṁdhi) = प्रभवताः-त्मनः (नलोपश्छान्दसः, as Ca remarks). The text could be regularized by reading वर्तयन्त्येव पितरि पुत्राः प्रभव आत्मनः (the reading of Ś1 K1.2), or वर्तयत्येव पितरि पुत्रः प्रभवतात्मना (the reading, in part, of several 8 MSS.). The reading वर्तयत्येव पितरि can mean, पितरि पुत्रं प्रवर्तयति (guiding or giving instruction) सति, पुत्राः प्रभव आत्मनः. — ^{ad}) अमि-त्रभृत्यता, अमित्रता, अभृत्यता च प्राप्य — 'the sons no longer

willing to consider themselves as the friends or the servants of the father, and shamelessly parading their attitude'.

54 ^b) 'The [holy] fire burnt low in the house' — i. e., they disregarded their religious duties.

59 ^a) पाटी = sieve; पिठकं = granary basket. — [Crit. App., line 7 : read पाटीपिठकं for पाटीपटकं; — line 8 : read -पिठकं) : पिठकं.]

61 ^a) पर्यश्रन्ति = परित्यज्य अश्रन्ति, segregating themselves from the servants : by themselves.

63 ^b) For प्रगेनिशाः, cf. st. 36^b above.

65 ^a) बहुमान for the वेदविदः and अवमान for the अनृचः respectively. — [Crit. App., line 1 : before — ^a), ins. D2 om. 65^{ab} (cf. v. l. 64).]

74 " Morning after morning, the teachers, शिष्यानुप्रहिताः, at the behest of the pupil, made inquiries (सुप्रश्न) for him (तस्मिन्), carried out plans (कल्पनं), and accomplished errands (प्रेषण).

89 [Crit. App., line 4 : for [अ]य, read [ऽ]य.]

222

1 [Crit. App., in the beginning, ins. = 12. 269. 1. —]

2 [Crit. App., in the beginning, ins. = (var.) 12. 269. 2. —]

3 : 665* [Crit. App., in the beginning, ins. (L. 1).]

8 ^{ad}) निहुवन्ति governs समयं (settled policy) and सुकृतं.

223

3 ^a) संकल्पते, 'are agreed upon; are enthusiastic over'.

5 [Crit. App., line 6 : delete (hapl.).]

9 ^a) सुखशीलः, of easy and pleasant disposition towards others'.

18 ^b) प्रकृतेः, 'of the ministry' — अकुत्सयन्, 'without malice or rancour'. — ^a) संसर्गविद्या, 'the art of maintaining pleasant contacts with peoples'.

23 [Crit. App., line 7 : after ed., ins. Cv.

— Colophon, line 1 : for Dn2. 3, read Dn2. n3.]

224

1 Ca begins the comm. on this adhy. with the following stanza :

गुरुपदेशतः पूर्वनिबन्धपरिमर्शतः ।

शुकानुप्रश्नविवृतिः क्रियते बुधबोधिनी ॥

The comm. also explains the pointed reference to the भृगुभारद्वाज dialogue (12. 175ff.) by — भृगुभारद्वाज-श्रवणोद्भूतप्रश्नस्ततो भूयोऽन्यविशेषान्तरं पृच्छामीति पौनरुक्त्यपरिहारः । For the similarities and differences between the several Sāṃkhya treatments in the Mokṣadharmā — such as adhy. 175-180; 187; 195-198; 211-212; 224-226; 231-233; 238-241; 291-297; 298-303; 304-306; 313; and 326 — see the General Introduction.

7 ^a) नैपुण (for the usual नैपुण्य) — Pāṇini 5. 1. 130 and the Pradīpa on the Vyākaraṇa-Mahābhāṣya 4. 1. 4. 98. Cf. st. 40^b below.

8 ^b) वैयासकिः, cf. the Siddhānta-kaumudī under Pāṇini 7. 3. 3.

12 This table differs from that in the Manu-smṛti (1. 64) in making 15 (not 18) Nimeṣas = 1 Kāṣṭha, and 30 $\frac{1}{10}$ Kalās (not 30) = 1 Muhūrta. On this discrepancy, Ca observes : दिनप्रकर्षापकर्षापेक्षं मानद्वयमिदम् । तथा हि । दक्षिणायनदिने काष्ठां परमामापन्नं दिनमष्टादशमुद्भूतमेव । उदगयने दिनरात्रिमुद्भूतैष्वप्येवमेवोद्भूतम् ।

15-16 The day of the पितृs = one mortal month, with 15 days of sunshine and 15 days of night; the day of the Gods = one mortal year, with 6 months of sunshine and 6 months of night.

19 ^{cd}) ❀ Cv : तस्य कृतयुगस्य तावच्छती, चतुःशती, संध्यापि पादोनत्वात्रिशती । संध्यांशः, तस्याः संध्यायाः पूर्वांशः उत्तरांशश्च तथाविधः । पूर्वांशोऽपि द्विशती, उत्तरांशोऽपि द्विशती, मिलित्वा चतुःशतीत्यर्थः । तथा च कृतत्रेतायुगसंध्या । स्वपूर्वोत्तरांशाभ्यां सह अष्टशतीत्यर्थः । त्रेतायुगद्वापरयुगयोः संध्यापि पादोनत्वात् त्रिशती । संध्यांशः, तस्याः संध्यायाः पूर्वांशः उत्तरांशश्च, तथाविधः । सार्धशतं पूर्वांशः, सार्धशतमुत्तरांशः । मिलित्वा षट्शतीत्यर्थः । एवं द्वापरकलियुगयोः संध्यापि पादोनत्वाद् द्विशती । पूर्वांशः उत्तरांशश्च शतं शतम् । मिलित्वा तु चतुःशती । एवमेव कलियुगकृतयुगयोः संध्यापि पादोनत्वाच्छतं शतम् । पूर्वोत्तरांशेन तु पञ्चपञ्चाशत् । मिलित्वा द्विशती । पूर्वांशे पूर्वयुगधर्मा एव बहुशः, मध्यमे तु मध्यमा इति प्रदर्शनाय संध्यासंध्यांशविवृति भावः । एवं चतुर्युगसंध्यासु मिलित्वा वत्सराणां

द्विसाहस्रविभागो द्रष्टव्यः ।

23 ^a) For चौरिक, cf. Pāṇini 5. 1. 133.

28 ^a) द्वादशसाहस्रीम् — 4000 + 400 + 400, plus 3000 + 300 + 300, plus 2000 + 200 + 200, plus 1000 + 100 + 100 = 12000.

31 The commentators give varying explanations of the stanza, involving varying पदच्छेदs. Thus : Cn — ब्रह्मा = जीवः ; [अ]क्षयं = क्षेतुमशक्यम् ; विकुरुते = मायया विकारयुक्तं करोति ; च = तस्मात् ; महद्भूतं = अहंकारम् ; व्यक्तात्मकं = वियदाद्यात्मकं ; मनः [च] ॥ Cp — क्षयं = कार्यं ; विकुरुते — कालकर्मादिसहकारिभावात् ; ब्रह्मा = ईश्वरः ॥ Cs — अक्षयं ब्रह्म = मूलप्रकृतिः ; विकुरुते = क्षोभयति ; महद्भूतं = महत्तत्त्वं ; व्यक्तानि = कार्यत्वात् तन्मात्राणि ; तदात्मकं तद्वर्मे मनः, अहंकारान्मनो जातम् । तेन कार्यकारणयोरभेदोपचारान्मनसा अहंकार उक्तः ।

32 ^a) Cn quotes the following Smṛti, quoted in the Sām. Bh. on Ved. Sūtra 1. 4. 1, to support its interpretation of ब्रह्म as महत्तत्त्वम् — मनो महान्मतिर्ब्रह्मा पूर्वोद्भिः ख्यातिरीश्वरः । प्रज्ञा संविच्चित्तिश्चैव स्मृतिश्च परिपठ्यते । पर्यायवाचकाः शब्दा मनसः परिकीर्तिताः ॥

34 ^b) Ca. s observe that the first two of these seven (सप्त), viz. महत् and अहंकार, having been already dealt with, the creation of the five भूतs alone is described in what follows.

40 On Brahmasūtra 2. 3. 29, Śaṅkara, quoting this stanza, observes : गन्धोऽपि गुणत्वात्साश्रय एव संचरितुमर्हति । अन्यथा गुणत्वहानिप्रसङ्गात् । तथा चोक्तं भगवता द्वैपायनेन — उपलभ्य etc. Cn observes on the point as follows : अत्र पूर्वार्थोक्ता व्यवस्था सूक्ष्मभूतेष्वेव ज्ञेया । रथूलेषु तु पञ्चीकरणादूर्ध्वं सर्वाण्यपि पञ्चगुणानि । त्रिवृत्करणपक्षे च आकाशवायू क्रमेणैकद्विगुणिकौ, इतराणि पञ्चगुणान्येवेत्याशयः ।

44 ^{ab}) Ca observes : तपसश्चरणाय, शरीरैकसाध्याय ; therefore, सर्वभूतानि चादाय.

48 ^b) धर्माधर्मै, adj. ; the v. l. धर्माधर्मौ understands the word as a noun.

50-52 50^a = The Mīmāṃsakas. — 51^{ab} = The Jainas. — 52^d = सिद्धान्त. — यत्र दृष्टस्य फलसाधनता तत्पौरुषम् । यत्र सुविहितस्यापि यत्नस्य वैफल्यं तत्र दैवम् । कण्टकादिषु तैक्ष्ण्यादिः स्वभावः ।

56 ^{cd} = Vāyupurāṇa (Ānandashram) 9. 64^{ab} ; = Mārkaṇḍeyapurāṇa 48. 43^{ab}. — 672* : The passage is absent only in Ś1 K1, which may have been a case of haplography ; but 55^{ab} and 672* (line 3) are

repetitious, and so the passage is perhaps better omitted from the constituted text.

57 The ten steps of Ātmasiddhi are differently explained by the commentators: **Ca**: (1) संज्ञा, वेदादि; (2) भेदः, भेदको धर्मः; (3) तपः, कृच्छ्रचान्द्रायणादि; (4) कर्म, शरीरम्; (5) यज्ञः, ज्योतिष्टोमादिः; (6) आख्या, आख्यानम्; (7-8-9) लोकाः [7 ज्येष्ठः, 8 मध्यमः, 9 कनिष्ठः]; (10) आत्मसिद्धिः = कैवल्यम्. **Cn**: (1) वेदाध्ययनम्; (2) पत्नी, गार्हस्थम्; (3) as above; (4) सर्वाश्रमसाधारणं संध्योपासनादि; (5) as above; (6) तटाकारामादि आपूर्ताख्यम्; (7-8-9) [आ]लोकः, ध्यानादिधर्माः, having for the subject 7 यज्ञाङ्ग, 8 अध्यात्म, 9 शुद्धस्वरूप; (10) as above. **Cp**: (1-2) नामभेदम्, उद्भिद्बलभिदादि; (3) तपः, कृच्छ्रादिकम्; (4) कर्म, दानादि; (5) यज्ञाद्याः, ज्योतिष्टोमादिकाः; (7-8-9) लोकाः, इन्द्रलोकादयः; (10) सिद्धयः, अणिमाद्याः, शरीरादिवैलक्षण्येनावस्थानम् ॥ दशभिः क्रमैः मण्डलैः ।

58 °) यथायुक्तम्, विस्पष्टतरम् (**Cn**).

59 °) वियोगिनः, 'of one who is not a Yogin'. — °) बलम्, the बल which produces पृथग्भाव.

60 = Maitrāyaṇī Up. vi. 22.

61 = आरम्भ, undertaking projects for the welfare of the subjects. The variant आलम्भ- (i. e., पश्चालम्भ-) is a false improvement, since पश्चालम्भ is not restricted to the Kṣatriyas only, notwithstanding 61^d.

62 [Crit. App., line 7 : read [s]विधिः for [अ]विधिस्.]

64 °) संयन्तारः, exercising control upon, and creating demand for.

65 °) एते, i. e., the Vedas. — °) व्यस्यन्ते, which gave व्यास his name.

66 °) केवला धर्मसेतवः, i. e., as unattainable ideals.

67 Between 67^a and 67^b, supply स इदानीं.

68 °) अधर्मव्रतसंयोगं, adv. — °) संयोगो यथा स्यात्तथा.

70 [Crit. App., line 1 : after cf., ins. 1. 1. 37 : 12. 203. 15; — before — °), ins. Quoted in the Śām. Bh. on Ved. Sū. 1. 3. 30.

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8 °) तुमुल्, probably as an adverb, to go with दोषवीति; मूलं, संभवम् perhaps gives better sense.

11 **Ca** introduces the stanza with — इदानीं ब्रह्मवर्ष-
शते महाप्रलयं प्रकृतिलीननिखिलविकारमादर्शयति ।

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15 [The star-passage after Crit. App., line 5, should be numbered 674A* in place 674*.]

16 The story of काश्य (the Ś1 K1. 2. 4 reading), sacrificing his own life for that of a Brahman, is not known. Reading काव्य, **Cv** finds a story, but it is not apt, as शुक्र had provided that कच should revive him after issuing out from the teacher's belly.

17 On the incident, **Cv** states : रन्तिदेवाख्यो राजा महद्भूमिक्षे सति स्वयमभ्यनुज्ञातः सन् अहोरात्रं बहुदिनपर्यन्तं दीनानामन्नं दत्त्वा स्वस्य प्राणसंकटे तृषापारिहारयानीतमुष्णोदकं च भिक्षुरूपिणे वसिष्ठाय दत्त्वा तदैव मृतः सन्स्वर्गमवाप. — [Crit. App., line 1 : for B. 13. 137. 6, read 12. 281. 7 : B. 13. 137. 6 : B. 14. 90. 97-98.]

21 °) For मृष्ट-, the v. l. अष्ट- is not quite apt. In such contexts, parasols with hundred ribs (शतशलाक) are spoken of. — [Crit. App., line 6 : for छत्रं read छत्रं.]

24 Under 24, in the corresponding दानधर्म passage (B. 13. 137. 9), the text reads सावित्रः कुण्डलं दिव्यं, and **Cn** refers it to the story of Karna. In the next pāda, यानं च is read for शरीरं in the same place.

37 [Crit. App., line 6 : for निष्ठा°, read निष्ठा-
त्मानो.]

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4 [Crit. App., line 4 : before — °), ins. 3^{ed} = (var.) B. 14. 46. 24^{ab}.]

5 °) The six are : यजन, याजन, अध्ययन, अध्यापन, दान, and प्रतिग्रह.

8 [Crit. App., line 1 : for 12. 232. 12, read 12. 232. 12^{odef}.]

12 °) The feature described in the first two lines is due to the fact that the world is tossed this way and that (वृत्तम्) by the स्वभावस्रोतस्.

15 °) The v. l. अर्थकामजलेन involves द्विरुक्ति with कालोदकेन. — °) विहिंसा, benevolence. The trees floating on the stream are equated with benevolence, because such trees often save creatures that

are being borne away by the current, as P. C. Ray notes. — [Crit. App., line 8 : *after om., ins.* (hapl.).]

19 ^a) In the stream you must be always on the move: sheer passivity is bound to be fatal. — [Crit. App., line 3 : *for Das, read Das.*]

22 [Crit. App., line 4 : *for ब्राह्मण read ब्राह्मण.*]

23 ^c) अनन्तरा, 'without delay or hindrance'.

25 ^{ed}) Cf. st. 3^{ed} above.

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1 Construe : अथ रोचयेत्, तथा उन्मज्जन्निमज्जंश्च मनसा द्रुहेत, [तर्हि] ज्ञानवान् [सन्] पुत्रवान् भवेत्, i. e., ज्ञानपुत्रवान् भवेत् । With the v. l. द्रोहयेत् (for रोचयेत्), the construction will have to be : अथ चेन्मनसा द्रुहेत, द्रोहयेच्च, [तर्हि] उन्मज्जन्निमज्जंश्च (च = एव - Ca) भवति । ज्ञानवान् पुत्रवान् भवेत् ।

3 ^b) The twelve Yogas are enumerated in Manu. 12. 120-121 —

खं संनिवेशयेत्स्वेषु (1) चेष्टनस्पर्शनेऽनिलम् (2) । पक्तिदृष्टयोः परं तेजः (3) स्नेहेऽपो (4) गां च मूर्तिषु (5) ॥ मनसीन्दुं (6) दिशः श्रोत्रे (7) क्रान्ते (= पादेन्द्रिये) विष्णुं (8) बले हरम् (9) । वाच्यमिं (10) मित्रमुत्सर्गे (11) प्रजने च प्रजापतिम् (12) ॥

Cn finds the twelve in st. 3^a-4^b as read in the Bom. ed. But they can hardly be designated योगs, as they are — as Cn interprets them — possibly the means of Yoga. [It is also necessary in that interpretation to understand -निश्चयः at the end of 3^a as -निश्चयैः [Cn : निश्चय इति सुपां सुलुगिति भिसः स्वादेशः ।] Cs gives an alternative and simpler interpretation : द्वादश योगान्, द्वादशानां कर्मेन्द्रियज्ञानेन्द्रियमनोबुद्धीनां संयमान्, दशकर्माशुभानर्थान्, दशभिः कर्मभिः यतः अशुभं दुःखं जायते तस्य [अनर्थान्] नाशकान्. — It is also possible to understand the passage to mean उपायापायनिर्भयः सन् दशकर्मसुखानर्थान् दशकर्म[समुत्पन्न]सुखानि तत्समुत्पन्नान् अर्थाश्च, युजीत = सेवेत. — [Crit. App., line 17 : *read दश- for दश.* — Line

20 : *read दशकर्मा- for दश कर्मा-*. — Line 21 : *after नुगानर्थान्, ins.*; (also) दशकर्माशुभानर्थान्.]

4 [Crit. App., at the end *ins.*: K7 (before corr.; marg. as in text) उत्तमां (for आत्मनः).]

7 ^a) महादुर्ग, 'very difficult to cross'. — [Crit. App., line 9 : *after ✽, ins.* — with 7^{ed}, cf. 6. 28. 44^{ed} : 12. 232. 30^{ed}.]

8ff. In st. 8-15 follows a complete स्वरूपक, equating the various parts of the chariot with the requirements of the Yoga. They are enumerated below with necessary explanations :—

Yoga terms	Chariot-parts
धर्म	उपस्थ — (1) bottom of the car; (2) owner's place called बन्धुर, including the नीड or basket (also known as काष्ठा) for the charioteer.†
ही (sense of shame)	वरुथ — the all-round wooden ledge or guard for protection.
उपाय and अपाय	कूवरौ — two poles (also called इषे) fastened to the काष्ठा or box.
अपान (inhaled) breath	अक्ष — axle.
प्राण (exhaled) breath	युग — yoke.
प्रज्ञा + आयुस् + जीव	बन्धनानि — the rope-fastenings upon which the strength of the chariot depended.‡
चेतना	बन्धुर or बन्धुर — fore-part of the chariot at the end of the shafts.
आचारग्रह	नेमि — tyre (also called प्रमण्डल).

† Usually the सारथि had a separate seat in front of the रथिन्, although it was possible for him to manage the horses from the owner's place also, since the owner had sometimes to fight as well as function as his own charioteer. At times, on the other hand, besides the principal सारथि (the धूसारथि), there were two additional पार्श्वसारथिs or side-charioteers.

‡ No nails were used to join the wooden parts. As st. 13 informs us, there were seven main ropes (धारणाs), and seven subsidiary ropes (प्रधारणाs) for the back and side fastenings (योक्त्राणि) respectively.

Yoga terms	Chariot-parts
दर्शन and स्पर्शन	वह — the two rear-horses. †
घ्राण and श्रवण	वाहन — the two front horses. †
प्रज्ञा	नाभि — the nave of the wheels into which the spokes are fixed.
सर्वतन्त्र = prescriptions	प्रतोदः — whip.
ज्ञान	सारथि — the charioteer.
क्षेत्रज्ञ	अधिष्ठाता or रथी — the owner.
श्रद्धा and दम	पुरःसर — the two servants who ran ahead to clear all obstacles.
त्याग (renunciation)	वर्तमान — pathway.
ध्यान	गोचर — actual way traversed.

N. B. — The following parts of the chariot are not here mentioned : स्तम्भ, the banner-pole, fixed into the axle (अक्ष); कूबर, the upper end of this pole where the banner was displayed; इषा, the lower end of the pole, and त्रिवेणु or three-cornered piece of wood joining the अक्ष and the स्तम्भ; अरस or spokes between the नाभि and the नेमि; रश्मिs or reins for guiding the horses; परिस्कर or guards and अपस्कर or hind-pieces for the wheels; अधिष्ठानs or two seats or standing places over the wheels used as emergency-lifts; शिप्राs or bits for the horses; ध्वज or banner, and (on ceremonial occasion) the आतपत्र or royal umbrella. †

13 ^a) धारणाः, एकस्मिन्विषये चित्तस्य स्थापनम् (Cn). स्थानभेदात्तासां सप्तत्वम् । स्थानानि च भूमिरापोऽनलो वायुराकाश-महंकारो बुद्धिरित्येतानि (Ca). — ^o) पृष्ठतः, विप्रकृष्टतराः चन्द्र-सूर्यध्रुवमण्डलादिधारणाः, पार्श्वतः किञ्चित्संनिकृष्टाः नासाग्रभ्रूमध्यकण्ठ-कूपादिधारणाः (Cs). — ^a) प्रधानाः, subsidiary धारणाः.

15 ^o) विक्रमाः, reversals of the धारणा sequence.

17ff. For the seven रूपs enumerated in st. 17-20, cf. Śvet. Up. 2. 11. The resulting fruits mentioned

in st. 21-26 have also their parallels in the same Upaniṣad, 12ff.

23 [Crit. App., line 3 : *for* इव, *read* इव.]

29 ^a) The four लक्षणs appear as six विकारs in the Nirukta 1. 3. 2, and in the Vyākaraṇa-Mahābhāṣya, vol. 1, p. 248. Cf. Śāh. Bh. on the Bhagavadgītā 2. 20.

34 [Crit. App., line 2 : *delete* the hyphen in -म्लाडितश्.]

36 [Crit. App., last line on p. 1278 : *ins.* semi-colon after सांख्ये.]

229

1 [Crit. App., line 4 : *after* M5, *ins.* Cs.]

2 Decision between three possible answers as to the nature of the ज्ञान by which one gets beyond the pair of life and death is asked for : (1) Is it विद्या (mere theoretical knowledge), or प्रवृत्तिलक्षणधर्म, or निवृत्ति? — [Crit. App., line 4 : *delete* Cs. — Line 11, at the end : *ins.* Cs.]

3 ^{ab}) Cs apparently reads सव्याप्तत्वं (gloss : स्वहेतु-कत्वं) for स्वभावेन. Ca explains it by — स्वीयेन प्रत्यक्षादि-प्रतीतेन भावकेन कारणेन विना भावमुत्पत्तिर्यः पश्येत्. Cn connects विना with भावम्—विना भावम्, अधिष्ठानसत्तां विना, अचेतनः सः उन्मत्तवदुपेक्षणीयः (Ca). — ^a) Cs reads युक्त-हेतुकः (for मुक्त^o) and explains it by प्रयुक्तकुतर्ककलापः; Ca explains मुक्तहेतुकः by त्यक्तहेतुकः. Cn reads मुक्तहेतु-कान् and glosses : सर्वान् शिष्यान्, मुक्तहेतुकान्, ऊहापोह-कौशलेन रहिता हेतवो येषां तान् निर्बुद्धीन्, पुष्यते, पुष्पाति, रक्षति.

4 ^a) एकान्तभावेन, दृढत्वेन (Cn), नियमेन (Cs). — ^{aa}) “They try, by means of a sieve, to shake off grain-chaff, but find no grain as a result.” The commentators attempt various interpretations. * Ca : सोऽपि क्षणं (v. 1 for तृण-), फलरहितं इषीकां वा तृणस्य फल-रहितस्य पूत्वा, सूर्येण प्रस्फोट्य, यथा न किञ्चिद्भते ॥ Cn : ते तृणं मुञ्चं, पूत्वा संशोध्य, तदन्तर्गतां प्रागदृष्टामिषीकामपि किं वा न लभन्ते इति काका दृष्टविरुद्धवादित्वं तेषामुक्तम् ॥ Cs : दूर्वातृण-

† In view of Av. 4. 11. 8 — मध्यमेतदनडुहो यत्रैष वह आहितः, वह can denote the shoulder-piece of the yoke, there being two such pieces for the rear-horses and two for the front horses in chariots with four yoke-animals. Sometimes the horses were arranged as two front horses and two side-horses (पार्श्विवाहौ).

‡ For further details, see Hopkins : *The Social and Military Position of the Ruling Caste in Ancient India* (JAOS., Vol. XIII, 1888), pp. 235ff.

वृषीकाः, दूर्वाख्यैस्तृणैः कृतासनाः, दुर्बलसिद्धान्ताः । ❀ — [Crit. App., line 8 : *for* तृणमि- *read* क्षणमि- .]

6 ^a) Ca explains परभाव thus : परं भावयतीति परमार्थ-प्रापकत्वात् परभावो विद्या ।

7 ^b) ❀ Cs : सस्यसंहरणानि, व्रीह्यादिलवनानि । ❀

10 ^a) ❀ Ca : पारावर्त्य, परत्वमपरत्वं च । ❀ — [Crit. App., line 1 : *before* read, *ins.* Ms.]

12 ^a) 'It is proper that the power of locomotion should distinguish these two distinct categories, one by its presence, the other by its absence.' — [Crit. App., line 13 : *after* M₁, *ins.* Cn (gloss : विशेषं कृत्वा या चेष्टा सा) Cs. — Line 15 : *for* (*for* *विशेष्ययोः), *ins.*, *after* semicolon, Ca (gloss : विशेष्ययोज्जमाज्जमयोः, चेष्टैव जङ्गमे विशेषः) विशेष्ययोः (*as in text*).]


15 Cs explains, मध्यमानि by क्षत्रियादीनि, and उत्तमानि by ब्राह्मणाख्यानि. Since the excellence of the पार्थिवानि consists in their being eaters of cooked food, the denizens of the earth (मध्यमानि) are superior as they eat स्वयमर्जित food — observes Ca — while the denizens of स्वर्ग as well as of नरक are मनुष्यदत्तपिण्ड-मात्रोपजीवीनि. Hence men are superior, particularly as they adhere to their जातिधर्म, some by instinct, others by conscious effort.

20 ^a) अजन्म = मोक्षः.

22 ^a) ❀ Cs : परे, उपनिषद्भागे, परमात्मनि । ❀

23 ^a) According to Vār. 6 on Pāṇini 8. 3. 36, अन्तःस्थं and अन्तस्थं as also बहिःस्थं and बहिष्ठं are both possible forms. — ^c) The v. l. तान्न पश्यामः can be taken to mean : we do not ordinarily see them, or, seeing them, do not recognize them or realize their greatness.

230

 Quite a large number of stanzas in this adhy. are repeated from 12. 224.

2 ^a) Whether कर्म is involuntary or automatic, or whether it is a conscious endeavour. Assuming the latter alternative (3^b), further explanation is offered.

5f. On the evidence of MSS., the stanzas seem to have been read differently here and in 224. 51; but the passages can be interpreted to yield the same meaning. The ultimate conclusion in both

places is the same : सत्त्वस्याः समदर्शिनः (230. 6^d = 224. 52^d). In the present passage, पृथग्भूतं and अविवेकं are stated as two contrasted views in the field. In 224. 51, one statement, denying the पृथग्भूत (or the विवेक) alternative, is made. Or, we can read 224. 51^c as त्रय एते पृथग्भूता (without अवग्रह), Cn being the authority for the अवग्रह insertion into the text.

8 [Crit. App., line 5 : *for* अपि, *read* [अ] पि.]

14 ^a) In the कृत age, there was one वेद and one वर्ण. In the त्रेत, the वेदः, वर्णः and आश्रमः existed in their entirety.

18 ^a) वृष्टिः भौमानि भूतानि वर्षति — the reference can also be to the numerous insects that the first rains always bring in.

231

Initial Note : At the end, *ins.* With this adhy., cf. Brahmapurāṇa (Ānandashram) 235. 1-35, the v. l. from which are given in App. II, No. 4 A.

2 ^a) The three qualifications imply the full discharge of obligations (ऋणानि) to the पितृ, the ऋषि, and the देवः.

7 ^a) सारो, the essence or juice.

8 ^a) क्रान्ते, पादेन्द्रियबले पाणीन्द्रिये च (Cn).

12 ^a) तथैवेषां — इष् f. = energy : ' of all the senses and their energies '. The reading is found in Ś1 K1.2 Bo. 8-8 Da4 Ds2 D3.5, and is a *lec. dif.* evidently.

13 ^a) इन्द्रियार्थाः, not the physical objects of the senses, but only their mental images, dwell within the body. — ^b) चेतना (= बुद्धिः) and जीव (= soul) are two distinct entities. Their distinction is clarified in the next stanza (चेतनातो जीवस्य भेदकमाह — Cs).

14 ^a) ❀ Ca : आश्रयो नास्ति सत्त्वस्य, देहेन संश्लेषो नास्ति ॥ Cn : सत्त्वस्य बुद्धेराश्रयो यः प्रागुक्तो देहः सोऽपि नास्ति ॥ Cs : आश्रयः, उपादानकारणं सत्त्वस्यात्मनो नास्ति । ❀ Deussen understands the passage quite differently : Wie es scheint, werden hier die Guṇas geleugnet und das Sattvam für ein blosses Product des Tejas erklärt; and P. C. Ray offers his own explanation. — ^b) चेतना is not related to जीव, as a गुण is to a द्रव्य, the गुणिन्; because we can think of the existence of a द्रव्य without the गुण, but not that of the जीव

without the चेतना; चेतना in fact is the भेदक, the ever-present differentiating characteristic of the जीव. — °) ❀ Ca : सत्त्वमात्मा, तेजो बुद्धि सृजति ॥ Cn : तेजः, वासना, सत्त्वं सृजति, न तु गुणान् ॥ Cs : बुद्धिसत्त्वं तेजः सृजति, चैतन्यं प्रकृतिरादौ प्रसारयति । ❀ To correctly interpret the passage, in the presence of the above disparity of views, appears rather difficult.

22 °) वेद् is better interpreted as a finite verb : “As much of the “Ātman” he realizes in himself, that much also does exist in another’s “Ātman”. — [Crit. App., in the beginning, *ins.* : for sequence in K7, cf. v. l. 19. —]

23 [Crit. App., line 1 : *for* 269, *ins.* 270[69].]

25 [Crit. App., in the beginning, *ins.* : With 25^{ab}, cf. 1. 1. 188^{ab} : B. 11. 2. 24^{ab}. —]

232

Initial Note : *After* 36–68, *ins.* [v. l. in App. II, (No. 4A).]

2 °) आत्मनो ध्यायिनः—आत्मध्यानवतः.

8 °) अग्नींश्च, various fires like लौकिक, दिव्य, इमशान, वाडव, as well as the four kinds of sacrificial fires are here intended. — °) रुषितां, furious or irritated; the v. l. रुषितां signifies annoying or causing injury.

11 [Crit. App., line 4 : *after* K7, *ins.* D9.]

15 °) Cp gives also the v. l. कूर्मानिव, glossed by शृङ्गिणो मत्स्यान्, अतीवावहितात्मनः.

21 ❀ Cn : प्रमोहो, लयः । भ्रमो, विक्षेपः । आवर्तः, उभया-
स्पर्शी कषायः । घ्राणेति दिव्यगन्धादिग्रहणम् । मारुताकृतिरिति
शीघ्रगतिः । ❀

29 With 29^{ab}, cf. 6. 27. 20^{ab}. — 29° = 6. 40. 54°.

30^d = 6. 28. 44^{cd} : 12. 228. 7^{cd}.

32 [Crit. App., line 5 : *after* °), *read* Da3
गच्छेत्ते. Da4 गच्छेत्त्यपरमां गतिं.

33 [Crit. App., line 12 : *before* M7, *ins.* : Da4
lacuna ;]

34 [Crit. App., in the beginning, *ins.* : Before
34, M5 *ins.* भीष्म उवाच. —]

233

Initial Note : at the end, *ins.* : [v. l. in App. II,
(No. 4A).]

1–2 Quoted in Śāh. Bh. on Br. Up. 2. 4. 1.

6 Quoted in Śāh. Bh. on Bh. Gītā 2. 21.

7 Quoted in Śāh. Bh. on Br. Up. 2. 4. 1 and
Bh. G. Bhāṣya on 3. 1.

10 Contrast this view with that expressed in
Bh. Gītā 2. 46, and the comments of Śaṅkara on the
same.

18 With 18, cf. 12. 180. 23^{cd}–24^{ab}.

19 °) = 12. 180. 24^{cd}.

20 = 12. 180. 25.

234

1 °) The metaphysics of creation (1^{ab}) and
the Yogic meditations (1^a) have an intellectual and
supersensuous appeal. So Śuka is now renewing his
inquiry on the ethical side.

6 °) अन्विच्छ in Ś1 K1.2; अन्विच्छन् or अन्विष्यन् can
be construed only with तप्यन् (7^b) and चरन् (8^c).

9 °) आशितः, appeasing hunger. — [Crit. App.,
line 1 : *after* cf., *ins.* 12. 237. 24; 255. 33; 261. 2.
— *Before* — a), *ins.* quoted in Śāh. Bh. on Chā.
Up. 2. 23. 1.]

20 °) Like an arrow : exactly to the point;
but not quite so fast, as the arrow.

21 [Crit. App., line 6 : *for* G1–3, *read* G1.2.]

235

1 [Crit. App., last line : *for* G1–3, *read* G1–3.]

2 °) As to the spelling of the word कुसुल, the
Tattvabodhini, under Unādi 539, quotes the विश्व —
कुसुलं च कुसीदं च मध्यदन्त्यमुदाहृतम्. ❀ Cs : कुसुलधान्यः,
पञ्चषण्मासपर्याप्तधान्यः । कुम्भीधान्यो, मासमात्रपर्याप्तधान्यः ॥ Cv :
कुसुलपदेन चत्वारिंशत्प्रसृतण्डुलमानेन तृणैराच्छाद्य यो बन्धः क्रियते
स कुसुल इत्युच्यते । एकमासपर्यन्तं भार्यायाः स्वस्य च जीवनोपाय-
संग्राहकमित्यर्थः । ❀

4 In the marginal ref.—*for* 244[5], *read* 244[3].
— [Crit. App., line 2 : *for* ध्ययना, *read* ध्ययना.]

5 °) अप्राणी, probably signifies मृतमांस.

7 [Crit. App., line 5 : the last word is उपास्याति-
थयः.]

9 Cn takes नखरैः as one word and glosses : दम्भार्थं नखलोमधरस्य, connecting the word with अपविद्ध- in 9°. Cs gives a more acceptable explanation : पातकं कृत्वा खरैः गर्दभैः संप्रयातस्य, राज्ञा यस्मै गर्दभारोहणं कारितं तस्मै, हव्यं कव्यं वा अर्हणार्थं न विधीयते.

11 685*, [Crit. App., line 2 : for cm. read om.]

22 ^a) The usual word (as in Manu. 10. 112^a) is शिलोच्छ; hence the second word should be -शिलैः and not शीलैः. The commentator on Manu. 4. 5 explains : अङ्गुलिभ्यां अबाधितस्थानेषु पथि वा क्षेत्रेषु वाप्रति-हतावकाशेषु यत्र यत्रौषधयो विद्यन्ते तत्र तत्राङ्गुलिभ्यामेकैकं कणं समुच्चयित्वा एकैकधान्यादिगुटकोच्चयनमुच्छः, मज्जर्यात्मकानेकधान्यो-च्चयनं शिलः । उच्छश्च शिलश्चेत्येकवद्भावः ।

23 ^a) Manu. 3. 37 understands वंश्यान् after परान्. It is possible to connect पूर्वान् with पितामहान् and supply पुत्रादीन् after परान्.

25 ^b) हितः = विहितः. — [Crit. App., line 6 : for K1 D4-8. 9, read K1 D4 (both times). 5. 6. 9. — Line 9 : for D4. 9, read D4 (both times). 9.]

26 [Crit. App., line 12 : after om., ins. (hapl.); for द्वितीयो, read द्वितीयः.]

236

1 [Crit. App., line 8 : for 286*, read 686*.]

3 ^b) सर्वलोकाश्रयात्मनाम्, सर्वलोकानामयमाश्रयः, आश्रमः, स्यादित्यभिप्रायवताम्.

4 Cs introduces the stanza as follows : द्विविधो वानप्रस्थः, गृहस्थसमो भिक्षुसमश्च. The treatment of the first extends up to st. 13, the second begins thereafter.

7 [Crit. App., line 3 : read अपालकृद् for अपाल-कृत्.]

9 [Crit. App., line 2 : read केचि for केचिद्.]

10 With this, compare the Kumārsambhava, canto 5, st. 20-29.

12 ^a) सकृत्, to ensure that very little solid grain is dissolved into the liquid drink.

15 ^b) साधारणः, चतुर्थाश्रममुद्दिश्य मुख्यतया विहितोऽपि सर्वाश्रमसाधारणः (Ca), so that one can take it straight from the ब्रह्मचर्य Āśrama.

16 [Crit. App., lines 6-8 : after —^a), read as

follows : D4. 9 मधुवृन्दो (for °च्छन्दो). S1 मधुच्छन्दोषय-
शिणः (sic); K1. 2. 4 °दो (K2 °दो) षवधिणः; G2 °दोष-
मर्षणाः.]

22 ^a) वेदस्, wealth (cf. Katha Up. I. i. 1).
✽ Cn : सर्ववेदसदक्षिणाम्, सर्वस्वदक्षिणाम् । ✽

24 ^a) सद्यस्कान् — completed from start to finish in one day.

25 ^b) आत्मनि + एव + आ + आत्ममोक्षणात्.

26 ^c) सद्यः, a reference to what is known as आतुरसंन्यास may have been intended.

29 ^a) ✽ Cn : यमेषु, अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहाख्येषु । चात् शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानाख्येषु नियमेषु । ✽ —^b) by स्वशास्त्र, Cs understands the वेदान्तसूत्रसः.

237

1 Ca observes : यथैव वानप्रस्थाश्रमे कर्मैकशरणस्तथैवात्र स्या-
दिति पितरं प्रति सोपहासमाह ।

2 [Crit. App., line 4 : after —^b), read K1 om. (hapl.) श्यामाश्रमा.]

3 ^b) The ref. is to the चतुष्पदी निःश्रेणी mentioned in 12. 20. 4^{ab}; 234. 15. —^c) परं स्थानं, the highest rung of the ladder.

8 ^b) प्रास्ताः of the S MSS. is evidently an im-
provement. प्रास्ताः, 'descended or hurled into', the point of similarity being that they are not returned upwards (or backwards) to the thrower. The variant द्विपाः, favoured by the B D versions, gets its explanation from the circumstance, as observed by Ray, that elephants, when they happen to fall into a deep narrow well, become utterly helpless and unable to come out.

11 The pādas 11^a, 12^a, 13^a, 14^a, 22^a, 23^a, 24^a are found as refrains in 3. 197. 31 to 36; 3. 885*, 4; 3 App. I. 19, lines 60, 62, 64, 66 : and 5. 423*, 10. — Ca, apud st. 11, observes : शुकानुप्रश्नपद्येषु दुरूहेषु समन्ततः । प्राच्योपायपितृव्याख्याविशेषौ शरणं मम ॥

13 ± 3. App. I. 19, lines 65-66. — [Crit. App., line 2 : ins. a semicolon after अहीरिव.]

15 ± Manu. 6. 45, where the word निर्देशं is explained by Kulluka as : निर्दिश्यते इति निर्देशो भृतिः, तत्परिशोधनकालमिव भृतकः ।

18 ^a) Both **Ca** and **Cp** read नाम (for नाग-); but since we have the repetition पदानि and पदजातानि, a distinction between नाग and कुञ्जर seems to have been implied. 18^{ab} can be interpreted only as a second upamāna-statement, both being summed up in 19^{ab}. The three lines recur in B. 13. 114. 6^a-7^b, where **Cn** interprets them quite differently from its interpretation in the present passage.

19 ^b) धर्मार्थम् to be interpreted as a समाहारद्वंद्व.

23 ^b) In view of the diverse interpretations of रत्यर्थ given by the commentators, which seem to be a counsel of despair, it is better to read the word as [स]रत्यर्थ, which gives better sense. — [Crit. App., line 8 : for तत्समीप, read तत्समीप.]

24 = (var.) 12. 234. 9 ; 255. 33 ; 261. 2.

25 ^d) न कर्माणि, i. e., प्राणिभयोत्पादककर्माणि, and not all acts whatsoever.

27 ^a) उत्तान = उत्ताने, supply मुखे सति. No tautology with आस्येन, after which निमित्तभूतेन can be understood : 'With mouth opened, he offers the oblation by its means'. This interpretation is just possible in view of the extract from **Cp** quoted in the Crit. App. But a much better interpretation is given in **Ca** : उत्तानः ऊर्ध्वविततोऽग्निः, आकुञ्चितः, अधः पवने-नाद्धतो जठरावलाख्यः, आस्येन मुखेन, हविर्जुहोति, हविर्गृह्णाति । एवंभूतो लोकस्य नाभिरिवाधारभूतो वैश्वानरोऽग्निरेव हतस्य यतेरङ्गं देहं मांसाख्यं, अङ्गानि, यज्ञाङ्गानि, कृतं पक्वमकृतमपक्वं हविः, वैश्वानर आत्मन्याहितोऽस्नेहान्नरूपः सर्वमेव प्रपेदे ॥ अथ वा अयमेवार्थः छन्दोगविशिष्टे वैश्वानरविद्याप्रकरणे (Ch. Up. 5. 10-25) । स एव परमात्मरूपेण स्तूयते । उत्तानः ऊर्ध्वमुखो वैश्वानरपक्षे, परमात्मपक्षे उत्तानः उदारो महानित्यर्थः । आस्येन मुखेन, पक्षे बुद्ध्याद्युपसंहार-मुखेन । हविर्घृतादि, पक्षे विषयग्रामम् । जुहोत्याददाति । आदानेऽपि दुर्धनुर्वृत्तिकारेण पठितः । पक्षे विकारहेतून्करोति । लोकस्य चराचरस्य, नाभिर्मध्ये स्थितः, पक्षे उत्पत्तिस्थानं, ब्रह्मविवर्तत्वात् । जगतः प्रतिष्ठा, स्थितिहेतुः । । पक्षे, श्रवणमनननिदिध्यासनशमयम-नियमाङ्गमुक्तम् । अङ्गानि, हृदयशिरःशिखानेत्रकवचास्त्राणि । पक्षे प्राणायामप्रत्याहारप्रतिष्ठानध्यानधारणासमाधिरूपाणि । कृतं संधुक्षणा-दिना कृतज्वालाजटिलत्वं, तत्रैव होमस्य विहितत्वात् । पक्षे सकल-परमात्मज्ञानोचितोपदेशानुष्ठानम् । अकृतं सधूमत्वमलेलिहानत्वादि तत्र होमस्याविहितत्वात् । पक्षे गुरुपदेशादिना विना परमात्मतत्त्वानुष्ठानम-कृतत्वम् । एतच्च सर्वं वैश्वानरविद्याभिज्ञ एव पुरुषः प्रकर्षेण जानाति, नान्य इत्यर्थः ।

28 ^a) प्रादेशमात्रं, cf. Ch. Up. 5. 18 — यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्व्वात्मस्वप्नमाप्ति । **Cp** quotes for the passage the

following "Smṛti" — द्यां मूर्धनं यस्य विप्रा वदन्ति खं नाभि-चक्रं चन्द्रसूर्यौ च नेत्रे । दिशः श्रोत्रे विद्धि पादौ क्षितिं च सोऽ-चिन्त्य आत्मा सर्वभूतप्रणेता ॥ — [Crit. App., line 9 : before (for सदैवतेषु), ins., after a semicolon — **Ca** सहदेवकेषु.]

29 **Ca**, with some added v. l., also gives another explanation : यद्वा, त्रिवृतं नवगुणं, दिव्यभौमान्तरिक्षाणि भौम-जाठरवैद्युतानि तथा गार्हपत्यदक्षिणाश्याहवनीयाः एभिर्वृतम् । पक्षे नवभिरिन्द्रियाधिष्ठानैः पञ्चमहाभूतप्रकृतिमहदहंकारबुद्ध्याख्यैः शरीर-द्वारभूतैर्युक्तम् । त्रिवृच्छब्दो वेदे नवसु परिसंख्यातः । उक्तं च-यूपं त्रिवृता परिवीयेति । सुपर्ण, सुपर्णमिव हृदयाकाशचारित्वात् संसार-वृक्षफलास्वादकत्वाच्च । एवमेव जीवात्मानमुपाधिरहिततया अद्यम्, परमात्मरूपम् । अत एवास्य परमार्थतां, सकलपुरुषार्थेभ्योऽनुनीयत-मत्वं च, ये विद्युः, जानीयुस्ते परमकृतं (v. l. for परमार्थतां) मो-क्षाख्यं पदं व्रजन्ति । अथ वा सुवर्णमित्यादिपाठे (for सुपर्ण) अय-मर्थः । सुवर्णं शोभनवर्णम् । पक्षे सुष्ठु वर्ण्यते वेदान्तादिष्विति सुवर्णं ये पुरुषा विद्युः । अद्यमुत्कृष्टं, पक्षे, अद्यमादिभूतं, जगतः परमार्थतां, वेदार्थतां वेदार्थतत्त्वरूपं, ये विद्युस्ते पुरुषाः सर्वलोकेषु महीयमानाः पूज्यतमाः । देवाः, अभिलषितसुखोपभोक्तारः नित्यानन्दमया वा । समर्थाः, शक्तिवयोपेताः । पक्षे चैतन्यानन्दविभवोपेताः । अमृताः (v. l. for सुकृतं), जराव्याधिशोकरहिताः । पक्षे प्रकृतिविकाररूप-मृत्युच्छलरहिताः । भवन्ति (v. l. for व्रजन्ति) । इति । यथा-व्याख्यानं पाठश्च विशेषः । — ^a) त्रिधातुं, cf. 12. 330. 22.

30 [Crit. App., line 11 : before **Cv**, ins. **Ca** : शरीरात्मानि, जीवे निखिलोपाधिहीनत्वेन ब्रह्मीभूतशुद्धबुद्धतया प्रकाश-माने ॥]

31 [Crit. App., line 20 : before **Cs**, ins. **Ca**. n भोग्यात्मनि, शरीरे, अन्तरिक्षे, हार्दाकाशे (**Cn** also मायायां) ॥]

32 ^b) The six are the seasons ; the twelve are the months ; and the parvans are the पौर्णिमासी and the अमावास्या of each month.

33 ^a) यः संप्रसादं (i. e., जगतः शरीरं) अधिगच्छति, स सर्वान् लोकानधिगच्छति. — [Crit. App., line 6 : after **Cn**, ins. (reading संप्रसादः). — Line 11 : after तान्, put a semicolon and ins. **Ca** (gloss : स्थितान्) हितान्.]

238

Initial Note : ins. at the end : With this adhy., cf. Brahmapurāṇa (Ānandashram) 236. 22-41 (v. l. in App. II [no. 4 B]).

1 [Crit. App., line 14 : delete, with the semi-

colon, D₉ स न.]

7 ^b) For विद्यासंपादितं (explained by Cn : अहं ब्रह्मा-
सीति वाक्यजधीवृत्त्या विद्यया संस्कृतम्), Ca reads विद्यासंबोधनं.

8 Ca reads [अ]चलितस्मृतिः in 8^b and [स]मृत्युम् in 8^d, applying the stanza to the ज्ञानिन्, which would go against हित्वा तु in 9^a. The epithet चलितस्मृतिः, would indicate one who has forgotten the real purpose of life, who, in the technical Pāli terminology, is सतिपट्टाणहीन.

9 [Crit. App. : read the last line thus — T₂ काल-
करो; Ca (gloss : कालस्य जरयिता, कालनाशको वा) Cn
(gloss : कालंजरपर्वतवदप्रकम्प्यः) कालंजरो (as in text).]

12 ^a) पूर्वापरे रात्रे, irregular for पूर्वरान्ने अपररात्रे च;
or रात्र (outside a compound — Pān. 5. 4. 87) might
have been used as a neuter noun, as in त्रीणि रात्राण्यु-
पोषित्वा in B. 13. 136. 11^a.

18 [Crit. App., line 1 : before 18^{abcd}, ins.
(hapl.).]

239

Initial Note : ins. at the end : With 239, cf.
Brahmapurāṇa (Ānandashram) 236. 43-64 [v. l. in
App. II (no. 4 B).]

3 If भूतानि = सागर, and महाभूतानि = ऊर्मयः, the
भूतानि would be the same as what came to be called
the तन्मात्राः; or, भूतानि (created beings) = सागरः,
and ऊर्मयः = महाभूतानि, i. e., their constituents. The
first explanation seems more likely : see, however,
the remarks of Cn quoted in the Crit. App., and
see particularly st. 4-5. Ca observes : पञ्चभूतानि
सर्वभूतेषु देहारम्भकानि.

5 ^d) निर्दिश्यते, सर्गे स्थावरं, प्रलये जङ्गमम् । or तथा,
i. e., भूतमयम्.

18 The commentary Cv sees here a reference
to the त्रिविक्रम or वामन अवतार. It writes : यद्धै पाद-
तलयोरित्यत्र, 'पातालमेतस्य हि पादमूलम्' इति वचनात्, यज्जगत्
पादतलयोरुर्ध्वं विद्यते तज्जगत् त्रिविक्रमावतारे अवाक् पश्यति, शक्ति-
पर्यालोचनायामवाक् पश्यति । मूर्तिविशेषावस्थापर्यालोचनायामूर्ध्वं
पश्यति ।

20 [Crit. App., line 3 : for ^a) read ^b) ; line
4 : for ^d) read ^c)].]

21 [Crit. App., line 1 : after the first om., ins.

(hapl.).]

Colophon, line 5 : for ३. ४. ९, read ३. ४. ९.

240

In the beginning, ins. as initial note —

With this adhy., cf. Brahmapurāṇa (Ānand-
ashram) 236. 65-89 [v. l. in App. II (no. 4 B)].

3 [Crit. App., line 4 : for M₁ र्त्सनः, read M₁
[SS]त्सनः.]

5 [Crit. App., line 2 : for D₂-4. ३. ४. ९, read
D₂-4. ६. ४. ९.]

9 [Crit. App., line 10 : for Da₃. a₄, read Da₃.
a₄.]

16 ^d) * Cv (reading नदोषैः as one word) नदोषैः,
रागादिदोषाभावाः । *

18 ^{ab}) The Cal. ed. reads नापि for वापि and, with
that reading, Deussen, supplying यस्य from 17^b,
translates : " dessen Ātman vertieft (reading प्रसरति)
sich nur in das Sattvam und niemals mehr in die
[übrigen (i. e. रजस् and तमस्)] Gunas ". Other
translators and commentators offer no literal and
accurate explanation, and mostly gloss over the line
omitting what could not be translated. In view of
st. 19-20, it is obvious that सत्त्वं here = बुद्धि, and आत्मा
= क्षेत्रज्ञ; but Ātman creating the सत्त्वं (प्रसवति — also
the S v. l. प्रसृजति or प्रस्रवति) is not possible on the
premises of the Classical Sāṃkhya, unless we take it
to be the मौलिकसांख्य, subjective or idealistic in
nature, described in Jain texts as प्रत्यात्मप्रधानवादिनो
मौलिकसांख्याः. In 18^b, unless we read, with the
Calcutta edition, गुणाच्चापि (recorded in not a single
MS. of the Critical Apparatus), we shall have to
read कदाचन as कदा च न to obtain the negative import
(or adopt the Ś₁ K_{1.2} v. l. कथं च न). The line in
that case can mean : ' The Soul can [subjectively
take the first step to] create the Buddhi, but
[thereafter the soul would leave the Buddhi free to
follow on and create the गुणप्रपञ्च, and] not bother
also to create the Gunas directly himself ; although
— 19^b adds — he is, on an ultimate view (यथातथम्),
their [mediate] creator. An interpretation of the
rest of the adhy. on the above lines offers no
difficulty, so that the पुनरध्यात्मवाद (12. 239. 1^{ab}) will
have to be understood as concerned with the मौलिक

संख्य theory, and not with its later development familiar from the text books. — [Critical App., line 6: *after* अपि, *ins.*; Cal. ed. नापि. — *Read*, in line 6, कथं च न, and in line 7, कदा च न as three separate words.]

20 [Crit. App., last line : *read* 'युक्तश्च for 'युक्तम्.]

241

[Insert the following note at the beginning :

✍ With this adhy., cf. Brahmapurāṇa (Ānand-ashram) 237. 1-14 [*v. l.* in App. II (no. 4 B)].

1 ^b) अनुतिष्ठति (अनु-, in a subordinate or unconcerned manner), for which 12. 187. 42 and B. 12. 286[5]. 37^b read परिपश्यति, denoting the mere साक्षित्व of the क्षेत्रज्ञ. — ^d) The word ईश्वर is an adj. to क्षेत्रज्ञ and does not denote the Supreme Soul as distinguished from the individual soul. Cs, however, understands it that way : ईश्वरः परमात्मा तदा उदासीन-वन्निर्व्यापार एव भवति. So also Cp.

2 ^a) तत् = सत्त्वम्.

5 [Crit. App., at the end : *ins.* — After 5, Ds1 reads 7.]

7 [Crit. App., line 2 : *before* — ^a), *ins.* : Ds1 reads 7 after 5.]

14 It is worth noting that, as in the B. G., अनभिसंधिपूर्वककर्म is stated here to be the saving doctrine.

242

✍ With this adhy., cf. Brahmapurāṇa (Ānand-ashram) 237. 15-39 (*v. l.* in App. II, no. 4 B).

4 [Crit. App., in the beginning, *ins.* : With 4^{ab}, cf. 12. 232. 13^{ab}. —]

6 [Crit. App., line 4 : *after* Ke, *ins.* (by corr.).]

7 [Crit. App., line 2 : *before* — ^a), *ins.* : — 7^{cd} = 12. 232. 19^{ab}.]

23 This stanza, Cn introduces thus : यद्यपि तन्त्रभेदेन जगदुत्पत्तिप्रकारा भिद्यन्ते, तथापि शमादिसंपन्नस्य सर्वधर्मास्पर्शिसुषुप्ता-वस्थासदृशसुखदुःखसंपर्कशून्यतयावस्थानं मुक्तिरिति सर्ववादिसंमतम् । वादिनो देहनाशो वा शून्यभावो वा दुःखनाशो वा लिङ्गभङ्गो वा

अविद्यानिवृत्तिर्वा स्वरूपप्रतिष्ठा चित्तिशक्तिर्वा परमानन्दावाप्तिर्वेति शब्दत एव विकल्पयन्ति । तदेतदभिसंधायाह — यथेति ।

25 [Crit. App., line 5 : *for* दमान्वितेन, *read* -दमान्वितेन.]

243

2 ^a) 'Vedic studies do not detract from his character as a Brāhmaṇa with highest knowledge' — assuming (4^d) that he does not use that knowledge as a means of livelihood.

11 ^a) तपसः + उपनिषद् (double sandhi); उपनिषद्, the highest goal or fulfilment.

14 ^a) Ca glosses षड्विः by मनःषष्टैरिन्द्रियैः. — ^b) अधिकमन्त्रिभिः — मन्त्रिभिः, मननशीलैः; Cp glosses by श्रेष्ठैः मन्त्रिभिः. Ca, reading प्राज्ञैरधिगतं त्रिभिः, observes : प्राज्ञैः, प्रकृष्टज्ञानजनकैः । अत एव, अधिगतं त्रिभिर्मन्त्रिभिरेव हितमाहुः. — [Crit. App., line 9 : at the end of the line, *ins.* a hyphen.]

15 [Crit. App., line 5 : *for* सत्यक्तम्, *read* सत्यक्तम्.]

16 ^a) निष्प्रचारं । प्रचारो, विषयसंचारः (Ca).

17 [Crit. App., at the end : *read* वेद स *for* स वेद.]

Colophon : *for* G2 missing, *read* om. in G2.

244

1 ^a) इंद्रानि, with श्राव्यः. — ^b) अर्थधर्मावनुष्ठितः, i. e., अनुष्ठितार्थधर्मः. — [Crit. App., line 8 : *after* श्राव्यः, put a semicolon and *ins.* Ds. 1 श्राव्याः.]

5 ^a) 'The nature of which consists in the destruction of darkness.' [Crit. App., line 12 : *before* ताम्र (and also *before* रसि), *ins.* Cs.]

12 ^a) कालाष्टमैः, i. e., 5 भूत + 6th बुद्धि + 7th प्रकृति + 8th काल; for, as Ca observes, अहंकारस्तु बुद्धेर्न व्यतिरिच्यते, गुणत्रयाच्च नान्या प्रकृतिरिति भावः — जीव (or क्षेत्र) being the percipient. Cn takes the opportunity to refute the other Padārthas of the Nyāya System like सामान्य, विशेष, समवाय and अभाव.

245

1 ^a) Ca observes : कर्मभिः परिपश्यन्तीत्यनेन ज्ञानं प्रति

कर्मणः कारणत्वं वदन्नवश्यकर्तव्यत्वं स्वाश्रमविहितानां कर्मणां दर्शयति.
Cn.s explain : कर्मभिः योगानुष्ठानैः (Cs : योगशास्त्रोक्तैर्यम-
नियमधारणासनादिभिः), योगिनः लिङ्गात्मानं समाधौ साक्षात्कुर्वन्ति.
— [Crit. App., line 4 : *ins.* a hyphen before दृश्यंति.]

2 Cs introduces the st. by योगिनो माहात्म्यमाह । The topic continues for the next few stanzas. Cn takes चरन्ति as शत्रन्तम्, which does not seem to be likely in view of विचरन्ति in 2^c; but गच्छन्ति and तिष्ठन्ति in 2^b could be construed that way with advantage: 'surveying all that is moving and stationary'.

3 ^{cd}) * Ca (reading सत्त्वमन्तस्तथा सत्त्वं प्रतिरूपं प्रप-
श्यति) अन्तः शरीरमध्ये सत्त्वमात्मानमेव दहराकाशे सत्त्वस्यात्मनः
प्रतिरूपमिवावच्छिन्नदेशोपधानं व्यापिनमव्यवच्छिन्नं पश्यति । *
For प्रतिरूपं, cf. Katha Up., II. ii. 9 — एकस्तथा सर्वभूतान्त-
रात्मा रूपं रूपं प्रतिरूपो बहिश्च.

5 ^{cd}) 'Whether they be under the influence of the dualism of Pradhāna, or whether they be on the way to rise above the rajas consequent upon karmans.' The v.l. -[अ]द्वैद्युक्तानां, as well as द्वैध-
मुक्तानां, equates the persons mentioned in 5^c with those in 5^d; while Ca interprets प्रधानद्वैद्युक्तानां by आत्मनः पृथक्प्रधानमिति दृष्टिमताम्.

13 ^a) दृष्टेषु, the Ś K V majority reading, can mean, 'as seen or ordained in Śāstras'.

14 ^b) * Cn : षडङ्गानि, — सर्वज्ञता तृप्तिरनादिबोधः स्वत-
त्रता नित्यमलुप्तदृष्टिः । अनन्तशक्तिश्च विभोर्विभुज्ञाः षडादुरङ्गानि महे-
श्वरस्य ॥ — इति वायुपुराणोक्तानि । * — ^c) 'Intent upon the disposal or effacement of the Pradhāna.' The v. l. प्रधानविधियोगस्थः can mean 'established in the main vidhi and Yoga'.

246

1 ^a) विविक्तापरिमोचनः, several MSS. read परिषेचनः which is tautologous with 2^b. By परिमोचनः are meant the descending off-shoots (Mar. पारंबी) which surround the trunk of a tree like the अश्वत्थ, tempting the youngsters to climb up (or down) — exactly what विविक्ता (greed or curiosity) would do in the case of the कामद्रुम. परिमोचनी is also recorded as the name of a दुष्पशा plant.

4 ^{cd}) The efforts, troubles and tribulations (आयास, [not आयस 'made of iron']) are the fetters that hide the fruit on all sides.

5 ^c) * Cn : वैषयिकसुखमपि दुःखमेवेति मत्वा दुःखयोरि-

त्युक्तम् । * — ^d) द्वयोः, i. e., the वृक्ष and the पाश; or सुखदुःखयोः.

8 [Crit. App., line 2 : *after* कर्षणम्, *ins.* as in Ś1 K1. 2. 4 V1 only. — Line 3 : *for* 5-8, read 5. 8.]

9ff. The second रूपक is thus introduced by Cn : अग्निमाध्याये विद्यां विवक्षंस्तन्निर्वृत्य संसारं पूर्वोक्ताज्ञानकृतं कुराज्य-
रूपकेणाह — शरीरं पुरमित्यादिना । भोगायतनत्वात् शरीरं पुरम् । भोगजसुखाभिमानित्वात् बुद्धिः स्वामिनी । तस्या अर्थचिन्तकममात्य-
स्थानीयं मनः । बुद्धेर्भोगार्थं विषयधनमर्पयन्तीति इन्द्रियाणि पौराः । ते च मनसा अमात्येन प्रवर्त्याः ।

11 ^a) For अर्थ, cf. 9^d. — ^c) अद्वारेण, acquired by forbidden or surreptitious means.

12 ^a) दुर्धर्षा, not [normally] assailed by passion. — ^b) साधर्म्यं, proneness normally to take the colour of, or be affected by, रजस् and तमस्.

13 [Crit. App., line 13 : *for* यमर्थम् read यमर्थ; *for* यदर्थम् read यदर्थ.]

14 ^b) * Cn : संकल्परूपेण मनो यदा बुद्धेः सकाशात्पृथ-
ग्भवति तदा तत् केवलं मन इत्युच्यते ।

247

2 ^{ab}) दीप्तानलनिभः, अत्यन्ततपस्वी; धूमवर्चसे, आत्मज्ञाना-
भावादनतिनिर्मलतेजसे (Ca).

3 ^c) सक्तिः, not well documented, gives a better sense : cf. extract from Ca in the Crit. Apparatus.

4 ^d) भौमाप्यास्रवणं, भौमानामाप्यानां च आस्रवणं, शुक्रा-
दिकम् (Cs).

6 ^b) वादस्थानं, वागिन्द्रियगोलकानि (Cn). — ^d) भवः, जन्ममरणे (Cn).

8 ^{cd}) * Cn : पञ्चाशतमित्यर्थम् । पञ्चभूतात्मभाविताः, पञ्चा-
नां भूतानामात्मा, प्रातिस्विकं रूपं, तत्र लक्षिताः । *

11 Ca understands the point of Yudhiṣṭhira's query to be that Buddhi should have अध्यवसाय as its solitary and exclusive guṇa : the reply is that the five guṇas enumerated in st. 10 are only sub-divi-
sions of व्यवसाय. Cv, on the other hand, says : सर्वश्रेष्ठया बुद्धेर्बहुगुणैर्भवितव्यमिति शङ्कितुराशयः !

248

7 ^b) The King's name is given in the Drona (B. 52. 26 = 7 App. I [No. 8], line 45) as अकम्पन.

16 [Crit. App., line 1 : *read* महातेजः *for* महातेजो.]

19 ^b) For वेदाध्वरपतिः, see the gloss of Cn. The Drona version (App. I, 8, line 79) reads निशाचरपतिः. Cf. the function of हरिकेश in Creation in 10. 17. 11ff. — The Drona (line 98) also gives the novel idea of dividing time into future, past and present, which is absent in the Śāntiparvan version, where (vide 249. 12^{ed}) आवृत्तिजाः प्रजाः are asked for.

249

6 ^{ab}) संहारान्तं मा क्रुधः, 'let not your anger go to the length of outright destruction'.

10 ^a) निवर्तेरन्, 'return back to the world of the living', a *v. l.* also endorsed by the Dronaparvan (B. 7. 53. 12^a).

15 [Crit. App., line 4 : *for* वैभ्यो *read* वैभ्यो.]

16 [Crit. App., line 3 : *before* — ^b), *ins.* D4 reads 16^b–17^b twice.]

17 [Crit. App., in the beginning, *ins.* : For the repetition of 17^{ab} in D4, cf. *v. l.* 16. — Line 5, *after* D4, *ins.* (both times).]

250

4 [Crit. App., line 5 : *for* स्तु, *read* [s]स्तु.]

5 ^c) 'Survivors would think of the dead sons etc. with malediction for the author of their death.'

7 ^a) For this, the Drona version (B. 7. 54. 6^{ab}) has the stylistic कायेन विनयोपेता मूर्धोदग्रनखेन च.

16 ^a) Cs quotes here the following stanza from the वैजयन्ती — शतं सहस्रमयुतं नियुतं प्रयुतार्बुदे । न्यर्बुदं वृन्दखर्वं च निखर्वं शङ्खमम्बुजम् ॥ — [Crit. App., line 1 : *before* — ^c), *ins.* Bo एव च (*for* दुश्चरम्).]

19 ^a) ❀ Ca : पञ्च त्रयोदशाङ्क एव, एकस्माद्दशगुणवृद्ध्या । पञ्चदशोऽङ्कः पञ्चमित्यपरे । ❀

21 The Dronaparvan version (B. 7. 54. 26) introduces a visit to पुष्कर, गोकर्ण and मलय in the course of the austerity. — [Crit. App., line 5 : *for* हारस, *read* हारश्.]

24 [Crit. App., line 2 : *for* राजन्, *read* राजल्ल.]

28 After 28^{ed}, the Drona improves the text by adding the line : लोकपालो यमश्चैव सहाया व्याधयस्तथा (B.

7. 54. 35). — [Crit. App., line 4 : *for* D2. 3. 5. 7. 8 *read* D2. 3. 5. 7.]

30 This is peculiar to the Mokṣaparvan version and is om. in the Dronaparvan version.

33f. In the corresponding Drona version, although these stanzas are present (with var.), the suggestion about काम and क्रोध (B. 7. 54. 38) is (oddly enough) made to emanate, in the first instance, from मृत्यु herself.

35 ^{ed}) The corresponding Dronaparvan lines read — तस्मात्कामं रोषमप्यागतं त्वं संत्यज्यान्तः संहरस्वैव जीवान्. This refers to मृत्यु's own काम and क्रोध which hardly suits the context. According to the Mokṣaparvan version, it is the embodied Kāma that, at this juncture, approaches the Brahmā and Mrtyu, and the former asks the latter to अभ्यागतं रोचय, make best use of the new-comer and employ him (संयोज्य, cf. Drona संत्यज्य) for the assigned task. Kāma and Krodha, although two, are often (as in Bh. G. 3. 37) thought of as two-in-one.

38 ^{ab}) Cn, on the corresponding Dronaparvan line (B. 7. 54. 46), glosses as under : देवाः इन्द्रियाणि, प्राणिभिर्जीवैः सह गत्वा, तत्रैव परलोके वृत्ताः, वृत्तवन्तः पुनर्भूत्वा संनिवृत्ता भवन्ति । — The Dronaparvan gives at the end of the narrative a फलश्रुति (B. 7. 54. 54), which clearly proves it to be a later addition.

251

3 With 3, cf. Manu. 2. 6, 12.

4 ^a) Cal. ed. reads धर्माणि *for* कर्माणि.

6 ^{ab}) ❀ Cn : आपदि तु यथा पापवाद्यपि अपापवादी भवति, अधर्मकृदपि धर्मकृद्भवति तथैवोक्तमापद्धर्मेषु । कर्णपर्वणि (8. 49. 41ff.) वा युधिष्ठिरं जिघांसोरर्जुनस्य बोधाय भगवता सत्यवादिनोऽहिंसस्याख्यानमुक्तं तदिहानुसंधेयम् । ❀

22 [Crit. App., line 6 : *for* एकस्माद्, *read* एकस्मात्).

252

1 [Crit. App., line 2 : *before* सूक्तं, *read* Ca.]

3f. 'The indications laid down take one to the goal : they both create but nevertheless enable one eventually to cross over [the impediments]' —

but when (the text goes on) special or exceptional circumstances are held to alter the nature of Dharma, there can be no fixity of standard.

5ff. To make virtue† depend upon the conduct of the good is no sure solution, because standards of even the best of men differ according to time and the circumstances.

6 ^a) On अप्राकृत, Cn observes : अगस्त्यादिरप्राकृतोऽपि बहुहिंसाकरं दण्डकारण्यशापाख्यमधर्मं चकार.

11 ^c) संस्था, the established order of things : Cp explains it by मर्यादा. Cn, by way of illustration, says : जनमेजयाश्वमेधे इन्द्रापराधादश्वमेधसंस्थालोप इव.

12 ^{cd}) Cf. Katha Up. I. 3. 14 : क्षुरस्य धारा निश्चिता दुर्लभा.

14 ^a) For गोभ्याशे, see Pāṇini 6. 1. 122-123. — Both the निपान and the कुल्या exist for a while and then cease to be. Cv seems to have read गवाभावे, as seen from his gloss : गवामभावे उदकपानपात्रीव, क्षेत्राभावे कुल्ये च, विप्राभावे धर्मोऽपि न दृश्यते.

15 To illustrate the कामादन्ये, Cp cites विश्वामित्रेण श्वमांसभक्षणादि (12. 139); for ^{cd}, Ca cites : बहवः कंचिदाचारं वेदादिबाह्यमाचरन्ति । स एव महाजनपरिग्रहधिया अन्यैः सेव्यमानो धर्मो भवति, धर्म इव प्रतिभासते ।

18 [Crit. App., line 4 : after text), ins. — K₇ repeats 18^b after 19^a. — After K₇, ins. (both times). — For यो परं, read योपरं.

19 [Crit. App., line 2 : before — ^b), ins. — After 19^a, K₇ repeats 18^b.]

253

1 Ca introduces the adhy. thus : एवमुल्लङ्घितप्रमाण-सराणिमिव युधिष्ठिरं सदाचारपुरस्कारप्रवृत्तं सदाचारपुरस्कारेणैव प्रबोधयितुमुपक्रमते भीष्मः.

18 ^a) मलिनः — मलयुक्तस्य.

20 ^c) The name of the bird is differently spelt. In 2. 38. 17^d, Cd gives it as भुलिङ्गः (glossed विलशायी), and the same spelling is also given in 2. 41. 18-19. S generally spells it as कुलिङ्ग, but in 12. 163. 9^c, S has a different word in the context. The spelling

भुलिङ्ग is very meagrely supported in the Crit. App. of the present stanza, though it has better support in st. 28 below.

32 ^c) For the usual सायं सायं, S reads साये साये, which is evidenced in the Śatapatha Br. 7. 3. 2. 18 (साये भूते).

34 [Crit. App., line 4 : after Dn₁, ins. Ds₂ (by corr.).]

41 ^e) आस्फोटयत्, बाहुशब्दमकरोत् (Cn).

254

23f. The idea seems to be : where two meet there gathers a crowd : so ācāra is an accidental concatenation of rules culled from everywhere.

24 ^c) करीपाणि, cow-dung cakes.

26 ^c) क्रोशतः, as Cn notes, refers to the roaring sub-marine fire which is here put forth as the उपमान.

27 ^b) अन्यः = अनन्यसदृशः, having a distinctive something about him. अपरः = अविद्यमानः परः (= शत्रुः or श्रेष्ठः) यस्य, i. e., शत्रुरहितः or अत्युत्कृष्टः. — ^e) अल्पहृल्लेखाः, lit., on whose heart nothing produces an enduring impression. — ^f) कृत्स्ननिर्णयाः, who would at once jump to an all-embracing and far-reaching conclusion [without taking into account special circumstances that would make all the difference in the world].

34 Cp introduces the st. by — कर्मफले न विश्वसितव्यमित्याह.

35 ^c) भूतभव्यार्थम् — 'for the prosperity of all beings'.

36 ^{cd}) 'Dharma can be understood as forming the underlying presupposition of diverging courses of conduct.'

39 ^b) कारयन्ति, 'make them carry out commands'. The next couple of lines constitute a powerful plea against slavery, and in favour of humane treatment to lower animals, offering striking analogy to Jainism. In 41, Tulādhārā pleads for the innocence of the profession of vending oil, ghee, honey and

† Compare Aristotle's definition of virtue as the mean between two extremes : but such a mean as the wise man might choose ! — And the wise man's choice changes according to time and the circumstances ! !

drugs; but orthodox Jainas would object to the selling of some of the articles (e. g., honey).

43 ^d) Probably castigation of yoke-bulls is intended by तेन कर्मणा.

45 ^d) गाः + आलभन् (double saṁdhi).

49 Cf. Sutta-nipāta 311 — Tayo rogā pure āsum : icchā, anasanañ, jarā | Pasūnāñ ca samārambhā attānavutti-m-āgamum ||

50 ^{ab}) "Investigate the [so-called] Dharma by [independent] ratiocination: do not follow the majority blindfold."

255

3 ^d) वार्ता, particularly the कृषि and गोरक्ष, but not वाणिज्य, which even तुलाधार was professing.

6 [Crit. App., line 1: before 6^{ab}, ins. (hapl.).]

7 ^b) The [dakṣiṇā-beggars] make no end to their saying: 'this to be given away': 'that to be given away'. — [Crit. App. to 705*: before D₁, ins. Dn₁ transp. ह्येतं and विद्धि धर्म.]

8 ^b) औषधैः, वनस्पतिभिः.

10 ^a) Deussen proposes to read आत्मानः 'themselves'. This is not necessary. According to the text आत्मा वै पुत्र नामासि, आत्मानं here = पुत्रम्, who is an exact replica of the father.

12 ^d) अभवन्, prospered.

14 ^{cd}) Construe: यः अप्रमाणेन, कुतर्केण, अशुभं प्रमाणं कुर्यात्.

15 ^a) * Ca: मयेदं, स्वजात्याश्रमोद्देशेन विधीयमानं, कर्तव्यमेव । न त्वत्र फलमेतत्कारणं, इति यो वेत्ति सोऽभयं ब्रह्मैव वर्तते, प्राप्य तिष्ठते । * इतिकर्तव्यम्, the ultimate purpose underlying individual acts. — ^b) ब्राह्मणोभयम् — Ca: ब्राह्मणः अभयं [ब्रह्म]; Cn ब्राह्मणो भयम्; more probably ब्राह्मण + उभयम्.

16 ^{ab}) The current tradition is that action, although विगुण as involving पशुवध, is to be preferred. — ^{cd}) Such action involves भूतोपघात; and as to securing the purpose for which such acts are to be performed, the less said the better (संयमः).

17 ^d) आसन्, कृतादौ इति शेषः (Ca. p).

19 ^d) Cn quotes Ch. Up. 5. 18. 2 : प्राणे तृप्यति चक्षुस्तृप्यति, चक्षुषि तृप्यत्यादित्यस्तृप्यति, etc.

21 ^a) अस्ति नः तत् तु अतो भूयः, referring to the graded view of reality in Ch. Up. 7. 2-26.

24 ^b) 'They do not stake their wealth and good name for such sacrifices.'

26 Ca observes: यद्यात्मानिष्टास्तर्हि कुतः कुर्वते कर्माणीत्याह — स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते (BG. 3. 21) इति न्यायेन लोकशिक्षार्थम् ।

29 ^a) For this, Ca. p quote BG. 6. 41.

30 This has obvious reference to the stereotyped description of a religious and prosperous man as found both negatively and positively in 12. 68. 23; 74. 9-10; 329. 12.

34 ^{cd}) Cp regards 34^a = absence of श्रौत offerings; 34^b = सार्तधर्मराहित्यम्; and so explains — इदं, स्वाध्याय-यागदानाकरणपूर्वकग्राम्याचरणमपि दैवतं विष्णुसंबन्धि कृत्वा यथा-तथावद्विष्णुमवाप्नुयात् । Ca, however, observes: अत्र श्लेषार्थमेवं पठन्ति — कर्म अभिनिन्दितमिति दैवतं वासुदेवमुद्दिश्य यज्ञाख्यमवाप्नुयात् इति च व्यावक्षते — तदतितुच्छम् ।

35 ^b) कष्टम्, दुर्ज्ञेयम् (Ca). — [Crit. App., line 19: after 9, ins. Ca (gloss: न उपेक्षका इत्यर्थः).]

36 ^{ab}) In spite of Manu. 5. 40 : यज्ञार्थं निधनं प्राप्ताः प्राप्नुवन्त्युच्छिन्नीः पुनः.

37 ^{ab}) Whether there be yajñas or no yajñas, the beasts do not deserve to be killed for them. — ^d) After death, the beasts, in fact, offer their whole body and hyde as a pūrṇāhuti for the use of man. Cf. 12. 260. 27.

38 ^{ab}) Rather than employing the services of the शामित्र (who kills the victim) and of his assistants in the पशुयाग, the Yajamāna would be conferring far greater distinction (प्रकरोति) upon his own wife if he makes an offering of पुरोडाश cakes which it will be her duty and privilege to prepare and cook! — ^{cd}) सर्वेषां पशूनां, genitive for ablative, 'more holy than all the beasts'.

256

2 [Marginal reference: read B. 12. 265[4]. 2 for B. 12. 26[4]. 2.]

5 [Crit. App., line 5 : read D2-4.8 for D2-4.8.9.]

6 ^{ab}) 'Ritual conducted on the basis of ahimsā [is beneficial] in this world as well as in the next.' Deussen proposes to read अनहिंसाकृतं, and construe it with the next line. On the other hand, Cn supplies हिंसा as the subject of 6°, which it reads as श्रद्धां निहन्ति. — ^{cd}) स्पर्धा, sense of competition and conflict, ruins everything : cf. st. 16 below. If that is not destroyed (reading [अ]हता), the man is utterly lost. — [Crit. App., line 15 : read साहता as one word.]

7 ^{ab}) 'Neither words, not intention, nor ritual can save one who lacks faith (√वर्ध् to cut).

9 ^{ab}) Kulluka on Manu. 4. 224 comments : एकोऽधीतवेदः कृपणश्च, परो दाता वृद्धिजीवी च. But 10^{cd} suggests that 9^{ab} does not mention two combined types, but four separate individuals.

10 ^c) Cv and a few MSS., reading च (for न), and with the backing of the Taitt. Up. text (1. 11. 3) श्रद्धया देयम्, अश्रद्धया देयम् (not अदेयम्, which seems to be more appropriate), come to the conclusion that the offerings of a कर्दर्य and वार्धुषि are acceptable provided they are given in faith (cf. 8^b). But 10^d definitely says इतरत् (i. e., अवदान्यस्य = कर्दर्यस्य and वार्धुषेः, i. e., of the miserly and the usurer) हतम्.

13 ^c) * Ca : निवृत्तिमर्थतो व्याचष्टे, निवृत्तशीलदोषो यः इति । * This clearly shows that निवृत्तिः (in 13^b) is not कर्मनिवृत्तिः or निवृत्तिमार्गः, as some are inclined to take. Hence, in 13^a, the words have to be taken as या + पवित्राणां and not या + अपवित्राणां. — [Crit. App., line 3 : for यापवि°, read या पवि°.]

16 ^a) For स्पर्धा, cf. 6°. — [Crit. App., line 1 : for Bo. 6-9, read Bo. 6-8. — Line 8 : for 35-36^b, read 35.]

17 [Crit. App., line 7 : before तु, ins. (both both times).]

20 [Crit. App., line 5 : at the end, ins. (both times).]

22 ^{cd}) The M version reads this line after 15^{ab}, which hardly fits in, as the words of the birds end with st. 16. The line will have to be somehow

understood as भीष्म's words to युधिष्ठिर. — At the end, Ca adds : मोक्षधर्मार्थविवृतौ मदीयं साहसं महत् । किं च प्राचीनटीकार्थरक्षार्थमयमाह्वयः ॥ मतिमद्भिर्विमृश्यैतत्क्षन्तव्यं मम चापलम् । प्राचीनोपायरक्षा हि विदुषां हितकारिणी ॥

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1 ^d) The name of the king is given as विचख्यु in the Cal. ed., and as विचक्यु also in Ca. The Comm. observes : विचख्युर्नाम राजा वेदादौ प्रसिद्धः यस्य वैचख्युः पुत्री. Ca is here obviously thinking of गार्गी वाचकनवी of Br. Up. 3. 6, a name derived from वचक्नु.

3 ^a) "स्वस्ति गोम्यः" seems to be a part of the आशीस् which the Brahmans pronounced at the conclusion of the याग.

5 ^c) कामरागात्, Cn (v. l.) कामकारात्, i. e., as an allowable option; but the qualification बहिर्वेद्यां would favour the accepted text. Ca, however, reads बहिर्वेदाः and glosses it by वेदार्थानभिज्ञाः and observes बहिर्वेद्यामिति पाठस्तु निरर्थः । नायमभिप्रायो वेदवचसां यदवश्यं हिंसा कार्या, अपि तु सर्वथा रागाधीनवृत्तयः । तन्निवर्तयितुमिदमुक्तम् — यद्यवश्यमेव हिंसा कार्या, यज्ञायैव कर्तव्या, न तु कामात्पशवो हिंसा इति भावः ।

7 ^c) The v. l. अनाचारः, favoured by the majority, can also be accepted; particularly in view of the singular संशितः. Only, in that case, the plural in कृपणाः फलहेतवः will have to be taken as a parenthetical or an independent clause.

11 ^d) For चो(चौ)क्षैः, cf. note on 12. 118. 13. Cv gives an ingenious interpretation of चोक्षैः (च + उक्षैः). — [Crit. App., line 3 : before V1, ins. Ś1 (by corr. as in text) यज्ञेषु (for वेदेषु).]

12 ^b) विवदन्ति, are constantly at war.

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[Initial Note, line 3 : for No. 2, read No. 5.]

5 [Crit. App., line 2 : for D2, read D2.8 G2.]

7 In connection with the story, Cv observes : एकवारमिन्द्रागमने पुत्रं प्रति जह्नीत्याशा दत्ता, पुनरेकवारमिन्द्रागमने शिला भवेति शापो दत्तः इति कथाद्वयमनुसंधेयम् ।

10 ^d) किं नु मां नात्र पीडयेत् — पीडयेदेवेत्यर्थः.

15 ^{ab}) The words at the जातकर्म are — अश्मा भव, परशुर्भव; and at उपाकर्म, आत्मा वै पुत्र नामासि.

19 [Crit. App., line 12 : *for* समायोगो, *read* समायोगः.]

31 ^a) शुश्रूः, waitress, nurse. — ^b) देहमनन्तरम्, *alter ego*. — ^c) हन्यात्, question of appeal.

32 [Crit. App., line 3 : *after* Ś1, *ins.* (by corr. as in text).]

34 ^a) याप्यन्ति, deserve to be dismissed; act basely (denominative verb from याप्य) : cf. याप्यं तु यापनीये स्यान्निन्दितेऽप्यभिधेयवत् — Medinikośa (यद्विकवर्ग, st. 48).

37 ^a) अपराध्यत्वात्, 'being sinned against' in almost all matters.

38 ^a) निर्देशः, this refers to the special privilege conceded to all women when they agreed to participate in the fourth part of Indra's ब्रह्महत्यादोष (12.273.42ff.). Cn quotes a version of the story from Taittiriya Samhitā (2.5.1.5 — ता अब्रुवन् वरं वृणामहा ऋत्विष्यात्प्रजां विन्दामहै, काममा विजनितोः सं भवामेति). — [marg. ref., : *read* B. 12. 267 [6]. 41 *for* B. 12. 297 [6]. 41.]

45 ^a) समया — adv., entirely; स मया, as two words, not suited to context, and hence changed in some MSS. into स तया to accord with the facts.

47 ^b) नाध्वगस्त्रिदशेश्वरः, to whom he gives the benefit of the ten अवस्थास or धर्मेस, viz. — मत्तः प्रमत्त उन्मत्तः श्रान्तः क्रुद्धो बुभुक्षितः । त्वरमाणश्च भीरुश्च लुब्धः कामी च ते दश ॥ Cf. Crit. Note to 12. 63. 13. Cn, however, adds : इन्द्रस्यानपराधत्वं द्वेषराहित्यान्मुनिनेहोक्तं, न तु व्यवहारतः.

48 [Crit. App., line 3 : *for* वोहूर्ध्व-, *read* वोहूर्ध्वः.]

55 ^a) The final vocative can be taken as an exclamation of endearment.

60 [Crit. App., line 9 : *ins.* a semicolon *after* विनीतः.]

70 [Crit. App., line 2 : *delete* (K1. °ष). -- Line 6 : *delete* De चिरेण (for चिरं न).]

75 [Crit. App., line 6 : *ins.* a hyphen *before* महातपाः.]

परो धर्मस्तर्हि कथं चौरादेर्वधाभावे प्रजारक्षणमित्याशङ्क्य पृच्छति । Cn, similarly, — एवमर्हिसैव धर्मो हिंसैव च पापमिति स्थिते, दण्ड्यान्दण्डयतो राज्ञः कथमर्हिसत्त्वं स्याददण्डयतो वा कथं प्रजासंरक्षणं स्यादिति पृच्छति । Cp thus explains the purport of the adhy. — प्रागभिहितं भवता मुनेरपि हस्तच्छेदो विहित इति (12. 24) । इदानीमर्हिसैव धर्मोऽन्यो धर्माभास इति । कथं दस्युनामवधे प्रजारक्षणं भवतीति संदिहानः पृच्छति । Cs observes : पूर्वस्मिन्नध्याये हिंसात्मकं कर्म चिरं विमृश्य कर्तव्यं, न तु सहसेत्युक्तम् । इदानीं चिरं विमृष्टेष्वपि विषयेषु केषुचिद्विहितैव कर्तव्यतयोपदिश्यते । सा च महानधर्मः । तत्कथं कस्यचिदपि हिंसामकुर्वता प्रजापालयितव्या इति प्रष्टुकामः पृच्छति ।

6 ^a) इदं मम-एतन्नास्य-इति, i. e., there will be an all-round grabbing of private property with the result that ordered social existence as such will cease to prevail.

9 ^a) तत्त्वाभेदेन, 'without any discrimination as to the basic principles'. — ^b) अन्यथा, i. e., यथाविधि नीतिशास्त्रं कर्माणि [च] असमीक्ष्यैव, वधः न [कार्यः].

10 ^a) पुरुषे हते, when the दस्यु, who might conceivably be the head and support of his family, is punished by death.

11 ^{ab}) It is never too late to improve: that possible chance is lost by administering capital punishment. — ^{cd}) In 11^d, we can read शोभना as well as अशोभना. From a couple of whom one member is good, the progeny can be possibly good, possibly not-good.

13 Prior to death, three modes of punishment, mentioned in 13^{ab}, can be administered. This last (death) should not precede the three modes.

15 ^a) वासनम्, permission to stay only after imposing the संन्यासदीक्षा on him. Or, वासनम् can be taken as expulsion, i. e., निर्वासनम्.

21 ^{ab}) ❀ Ca : पापैकप्रवृत्त इत्यर्थः । ❀

22 Lotus does not grow in cemetery, and if it does, it is not considered as holy. Similarly one does not expect good conduct or divine grace from persons possessed by ghosts. Cp remarks at the end as follows : तद्यथा पद्मं स्वगुणैरुत्कृष्टं श्मशानादुपादाय कश्चिच्छिरसि कुर्याद्देवाय वा दद्यात्, तत्राश्वसीत कः । भाविपिशाचाद्युपद्रवाशङ्किचेताः स्यात् — इत्यर्थः ।

23 On this st., Ca observes : अधुना प्रत्युत्तरापरिस्फूर्तौ यथाकथंचित् स्वाभिमतमर्हिसां पुरस्कुर्वन् सत्यवानाह । From st.

24 up to the end of the chapter, the words are spoken by द्युमत्सेन, as is clear from the vocative सत्यवन् in 34^b. Even Deussen does not notice this, and translates the words as though they were a continuation of the speech of Satyawat. — ^a) तान्, साधून्, whom, as a king, it is your duty to protect by punishing the malfactors. — ^{ad}) Construe : तथा [सति], भूतभव्यस्य लभेन [दस्यूनां] अन्तं कुरु, [नान्यथा] ।

24 Ca. p observe in the beginning : पुत्रं प्रति सानु-कम्पमिवाह । — ^{ad}) अपत्रपन्ति, subject दस्यवः. They cow down before such a king and behave the way they do.

25 Cp thus gives the अन्वय of 25^{ab} — राजा वित्रास्य-माना दस्यवः सुकृतो भवन्ति । दुष्कृतीन् तान् राजा कामान्न हन्ति, किं तु सम्यगस्य भवत्विति धियैव ।


26 ^{ab}) 'It is nothing but good conduct that people put forth in their dealings with the good.'

32 [Crit. App., line 1 : for D4-7. 8 read D4-7. 9.]

34 ^b) Unable to explain the vocative सत्यवन्, Ca observes : मध्ये द्युमत्सेनोत्तरवचनात् पद्यं पतितमिति लक्ष्यते. Cf. note to st. 23 above.

Colophon : At the end, Cp adds : समाप्तं मोक्षधर्म-टीकायां पूर्वधर्मम् । शाण्डिल्यलक्ष्मणकृते मोक्षधर्मप्रकाशके । पूर्वार्ध-मिदमापूरि विवेक्तव्यं विवेकिभिः ॥

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 In his Inaugural-Dissertation, Das "Gokapi-lyam", Friedrich Weinrich (Göttingen 1928) has given a critical edition of adhy. 260-262 with German translation and notes, as also the full text of Nilakanṭha's and Arjunamiśra's comm. on the same. This edition is based on the following MSS. (not included in our Crit. App.), besides the usual printed editions :

- | | | |
|---|---|---------------|
| 1 | N ¹ — Chambers 528 ^e (text) | in Devanāgarī |
| 2 | N ² — no. 756, from the Berlin State-Library (with Cn) | " |
| 3 | N ³ — no. 330 (with Ca) | " |
| 4 | N ⁴ — London MS. (with Ca) | " |
| 5 | N ⁵ — Bodleian Library, Oxford, (text) | " |
| 6 | N ⁶ — no. skt. 220, from München | " |

- | | | |
|----|--|------------|
| 7 | B ¹ — 363, Paris | in Bengālī |
| 8 | B ² — 346-348, Paris | " |
| 9 | G ¹ — MS. from Göttingen, (text); Palm leaves | in Grantha |
| 10 | G ² — MS. from Göttingen (text); Palm leaves | " |
| 11 | Mokṣadharmasāroddhāra, Comm. of Sadānanda (Pandit, 1916) | |

1f. Ca introduces the adhy. as follows : गृहस्थत्वेन कर्मप्रधानत्वात् युधिष्ठिरः कर्मज्ञानसमुच्चयं पुरस्कृत्य पृच्छति । Cp, on the other hand, observes : एवं तावदहिंसाख्यो धर्मः संन्यासे एव निरपायः सिध्यतीति अहिंसामुखेन त्याग एवाभिप्रेतः । तत्र च सर्वेषां भूतानां गृहस्थपोष्यानां विरोधो दृश्यते । तस्माद्येन प्रकारेण तेषां विरोधो न स्याद्यथा च प्राणिहिंसा न संभवेत्तत्पृच्छति । — ^b) The v. l. योग is not adequately supported both in 1^b and 2^b. There is an element of त्याग in the गार्हस्थ्यधर्म so called, and षाड्गुण्य can be obtained even in that धर्म, since the गार्हस्थ्य and the post-गार्हस्थ्य धर्मस are closely akin (अदूरसंप्रस्थित). What is wanted is a त्याग which does not rise from aversion to संसार (भूतानामविरोधेन) and that has the षाड्गुण्य as its reward. Cf. Bh. G., 5. 5. — The v. l. सुदूर in 2^c has very little support.

6 Cf. 12. 254. 46. — ^a) Cn quotes the आम्नाय as follows : तद्यथैवादौ मनुष्यराज आगतेऽन्यसिन्वाहृत्युक्षाणं वा वेहतं वा क्षदन्ते (Ait. Br., 1. 15). Cf. Yājñavalkya Smṛti, 1. 208; Uttara-Rāma-carita, iv. 1, lines 15-30. — ^d) यष्टु for त्वष्टुः has very little support, and it can only mean 'for a yajña'.

7 ^b) समये, धर्मसमये शाश्वते (Ca).

8 ^c) The text adopted follows Ś1 K1. 2. 4 D4. 9 and can be rendered : 'As I remember' Truth has become rather lax : 'Vedas! Vedas!! Vedas!!!' — ^d) The पुत vowel indicates disapproval or निन्दा. The variant असत्या, given and explained by Cv, can be safely ignored. Kapila, it is to be noted, does not spurn the Vedas straight away. They have a truth, loosely worded, and needing proper interpretation. Compare the अध्वर्युयतिसंवाद in B. 14. 28. 7ff.

9 ^c) हंद्दो, in imitation of the cow's bellowing, being the first sound produced by रसूमरश्मि through the cow's vocal organism. यत्ते for यदि is poorly supported and does not quite suit the metre. — ^d) केनापरे = (1) के न अपरे, i. e., सर्वेऽपि मताः (ironi-

cally, = अवमताः); (ii) [त्वया] वेदाः मताः; केन अपरे मताः (or अपरेऽमताः); (iii) the अपरे धर्माः which are to make अशिथिलसत्य of the Vedas : by what method (केन) are they to be determined (मताः)? — [Crit. App., line 10 : *ins.* ✽ *before* Cp.]

11f. People consider the utterance of the विदितात्मन् (possessing the qualifications mentioned in 11^{ab}) as always “ārṣa”. What has a person, averse to all ārambha, to say about the Vedas ?

12 ^a) एकार्थानि, ‘leading to the same goal’, so that they should not be अदूरसंप्रस्थित (st. 2°), be so diametrically opposed in practice as हिंसा and अहिंसा. Cf. Manu. 6. 88–89.

13 ^a) गच्छति, supply परमां गतिम्; The v. l. सुदूर-संप्रस्थितयोः in 2° is hence not acceptable.

15 ^a) सर्वार्थान्, the goals to be reached by the different paths : cf. 12. 194. 10. — ^a) नैष्ठिकी श्रुतिः, as a complete and ultimate Vedic injunction. Cp quotes : त्याग एव हि सर्वेषां मोक्षसाधनमुत्तमम् । त्यजेतैव हि तज्ज्ञेयं त्यक्तुः प्रत्यक्परं पदम् ॥

16 In view of 15^b and 16^d, there should not be a clear-cut statement such as अनारम्भ=अदोष; आरम्भ=दोष in the first half of the stanza, as Cn and other Vedāntic interpreters seem to make out. In 17°, Kapila is anxious to appeal to Reason and not to Scripture (ऋते आगमशास्त्रेभ्यः), so that it is better to read 16^b as आरम्भेऽदोषः, rather than आरम्भे दोषः.

17 ^a) प्रत्यक्षं, here and in 261. 37, 39, 40 and other passages, denotes a direct Scriptural evidence that cannot be challenged.

19 ^a) Cf. Ch. Up. 5. 2. 1 — किं मेऽन्नं भविष्यतीति । यत्किंचिदिदमा श्रम्य आ शकुनिभ्य इति । Cf. also Br. Up. 6. 1. 14.

20 ^a) Cf. Śatapatha Br. 6. 2. 1. 18. — [Crit. App., line 7 : *before* T, *ins.* D₃ (marg.) [अ]धान्यश्च;]

21 ^{ab}) Cf. 6. 25. 10. — ^a) Cf. Rv. 10. 90. 16^a.

22 711* Quoted by Cn.s, where, in line 4 (prior half), the v. l. ऋक्षाश्च वानराश्चैव is given.

23 ^{ad}) स्वां शक्तिं विचिन्वीत, employ the best of his ability for the यज्ञ.

26 [Crit. App., line 6 : *for* D₃, *read* D₀.]

27 ^a) संभवति (for संभावयति), honours; संभरति, contributes to.

29 With 29^{ab}, cf. Manu. 5. 39, Viṣṇusmṛti 51. 61.

30 This st., as inculcating फलाश्रयाग, is the core of the argument, and, although found in all MSS., Weinrich proposes to omit it on the ground that it goes against st. 17.

33 With 33^{ad}, cf. Śatapatha Br. III. 6. 3. 1 — यो दीक्षते यज्ञं ह्यभि दीक्षते, यज्ञं ह्येवेदं सर्वमनु ।

36 ^{ad}) The यजमान or द्विज is included amongst the 17 (cf. st. 26), and yet, in a sense, he — as the very source and the fountain-head — is outside of them all.

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2 [Crit. App., line 1 : *for* 237. 24, *read* 237. 21; 255. 33.]

6 Cf. Manu. 6. 87, 89; Vāsiṣṭha Dh. Śāstra 8. 14–16. Viṣṇu Smṛti 59. 27–28; Gautama Dh. Śāstra 3. 36 — where what is known as the ऐकाग्र्य view, namely, that the गृहस्थाश्रम is the one indispensable support of all āśramas, is advocated. That is also Syūmarāsmi's point.

9 Weinrich considers 9^{abod} as a late addition. — ^{ab}) ✽ Ca : ओषधीनामुत्पादोऽपि गृहस्थादेव कृषिवाणिज्यादि-द्वारेत्याह — यास्ताः स्युरिति ॥ Cn : तासामपि मूलं वृष्ट्यादि, गार्हस्थ्यमेव । तथा ह्याह — अग्नौ प्रास्ताहुतिः Manu. 3. 76. — N¹ reads गृहादिभिः (for गृहादिति) — a reading absent in our Crit. App. — On this topic, cf. Aśva-ghoṣa : Buddhacarita, 9. 21 : प्राप्ते गृहस्थैरपि मोक्षधर्मः.

10 ^a) The v. l. शमस्योपरमः Deussen renders by ‘Hingabe an die Ruhe’ as if शमस्य = शमार्थ. — ^f) नाम पण्डितैः can also be read as one word as Ca suggests; in either case, the expression is ironical.

11 हेतुः and मर्यादा are predicates of ब्राह्मण the subject. Weinrich supplies ‘activity’ as the subject.

12 ^{ad}) अविश्रम्भेषु and विश्रम्भेषु, variously explained as in पारलौकिक and ऐहिक matters; or in matters beyond and within the pales of experience. Weinrich, not convincingly, renders : ‘whether there be uncertainty or certainty of the गर्भं fructifying’.

13 ^a) संश्रयणे, as Ca correctly explains, means at

the ceremony of the amalgamation of the पिण्ड or rice-ball given to the मृत with the पिण्डs given to the मृत's father, grandfather and other पितृs, so that the मृत becomes thereafter entitled to belong to the class of the पितृs. — ^b) संस्थिते पात्रभोजनम् is the annual मृतश्राद्ध, when a worthy Brahman has to be fed. संस्थिते = मृते = तमुद्दिश्य. — [Crit. App., line 17 : after om., ins. (hapl.)]

14 ^{ab}) The three classes of the पितृs as enumerated. — ^d) मन्त्राश्च कारणम् as an independent sentence. ❀ Ca : मन्त्राः स्वार्थद्वारा पूर्वोक्तमृतस्याप्यौर्ध्वदेहिकमनुमन्यन्ते । ❀ — [Crit. App., lines 9, 10 : delete the preceding hyphen in -मन्त्रश्च and -मन्त्राश्च.]

15 ^{cd}) Cf. : जायमानो ह वै ब्राह्मणस्त्रिभिर्ऋणवानाजायते । ब्रह्मचर्येण ऋषिभ्यः, यज्ञेन देवेभ्यः, प्रजया पितृभ्यः (Taitt. Samh. 6. 3. 10. 5). Cf. also Manu. 6. 35-37.

16 ^d) अनृतं, अशरीरतालक्षणं मोक्षस्वरूपम्, सत्याभासं कृत्वा आत्मनः अज्ञानं संवृतम्.

17 Because of the change in metre, Weinrich regards this stanza as later.

18 ^d) ब्रह्मणि, वेदे ; Cn वैदिककर्मणि. 'One reaches the Truth or the Highest Entity through Scriptures.'

20 ^e) The same Veda which is the authority for यज्ञ is also (in the Upaniṣadic portions) the authority for winning the "Immortal". ब्रह्मणा can also signify the Vedic recitation alone, without accompanying karmans. Ca reads वेदान् for देवान् and glosses : ब्रह्मदानेनैव ते यतयो वेदांश्चातुर्मास्यादिना तर्पयन्ति.

21 ^d) 'Being on the track of the trackless Entity.' See the gloss of Cs in 12. 231. 23^d and 254. 32^d. Ca — under 12. 254. 32 — explains : पदं, व्यवसायः, अव्यवसायस्य परममुक्तलक्ष्मीकामस्य पदैषिणः; while Cn, in the present passage, glosses : अपदस्य, पद्यते गम्यते वस्तुस्वरूपमेभिरिति पदानि गुणाः, तद्रहितस्य पदैषिणः, गुणकामा देवाः । and adds — एतेन मुक्तस्य सोपाधिकावस्थायां सार्वार्थ्यं, वास्तवं तु चिन्मात्रत्वमिति दर्शितम् । तथा च सूत्रम् — एवमप्युपन्यासात्पूर्वभावादविरोधं बादरायण इति (Br. Sū. IV. 4. 7) । सगुणैकान्तवादी जैमिनिः, निर्गुणैकान्तवादी औडुलोमिः, अवरथाभेदेनोभयमुपगच्छतो बादरायणस्य त्वविरोध इति भावः । In the two earlier passages, however, Cn gives somewhat inconsistent explanations, taking पदैषिणः as gen. singular in one case, and nom. plural in the other (अपदस्य मार्गरहितस्य पदैषिणः ब्रह्मबुभूवोः । and पदं ब्रह्मलोकादि, तद्रहितस्य पदैषिणो देवाः). — Weinrich considers this st. as a

later gloss.

22 Weinrich considers st. 22-28 as an addition — an early addition which happens to be preserved in all the MSS. used ! He finds a Buddhistic tone underlying them. Compare what are known in Buddhist texts as the दशशीलानि or the दशकुशलानि. — ^a) चतुर्द्वारं (द्वाराणीव पिधायकानि — Cn); चतुर्मुखं (मुखाणीव भोगसाधनानि — Cn). — ^b) The v. l. वाचा = निन्दा; it is not the instr. case. — [Crit. App., line 10 : for B6. 7-9, read B6-9.]

23 [Crit. App., line 13 : for D3 read D8]

24 ^a) अछेत्, 'yield to' or 'foster'. — ^b) जनवाद, idle gossip or slander.

25 ^b) साधुभिरागतः, when associated with good people.

26 ^a) Cn takes वीर separately as a vocative addressed to युधिष्ठिर, forgetting that the words are addressed by कपिल to रयूमरश्मि. Cf. the explanation of Cp. Weinrich proposes to read भार्या for नारीम्. — ^c) भार्याव्रतं, on the analogy of the पतिव्रत (i. e. एकपतिव्रत) observed by the wife : Cp explains that in this matter, the wife's inclination, in view of Indra's boon to womankind, has to prevail, quoting the Smṛti : यथाकामी भवेद्वापि स्त्रीणां वरमनुस्मरन्.

27ff. Hereby Kapila tries to show that moral stamina is far higher than mere ritualism.

29ff. For earlier तं देवा ब्राह्मणं विदुः refrains, see Crit. Note to 12. 237. 11. For देवाः in the refrain, वेदाः has been conjectured by Sieg, Weinrich and others against the authority of all MSS. "Gods", i. e. those whose voice is preserved in the Vedas.

30 ^a) Deussen translates the pāda thus : "an der Ruhe vor allen Gegensätzen", while Weinrich renders it more specifically by "während alle anderen parrweise leben." Cf. the gloss of Ca.

32 [Crit. App., line 5 : ins. the following addl. references : Baudhāyanadharmasāstra. 2. 10. 17. 30; Vāsiṣṭhadharmasāstra 10. 2.]

33 On the mistaken intrusion of the reference कपिल उवाच before st. 33 in some MSS., Cp observes : अत्र कपिल उवाच इति पाठो दृश्यते, तदा एवमुक्त्वा पुनरपि विरोधपरिहाराय कपिल उवाच इत्यर्थः । — The fruits of Vedic actions, men cannot know without the authority of

the Vedas themselves (वेदानामन्तरेण). Knowing and conceding all the fruits, one prefers nevertheless a variety of action regardless of its fruit. — All MSS., except G₂ M, here add two stanzas which are repeated later as 12. 262. 16^c–18^b.

34 On this st., Ca observes : सत्यं कर्माणि व्युष्टियुक्तानि, ब्रह्मलोकादिप्राप्त्या चिरकालफलध्रुवाणि । तथापि तान्यवश्यं विगुणानि, दुष्टसर्वाङ्गेन क्रियापहारेण क्रियमाणान्यपि न फलं जनयन्ति । The characteristics mentioned in the first half of the stanza are opposite to those given in the second half. Thus, ध्रुवाणि is contrasted with अनैकान्तिकानि, and विगुणानि should accordingly signify the opposite of व्युष्टिमन्ति. This epithet is changed by Weinrich, adopting Sieg's conjecture, into ऋष्टिमन्ति, 'causing damage', which does not quite fit in. The word व्युष्टिमन्ति, lit. 'full of brightness', 'producing outshining results' (as Ca glosses the word), seems therefore to be correct.

35 The alleged गुण (viz. व्युष्टि) is not easy to perceive or to bring into operation, or to make it operative sufficiently long.

36 * Cn : 'कुरु कर्म त्यजेति च' इति परस्परविरुद्धं पक्षद्वयमुपदिशतो वेदस्य प्रामाण्यं यथा निर्वहेत्, यथा च त्यागश्चात्यागश्च एतौ पक्षौ व्यक्तौ, तयोस्तत्त्वं मे ब्रवीहि । * — [Crit. App., line 2 : after 36–37, ins. with ref.]

38 On this, Cn observes : तत्र सुखाद्यनुभवं परीक्षितुमशक्तः प्रतिवादित्वं परित्यज्य शिष्यत्वेन कपिलमनुसरन् स्यूमरश्मिरुवाच. — [Crit. App., line 4 : for 39^b, read 39^d.]

39 * Cn : विषयः प्रत्यक्षम्, बुद्धिः प्रत्यक्षतरम्, प्रत्यक्षतमं तु किम् ? बुद्धिविशिष्टश्चिदाभासः, उत बुद्धिनिष्कृष्टोऽन्यः कश्चिदात्मेति । *

40 °) Weinrich emends यथागमम् into यथाकामम्, so as to remove all difficulties in interpreting the stanza !

41 °) नावीव निबद्धा, कर्णधारहीना (Ca). — °) सानिबन्धना, along with unto whatever it is tied. For the simile, cf. 12. 228. 1–2.

42 °) Ca, reading [s]नावृत्तो (for नावृत्तो), glosses by मुक्तिदशापन्नः. — °) अपवृत्तः — निष्कर्मा (Cn). — Weinrich correctly observes that stanzas 42–43 constitute a very strong argument that the adherent of the प्रवृत्तिमार्ग can urge against the votary of the निवृत्तिमार्ग.

47 °) There may be enough learning, but not the essence of wisdom. — °) Cv takes the opportunity to defend the द्वैत view by observing — यथा विरुद्धं देहब्रह्मैक्यं न भवति, तथा विरोधसाम्याज्जीवपरमात्मैक्यं च न भवति. — [Crit. App., line 6, in the beginning, ins. भवन्तश्च [अ]ज्ञानिनः, प्रशस्तज्ञानहीनाः, — and after Cp : ins. सर्वत्र, सर्वेभ्यो मूर्खेभ्यो, भवन्तो ज्ञानिनः किं तु निरागमाः.]

48 With 48–50, cf. 12. 18. 31 ff. See also Hopkins, *The Great Epic*, p. 88. The reference need not in such passages be restricted to Buddhists. — [Crit. App., line 7 : for द्वेषश्च read द्वेषश्च.]

50 °) * Ca : न गुणान्, कर्महेतून्, कर्मसिद्धये अनुयुजते, प्रेरयति ।

54 [Crit. App., line 8 : for यदन्यायमहाशास्त्रम् read यदन्यायमहाशास्त्रं.]

55 Weinrich unnecessarily emends 55^d into तच्छास्त्रमिति नः श्रुतिः, and translates : [Aber] unsere, Lehre ist : " Was anders als die Vedaworte ist, das ist Śāstra ! " — It is not likely that, after st. 54, Sūyamaśmi would say this of himself.

60 [Crit. App., line 7 : for आनन्त्य, read आनन्त्यं.]

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2 °) Cf. महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः (Manu. 2. 28^{cd}). — °) Weinrich unnecessarily emends पात्रं into वेदे.

3 °) 'He who claims to win immortality by Karman : how that is feasible I explain to thee'. Weinrich emends आनन्त्यमनुयुक्ते यः कर्मणा into आनन्त्यमनुचिन्त्येदं कर्मणः, which has the support of विद्यासागर. * Cs : कर्मणां दानाध्ययनादीनां, आनन्त्यं मुक्तिफलत्वं, अनुचिन्त्य निर्णीय, एवं वक्ष्यमाणप्रकारेण, तदानन्त्यं ब्रवीमि । * That निराशीर्वन्धन (13^d) कर्म could in olden times win the highest goal is the tenor of the entire text down to st. 26. Cn, following Śaṅkara's Advaita, considers such फलाशारहितकर्म as useful only for चित्तशुद्धि, but that is importing an idea not present in the text. The commentator Paramānanda, in his gloss on 4^c and his v. l. for 5^b and 15^a, definitely supports the कर्मयोग view ; and, in respect of both these points, Ca. n also agree. Cf. also 12. 255. 12^{cd}.

4 Weinrich proposes to omit 4^c as being of the

nature of a later gloss or addition. For the same reason he also drops 10, 12, 18^{ad}, 20-25, 29, 39, 42, and 44-45, where he sees the hand of more than one glossator.

5 ^a) पापकृत्याः (acc. plu. fem.) governed by अनाश्रिताः. — [Crit. App., line 2 : for Bo. 6-9 read Bo. 6. 7. 8 (marg.). 9]

6 ^e) Weinrich unnecessarily emends त्रिशुक्लाः into सुशुक्लाः. — [Crit. App., line 5 : after all, ins. [except V1]]

10 [Crit. App., last line : for both, read last two]

11 ^{ad}) 'They do not follow the mere letter of the law [but its spirit], and so do not end by following pseudo-Dharma.'

12 [Crit. App., line 4 : read 'रेत् for रेत्; line 5 : read M1. 5-7 for M1. 3-7.]

16 ^e) संवृतानां, guarded or defended; संशितानां can mean sharpened or purified. — [Crit. App., line 27 : for B3 read B3]

17 [Crit. App., line 16 : after T2, ins. (both times)]

29 ^a) अपवर्गगतिः, 'being a gateway to Mokṣa'.

32 ^d) यथातथ्येन probably one word as in 3. 46. 3.

36 ^{ad}) The second half of the stanza is quoted by Śaṅkara as कषाये कर्मभिः पक्वे ततो ज्ञानं प्रवर्तते. Reading रसज्ञानेन तिष्ठति, we can interpret it by 'is steadied in the knowledge of the Highest Bliss'.

40 [Crit. App., line 4 : for B1. 3, read B1. 8]

45 ^d) ब्राह्मणाय, ब्रह्मविदे (Ca).

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8 ^b) न चान्यैर्मानुषैर्वृतः, and so no chance of his being मानुषैर्जडीकृत or slow to respond to human demands.

9 [Crit. App., line 6 : after D4, ins. (both times)]

12 ^d) No crime that can claim kinship with ingratitude.

15 ^a) तत्रस्थं, appearing in his dream. The name

of this यक्ष is given as मणिभद्र as well as माणिभद्र. See 2. 10. 14 : 3. 61. 123 ; App. I. 12. line 14 ; 140. 6 : B. 13. 19. 33, 41 : B. 14. 65. 6.

16 ^e) आरब्धाः (√रभ् to grasp), 'attracted by'. आबद्धाः and आराद्धाः appear to be glosses. — ^d) प्रच्छिदन्ति, 'snatch away'.

21 717* [Crit. App., line 2 : read विद्वांसो for विद्वांसः]

27 ^d) तुष्टास्य, double saṁdhi.

30 ^e) अभ्यागतः waking up from dream. — [Crit. App., line 5 : for [अ]भ्यस्तानि read [स]भ्यस्तानि]

37 [Crit. App., line 4 : before G1, ins. After 719*, G1 reads 40^a for the first time, repeating it in its proper place.]

40 [Crit. App., in the beginning, ins. : G1 reads 40^a for the first time after 719*. — Line 1 : after G1, ins. (both times)]

44 [Crit. App., line 1 : for 44-46, read from ref. preceding 44 to ref. following 46.]

45 [Crit. App., line 3 : for 'नेच्छेः क, read 'नेच्छेः क-]

52 [Crit. App., line 5 : for 282 read 273]

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Regarding this adhy., Cp observes : बहूनां यक्षतपसामित्याद्यध्यायो लेखकप्रमादेन विनष्ट एव । मया तु पूर्वटीकानुसारेण पाठमुल्लिख्य व्याख्यायते ।

4 ^a) For इयामाक, cf. Śākuntala iv. 14. — ^b) सूर्यपत्नी and सुवर्चला are also names of vegetables according to the commentators cited in the Crit. App. The word सूर्यपत्नी, however, according to the commentator श्रीधर on the Bhāgavata 10. 1. 29, denotes a नवोदा. That might explain her conduct.

5 ^e) On this, Ca quotes—यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः.

6 ^b) पुष्करचारिणी, like सत्य in 6^d, seems to be a proper name. — ^d) सत्येनानुविधीयते, she obeys the inclinations of her husband Satya. The pāda can also possibly be divided into सत्ये न अनुविधीयते. — ^f) स्वभाव, her own free will.

7 ^a) मयूर, more usually named अपामार्ग, Celosia

Cristata or *Achyranthes Aspera*. See Caraka, 12. 23; 23. 57. — °) कृतं, her actions.

8 This stanza has been differently interpreted. It is regarded by Ca as a further description of the wife of सत्य, who is said to be दानवंशजा (शुक्रस्य आजतिः) and having no conception of the proper Dharma (अधर्मवित्), and with her mind engrossed in other objectives (अपध्यानात्). In this interpretation, 8^{ab} will have to be a continuation of st. 7. The majority of the Devanāgarī MSS. refer it to the मृग, and to suit that context, read the line with Cn : शुक्रस्य पुनराज्ञाभिः पर्णादो नाम धर्मविद्—शुक्र, as the दैत्यगुरु, being presumably interested in the हिंसामययज्ञ. The मृग, we are later told (st. 16f.), was God Dharma, and in that context we can understand that, owing to an [intended] disrespect towards शुक्र (शुक्रस्य अपध्यानात्), he was condemned to become a मृग, oblivious, in that state, of what was the correct religious duty (अधर्मवित्), but permitted to be reborn as धर्म (पुनराजातिः) after the end of his life as a deer. This explains how the मृग was able to discourse on Dharma with human voice.

9 [Crit. App., line 5 : for व्युत्पत्त्या, read व्युत्पत्त्या]

10 °) तं, मृगं; संन्यमन्नयत्, ऐकमत्येन पुष्टिं ददौ ।

12 Sarasvatī apparently discovers that there is something wrong in the Yajña, and demands the deer as a victim, which Satya would not assent to. Cs, however, observes : संदिहानस्य ब्राह्मणस्य संदेहनिवृत्त्यर्थं मृगो मायया सावित्रीं कृत्वा आत्मनोऽग्नौ प्रक्षेपं तथा चोदयतीत्यर्थः । — [Crit. App., line 1 : for G1-3, read G1. 3.]

15 The last to tempt Satya was the deer himself, who endows Satya with the power to see the Gandharvas, Apsarases and the vimānas. The result : the deer is killed and God Dharma completes his निष्कृति or atonement. — [Crit. App., line 7 : ins. a hyphen before लब्धेन and before लब्धेन.]

18 Although, in the end, Bhagavān Dharma officiates at Satya's animal-sacrifice, and so satisfies the यजमानपत्नी, Satya in the bargain loses all his तपस् (17°) — Dharma, owing to शुक्र's curse (st. 8^{ab}), not being able to give the right advice. The story therefore condemns हिंसा. Cp observes : मया कार्यानुरोधेन हिंसाफलं दर्शयित्वा त्वं प्रलोभितोऽसि । वस्तुतो नार्य धर्मः । अतः पुनरपि निष्कामतया मूलफलद्रव्येण यजेति ॥ C9 : एवं पत्नी-यजमानयोर्मनोदोषेण यज्ञस्तपश्चोभयमपि नष्टम् ।

265

1 [Crit. App., line 3 : for Ds read Bs]

5 [Crit. App., line 1 : before — °) ins. : Bs transp. 5^{ab} and 5^{cd}.]

16 [Crit. App., line 2 : for ह्येषः read ह्येष;]

20 °) अनुपायात्, 'not through false or pseudo-remedies'.

23 Colophon : Cp does not name adhy. 265, but adhy. 266 as चतुःप्राश्निक.

266

At the end of the initial note, ins. : With this adhy., cf. the Brahmapurāṇa (Anandashram) 237. 40-57 [v. 1. in App. II no. 4°].

1 °) अनुपायतः—There is a view which regards मोक्ष or salvation—after the aspirant has done his part of the work of साधन, उपासना and ब्रह्मावगति even—as a matter of ईश्वर's sheer, unrestrained इच्छा or प्रसाद. For the consequential delayed appearance of the fruition, once the मुमुक्षु has done his duty, it is futile to assign any cause such as प्राक्तनकर्मलेश or ज्ञाता-ज्ञातापराधलव, or any other imaginable and assignable reason. अवगतिपर्यन्तं कर्तुः स्वातन्त्र्यम् । परं तु भगवदधीनम् । Bhīṣma seems to be complementing Yudhiṣṭhira for not holding any such view. Having done one's duty, one need not hanker after the fruit or be disappointed if it is delayed or even does not come. That is the essence of the फलाभिसंधिरहितकर्मयोग.

3 On the simile, Cn observes : उपायो द्विविधः, प्रवृत्तिरूपो निवृत्तिरूपश्च । साध्ये धर्मे (= करणे घटस्य) चिकीर्षाबुद्धिसिद्धे, ब्रह्मणि (= घटोत्पत्तौ) आवरणापगमेन ज्ञानमात्रमिति घट-दृष्टान्तेन ज्ञेयम् ।

5 °) सत्त्वसंसेवनात्, आलस्यादित्यागपूर्वकं सार्विकभगवद्ध्यानादिधर्मसेवनात् (Cn).

6 °) क्षेत्रज्ञशीलनात्—cf. कस्य त्वं वा कुत आयातस्तत्त्वं चिन्तय तदिदं भ्रातः । Śaṅkara, Mohamudgara, st. 12.

7 °) आवर्तते, suspicious of some error somewhere, the tendency to begin the whole thing over and over again repeatedly.

9 °) For उपेक्षया, अवेक्षया is an easy emendation; cf. the interpretation of Ca.

10 °) कारुण्येन, by pitying the offenders for their erroneous views.

14 °) -साधनान् (नन्द्यादित्वात् (P. 3. 1. 314) ल्युप्रत्ययः) = साधकान्.

15 The side-reference on p. 1460 should be
C. 12. 9969 — [Crit. App., line 6 : delete the
B. 12. 275[4]. 15 hyphen in -शुद्धिर्.]
K. 12. 280. 15

18 °) अनुदीर्णत्वं, दर्पाहंकारराहित्यम् (Cn).

267

Cs prefaces the comment with : योग उपदिष्टः, सांख्य-
मिदानीमुपदेष्टुमुपक्रमते ।

5 [Crit. App., line 1 : before cf. ins. for both]

6 °) शाश्वतान्, अणुरूपेण नित्यान् पृथ्व्यप्तेजोवायून्, आकाशो
नित्यैकस्वरूपः, कालात्मानौ च (Ca) ।

7 °) असिद्धिः, predicate : 'undoubtedly unproven
(or non-existing) is any entity superior to these'.
❧ Cp : तर्हि कथमद्वैतमित्याशङ्क्याह — आसिद्धिः । आ तत्त्वसाक्षा-
त्कारमेवैषां नित्यत्वादिसिद्धिः, अनन्तरं न स्वरूपसिद्धिरपीति भावः ।
अतो यावत्तज्ज्ञानं न जातमस्ति, तावदेतेभ्यो भूतेभ्यः परं कारणान्तरं
प्रधानादिरूपं, मुक्तसंशयस्तन्निश्चयवान्न उपपत्त्या तर्केण युक्त्यानुमानेन
वा ब्रूयात्, किं तु तत्प्रधानादिकमसदेवेति ब्रूयात् । असंशयम्, संश-
योऽत्र नोचित इत्यर्थः । ❧

8 [The side-reference on p. 1461 should be :
C. 12. 9881 — Crit. App., line 2 : after Ml. 5-7, ins.
B. 12. 276[5]. 9 Cs]
K. 12. 281. 8

16 °) चित्तम्, attentiveness or sentiency, distin-
guished from मनस्, mental cognition.

22 °) As the 'sixth' कर्मेन्द्रिय or चेष्टेन्द्रिय, बल or
energy is added. — On this point, Cp observes :
बुद्ध्यादीनि भौतिकानीति देवलमतम् । न तु सांख्यविकल्पनया
अन्यथा बोध्यम् ।

25-26 Explain how memories of the joys etc.
are transferred to the dream-creations. — [Crit.
App. to 25, line 1 : in the beginning, ins. K1. — Line
5 : for last two, ins. all. — After K1, ins. : (both
times)]

27 °) एकतमेषु — सार्विकेषु, राजसेषु, तामसेषु वा जन्तुषु
एकतमेषु येषु केषुचित् (Cn) । विधिमास्थिताः, कर्मगतिमास्थिताः
(Cn). In other words, according to the dreamer's
karman, he is destined to get the experience. द्वयोः,
in both the states of wakefulness and dreaming; the

same (i. e., similar but not identical) visions are
experienced. — [Crit. App., last line : before D1. 9,
ins. K1]

28 The list is somewhat involved : ज्ञानेन्द्रियाणि अष्टौ
(including चित्त, मनस् and बुद्धि), कर्मेन्द्रियाणि षट्
(including बल), त्रयो भावाः, = 17, plus the Soul or
the देही as the 18th.

29 The Gunas + the body form a togetherness
only because there is the Śarīrin; in the absence of
the latter, they will not form a unit. ❧ Cp : सर्वा-
नेव गुणान्साधकत्वेन, आत्मनः परिच्छेदकत्वेन, शरीरेऽन्तर्भाव्य तस्य
जीवनहेतुत्वेन विवेचयति । ❧

30 This alternative list includes 5 भूतस (i. e., the
भौतिक constituents of the body, presumably तन्मात्राः
cf. तन्मात्रभेदेनैव भूतानामपि ग्रहणम् [Cp]) + the usual 5
कर्मेन्द्रियस + मनस् + महत् + अहंकार + the शरीरिन्. ❧ Cp :
शरीरम् । तत्तु पाञ्चभौतिकम् । एको मनो नामागुणः । दश ज्ञाने-
न्द्रियकर्मेन्द्रियरूपाः । अष्टौ, प्रकृतिर्महदहंकारस्तन्मात्राख्याः । तन्मात्र-
भेदेनैव भूतानामपि ग्रहणम् । ❧ — °) ऊष्मणा; Ca equates
it with the जठरानल.

31 °) The breath and the bodily heat are the
marks of life.

268

10 °) ❧ Cn (reading आत्मना सोपमो) आत्मौपम्येन
सर्वेषां सुखमिच्छेत् । ❧ — Regarding the repetition of
B. 12. 278[7] at the end of this adhy., Ca observes :
अत्रापि केचित्पितापुत्रसंवादाख्यानमधिकं पठन्ति दाढ्यार्थम् ।

269

7 °) The central street of a village, leading
from the main gate to the temple was generally
crowded by men and women. Less crowded roads
were those running either by the right or the left of
the main road : cf. Havell : *History of the Aryan
Rule in India*, p. 26. — °) 'Not making the full
normal circuit of the food-begging'; or, अनापन्नः
=(अन् + आपन्नः)=आपदा रोगादिना न ग्रस्तः (Cp), भैक्षचर्या
being taken with न गच्छेत्.

8 °) अवकीर्णः, इतस्ततश्चलनेन विक्षिप्तः (Cp), with an
unsettled or disturbed mind.

10 °) अनुयात्रिकम्, 'just sufficient for immediate
minimum need'. — °) मात्रालाभ, 'obtaining the full
measure of one's requirements'.

11 ^a) साधारणं, meant to be shared with others, as that may lead to troubles in partition.

14, 724* [Crit. App., line 7 : *for* पाश्रितं, *read* पाश्रितं]

16 ^a) For परिव्राजके (in the sense of परिव्राजकसंबन्धि), see Pāṇini 5. 2. 127.

17 ^a) 'Not frequenting places where he had been before'.

18 ^a) 'He should accept [food], of the nature of which he has no previous knowledge or expectation.'

270

1 ^a) अस्माभिः, for the ablative अस्मभ्यः.

2 ^a) लोकसंभावितैः देवैः, by us who, according to men's notions, are the very 'gods', though actually we are born as mere mortals.

3 ^b) दुःखसंशकम्, 'which, in common parlance, is painful'. ❀ Cn : दुःखसंशकं, दुःखनाशकम् — मारणतोषण-मेशामनेषु शा (८१३) इति धातुपाठे जानातेर्मारणार्थत्वानुवादात्, पशुं संशय' इति ब्राह्मणदर्शनाच्च । ❀

4 The stanza is differently explained by the commentators : The 17 (in 4^a) are explained by Ca. n as प्राणः (5) + मनस् (1) + बुद्धि (1) + ज्ञानेन्द्रियः (5) + मेन्द्रियः (5); by Cp as कर्मेन्द्रियः (5) + ज्ञानेन्द्रियः (5) + नाःकरण, consisting of मनस् (1) and बुद्धि (1) + भूत-वृत्त or तन्मात्राः (5); by Cs. v as महाभूतः (5) + इन्द्रियः (11) + बुद्धि (1). The हेतुभूत five in 4^b as संसारवर्धकैः अग्निः — 'कामं क्रोधं च लोभं च भयं स्वप्नं च पञ्चमम्' इति प्रागुक्तैः 12. 232. 4^{ab}; 266. 14^{ab}) योगदोषैः; the 5 इन्द्रियार्थः; the gunas; and, lastly, the अष्टाभिः in 4^a as the 5 स्थूल-सूक्ष्म + अविद्या + अहंकार + कर्म by Cn (thus giving 7 + 5 + 5 + 3 + 8 = 38 categories). Ca. has no explanation for 4^b, and — in agreement with Cs — considers 4^{cd} as listing only one group of 5 + 3 thus giving 30 categories). Cp explains 4^b by द्वाभूतकारणीभूतैः पञ्चभिः इन्द्रियार्थैः [=] शब्दादितन्मात्रैः; and these, सत्त्वादिभिर्मिलित्वा, become 8, so that Cp has only 7 + 8 (= 25) categories. Cs. v explain 4^b by शरीरा-वर्धकैः पञ्चभिरिन्द्रियार्थैः. Cv (like Cn) regards 4^a as a fresh list of 8, which are enumerated as धनमद, कुल-मद, विद्यामद, यौवनमद, प्रभुत्वमद, परिजनमद, धर्ममद, and ज्ञानमद.

5 ^a) पुनर्भाव, 'a newly transformed mode of existence'. The sages, says Yudhiṣṭhira, are above the hankering for पुनर्भाव, because their existing mode of life leaves nothing to be desired. On the other hand, we had kingdom; we lost it; we recovered it; and are still unsatisfied. — [Crit. App., line 3 : *for* व्रजन्ति *read* व्रजंति]

6 ^a) संख्यातः, of limited duration.

7 ^b) प्रसङ्गतः, in the usual course of things. — [Crit. App., line 5 : *for* दोष (for षः), *read* दोष- (for दोषः)]

8 ^a) The variant नेशः denies man's freedom of choice. Cp, in this connection, quotes (Kaus. Up. 3. 8) एष ह्येवैनमसाधु कर्म कारयति तं यमधो निनीषते, and later observes : केवलं प्रतिबन्धनिवृत्तौ पुरुषप्रयत्नः । Cf. st. 12 below. — [Crit. App., line 3 : *for* G₂, *read* G₁]

9 ^b) मानःशिलं, रक्तपीतं रजः, succeeding the अञ्जनमय-रजः, being, however, in reality, without any colour. — [Crit. App., line 2 : *delete* G₂ जयो;]

10 After 10^{ab}, K₄ writes an unconnected stanza :

सावित्री ।

किं प्रार्थयसि विप्रर्षे किं चेष्टं करवाणि ते ।

प्रब्रूहि जपतां श्रेष्ठ सर्वं तत्ते भविष्यति ॥

12 Cn, after some discussion, reaches the conclusion : अतः शानेनाशानापनोदे सति कण्ठगतविस्मृतचामीकरवत्सिद्ध-मपि साध्यमिवोच्यते । तस्माद्युक्तमुक्तम् — अयत्नसाध्यमिति, the function of the महर्षिः being ceaseless endeavour for ब्रह्मोपासना. Cs takes a slightly different view : ब्रह्म-प्राप्तेर्ज्ञानमेव साधनं न कर्मेत्याह — अयत्नसाध्यमिति । यत्नः कर्म, अयत्नो ज्ञानम्, तेन साध्यं ब्रह्मभावं वदन्ति । तत्त्वज्ञानं कुतो लभ्यत इत्युक्तम् — ये चापीति । युक्ताः (v. l. for मुक्ताः), रागद्वेषरहिता ज्ञानिनः । न शाम्यन्ति, न उपासनादुपरमन्ति ।

16 ^b) The words can be understood as विदित्वा संक्षयम्, or विदित्वा [अ]संक्षयम्.

20 ^b) अदृष्टवान्, better to regard it as आर्ष for दृष्टवान्, like जीवानि for जीवान्.

21 ^a) तिर्यग्गच्छन्ति, i. e., crossing over (by cross-ways) from one to the other.

23 ^a) 'Whose reckoning by Time has already been reckoned : whose last hour has struck'. — ^b) ❀ Cn : सुष्टिस्थित्योः परायणं, परमात्मानं भाषमाणं, कथयन्तं तं पृथं अमुरयोनिजातस्यापीदृशं ज्ञानमित्याश्चर्यं मत्वा, तद्बुद्धिपरी-क्षार्थं प्रत्यभाषत । ❀ सुष्टिस्थितिपरायणं can also mean, lying

on the ground, mortally wounded. — [Crit. App., in the beginning, ins.: MSS. om. the ref. — Line 5: for D4-9, read D4.9]

25 °) अवर्ध, from √ वृधु हिंसायाम्.

29 [Crit. App., line 6: after वक्ष्यति, ins. (12. 330. 15)]

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9 °) संयमेन; योगेन (Cn).

12 [Crit. App., line 6: for एका° read एकाजातौ]

14 °) तिलसर्षपम् — The strong smell of तिलसर्षप (sesame and mustard) requires very strong fragrance to overcome it.

16 °) प्रसङ्गिषु, रूपादिसङ्गिषु (Cn). — [Crit. App., line 6: after om., ins. (hapl.)]

20 °) ❀ Cn: एकादशविकारात्मेति वैकारिकस्तृतीय ऐन्द्रियकः सर्ग उक्तः । त एते त्रयः प्राकृताः सर्गाः । यथोक्तं वैष्णवे — प्रथमो महतः सर्गो विश्वो ब्राह्मणस्तु यः । तन्मात्राणां द्वितीयस्तु भूत-सर्गो हि स स्मृतः ॥ वैकारिकस्तृतीयस्तु सर्ग ऐन्द्रियकः स्मृतः । इत्येष प्राकृतः सर्गः स स्मृतो बुद्धिपूर्वकः ॥ ❀

25 °d) The hiatus between the two pādas is avoided in N by the insertion of हि.

27 °) Note the TG variant रुद्रश्च for विष्णुश्च.

30 °) पारिमाण्यं, स्वार्थे तद्धितः (Cn).

31 °) On वाप्यः, Cv observes: अनेन ज्योतिश्चक्रस्य विमानान्युपलक्षयति ।

32 °) वालकोट्या, by the tail-end of the porpoise.

33 The doctrine of the six colours or लेश्यस of the soul was accepted by the Ājivikas, and is found in several Jain texts like the Uttarādhyāyanaśūtra 34. 3:

किंला नीला य काळ (कपोत = धूम्र) य तेज (तेजस् = red) पम्हा (= पद्मकेसर = yellow) तद्देव य । सुक्कलेसा य छट्ठा य नामाहं तु जहक्कमम् ॥

On these colours, Ca writes: तत्र तमोबहुलं कृष्णं, तमो-रजोभ्यां रजसोऽप्राधान्ये धूम्रं, तमसोऽप्राधान्ये रजस उद्रेके च नीलं, रजसोऽत्यन्तबलवत्त्वे रक्तं, रजसो दीनत्वेन सत्त्वोद्रेके हारिद्रं (= पीतं), तमसोऽत्यन्तक्षयेण रजसो लेशतः संभवेऽपि सत्त्वस्य तीव्रोद्रेकात् शुक्लम् । Cn, similarly: यदा तमस आधिक्यं, सत्त्वरजसोः न्यूनत्वसमत्वे तदा कृष्णो वर्णः । अन्ययोर्वैपरीत्ये धूम्रः । तथा रजस आधिक्ये सत्त्व-तमसोर्न्यूनत्वसमत्वे नीलवर्णः । अन्ययोर्वैपरीत्ये मध्यमो वर्णः, तच्च

रक्तं लोकानां सङ्घतरम् । । सत्त्वस्याधिक्ये रजस्तमसोर्न्यूनत्व-समत्वे हारिद्रः पीतवर्णः, तच्च सुखकरम् । अन्ययोर्वैपरीत्ये शुक्लं, तच्चात्यन्तसुखकरम् ।

Ca and Cn seem to agree in all particulars except about the constitution of the धूम्र colour, which has to be understood as possessing सत्त्व in समत्व, रजस् in न्यूनत्व and तमस् in आधिक्य. See, for further details, लोकप्रकाश सर्ग ३, श्लोक 298-318, Bhavanagar (1929).

35 [Crit. App., line 11: ins. hyphen at the end of the line]

36 [Crit. App., line 7: ins. hyphen after बुद्धि and after सिद्धि]

40 °) संहारविक्षेपशते — two centuries, one of संहार and one of विक्षेप.

42 [Crit. App., line 1: for B3 read B8]

45 °) अष्टापरान्, Cn (reading अष्टावरान्) glosses: अष्टौ पुर्यः अवरा अनुत्कृष्टाः पश्चाद्भूता वा येषु तान् सगुणात्मरूपान् लोकान्.

46 °) अष्टौ = 8 वसुः; षष्टि = 49 मरुत् + 11 रुद्रः; शतानि = शतगणस्थदेवान्तरलोकः. — °) मनो[S]विरुद्धानि = मनो-नुकूलानि. — [Crit. App., line 5: for -निरुद्धानि, read मनोनिरुद्धानि. — Line 6: for -विबुद्धानि; read °विबुद्धानि; — Line 7: for मनोनुरुद्धान्, read °नुरुद्धान् and for -विरुद्धानि, read °विरुद्धानि]

48 [Crit. App., line 10: transp. -लोके and -लोकं]

49 °) संहार = समाधि; विक्षेप = waking up from the समाधि.

50 ❀ Cn: तत्तु स्थानं देवस्य महादेवस्य कैलासमिति [Cv: वामनस्य] वदन्ति शाम्भवाः । विष्णोर्वैकुण्ठमिति वैष्णवाः [Cp: आदितस्य; Cv: नरस्य] । ब्रह्मणो ब्रह्मलोकमिति हैरण्यगर्भाः । शेषस्थानान्तस्येति तद्वक्ताः; [Cp: संकर्षणस्य] । नरस्य जीवस्यैव तत्परं स्थानमिति सांख्याः; [Cp: नारायणसखस्य नरस्य] । देवस्य द्योतमानस्य चिन्मात्रस्य विष्णोर्व्यापकस्य परब्रह्मणस्तूर्यमूर्तिस्वरूपस्य परमस्येति 'तद्विष्णोः परमं पदम्' इति श्रुतिप्रसिद्धमित्यौपनिषदाः; [Cp: महाविष्णोः] । ❀

51 [Crit. App., in the beginning, ins.: Br reads 51-56 twice without v. l. — Line 7: before T, ins. B8 (marg.) उपरि स्म]

52 °) स्थानानि, because they are अधिकारिन्ः Cp: Br. Sūtra 3. 3. 32. — °) सर्वापदा (= सर्वावतः (?) of Br. Up. 4. 3. 9. — [Crit. App., st. 52-56: In

the beginning of each, *ins.* : For the repetition in Br, cf. v. 1. 51.]

57 [Crit. App., line 8 : *for* यत्, *read* यत्]

60f. स भगवान् (60^a) = source of the 4 व्यूहः; तुरीयार्थ (61^a) = वासुदेवव्यूह; अर्वाक्स्थित (62^a) = संकर्षणव्यूह; विधाता (62^e) = प्रद्युम्नव्यूह; and सनत्कुमार (63^c) = अनिरुद्धव्यूह, possessing अनिरुद्धगति everywhere.

68 ^b) पाण्डवाः, vocative. The conclusion of the adhy. is almost a bathos!

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3 ^a) अव्यक्तदर्शनात्, owing to my inability to see things clearly. Cp: असंभावितश्रवणात्.

4 ^a) पदान्वये, व्यक्तदर्शनवेदान्तवाक्यार्थविचारे (Cn).

15 [Crit. App., line 2 : *for* D₃. 5. 6-8, *read* D₃. 5-8]


16 [Crit. App., line 4 : *read* the D₃ v. 1. thus: D₃ transp. युद्धं and द्रष्टुम्]

21 With 21, cf. B. 14. 11. 19. The रथंतरसाम, acc. to Cs, is अभि त्वा शूर नोनुम (Rv. 7. 32. 22). — [Crit. App., line 1 : *for* B₃ *read* B₃]

30 [Crit. App., line 3 : *for* G₁₋₃ *read* G_{1.3}]

Colophon [Crit. App., line 8 : *for* G₂ *read* G₁]

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 The Vṛtra story occurs in Tait. Sañ. 2. 5. 1 : Kāthaka Sañ. 12. 10 : Maitrāyaṇī Sañ. 2. 4. 1 : Śatapatha Br. 1. 6. 3. 1-5; 4. 2. 6; 5. 5. 4 : Jaiminiya Br. 2. 153-157. Also in Mbh. 3. 9-18 : 12. 329. 17-41 : B. 14. 11. 6-20.

7 [Crit. App., line 4 : *for* K₁ *read* K₂]

10 [Crit. App., line 1 : *before* — ^b), *ins.* : Before 10, B₃ *ins.* भीष्म उवाच.]

16 [Crit. App., line 4 : *for* D₂. 3. 5-3 *read* D₂. 3. 5-3]

54 [Crit. App., line 6 : *for* V₁ *read* V₁]

58 [Crit. App., line 3 : *before* शिखंडाः *ins.* Cn]

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Initial Note : add at the end — For variants for

this adhy. from the Brahma- and Vāyu- purāṇas, cf. App. II, no. 5A.

4 [Crit. App., line 5 : *before* — ^a), *ins.* B₃ (marg.) विस्तारात्कथयिष्यामि]

9 734* The महर्षिः are properly omitted in the ŚK enumeration. — [Crit. App., line 1 : *before* K₁, *ins.* — (L. 1). — Line 3 : *for* in text, *read* above]

14 [Crit. App., line 1-2 : *transp.* the G₃ v. 1. after the T₂ v. 1.]

17 [Crit. App., line 3 : *for* D₈, *read* D₃]

28 [Crit. App., line 4 : *for* B₃, *read* B₃]

30 [Crit. App., line 5 : *before* G₁, *ins.* B₀ नन्दितं;]

34-35 For the incident, cf. Śākuntala 1. 6.

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9 [Crit. App., line 5 : *ins.* a semicolon at the end of the line]

14 ^b) नानागतं, accruing from various sources.

15 ^a) कौली = कौल्य, formed on the analogy of औचित्य-औचिती; cf. Pāṇ. 5. 1. 123. — ^a) परत्र शीले, 'as apart from or in the absence of शील'.

16 ^a) = 6. 24. 66^a.

19 [Crit. App., *read* line 1 thus :. — ^a) D₉ अर्थकामः. — ^c) T₁ G_{1.3} तृष्णामोहं (for 'मोहौ)]

20 ^a) वाभयम् is better read as two separate words in view of st. 1, 3 and 21. It is possible to take वाभयम् as one word (वा + अभयम्), implying that he is ever alert and never too cock-sure. — [Crit. App., last line : *read* 'मे भयं (for वा भयम्)']

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2 ^a) कूटस्थं, situated at the very top, the best; अविकारि, अत्यन्तिकमैकान्तिकम् (Cn) : cf. 20^a below.

4 ^c) Cn, reading श्रेयस्कामः, glosses : श्रेयस्काम इति शिष्यलक्षणम्, शेषं गुरुलक्षणम् ।

5 ^c) भवति, त्वयि (Cn. s. v).

7 [Crit. App., line 7 : *for* Cp *read* Cn. p]

9 ^b) 'Finding solace in setting one Śāstra against another.'

12 ^a) ❧ Cn: आश्रमाः = शास्त्राणि चत्वारि — तत्र धर्मो नास्त्येवेत्येकं शास्त्रम् । अवैदिकः शाक्यादिकल्पितश्चैत्यवन्दनादिरेव धर्मो, नान्य इत्यपरम् । वेदोक्त एव धर्मो, नान्य इति तृतीयम् । धर्माधर्मातीतं वस्तुमात्रमस्तीति चतुर्थम् । ❧ — ^c) अनुपश्य, गुरुभ्योऽधिगम्य (Cn).

21 ^a) धर्मेण, i. e., ब्रह्मचारिणां धर्मेण (Cs).

24 ^{ab}) Do not seek to establish your work as the very best by censuring other people's work.

25 ^{ad}) 'Make up for their own deficiency in गुण by finding faults in other people's good work.'

34 ^d) Manu reads लोके for लोकम् (= ordinary mode of life).

39 ^d) कर्मणां विषयं विद्धि — In other words, he does not escape the grip of karmans. — [Crit. App., read line 14 thus: नः; K1 विषयासनः; B9 विषयासिनः (for विषयासिनः).]

41 [Crit. App., line 4 : for G1 read G3]

42 ^a) आकाशस्थाः, imagining that they are not treading the mortal earth at all: thinking too highly of themselves. — ^b) दोषं, अविद्यमानमपि.

44 [Crit. App., line 3 : read from वीत up to चरेयु for from वीत up to चरेयुर्]

47 ^a) खट्वां समारूढः — see the interpretation of Ca and Cn. It is possible that खट्वा here means the stocks for criminals (Marāthī खोडा), which are extremely painful to the legs; and so the phrase signifies 'when undergoing punishment for a crime committed'.

48 The king and his officers receive their meals (bribes) before the inmates of the house get their morsel!

51 ^c) आसन्नं can go with आमिषम् (in 51), but can also be taken adverbially to signify 'at the nearest opportunity'.

54 ^a) उपसृष्टेषु — those that have come under a shadow or suspicion.

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5 [Crit. App., line 9 : read धन for धनः]

14 ^b) कीटपिपीलिकाः, supply विनश्यन्ति.

19 ^c) को हेतुः — the reply can well be: It is निर्हेतुक duty.

25 [Crit. App., last line : for स- read सः]

26 [Crit. App., last line : for सं read संः]

30 The full Table of वाह and प्रस्थ is given by the commentators as under —

5 गुजस (or कृष्णालकस)	= 1 माषः ।
16 माषस	= 1 कर्षः ।
4 कर्षस	= 1 पलम् ।
13½ पलस	= 1 प्रस्थः ।
100 प्रस्थस	= 1 आढकः ।
200 आढकस	= 1 द्रोणः ।
20 द्रोणस (alternatively, 10 द्रोणस)	= 1 कुम्भः ।
10 कुम्भस	= 1 वाहः ।

31 ^a) Cf. 12. 169. 9^a.

32 ^b) नपश्यन्, मृत्युनाभ्याहतं लोकं इत्यनुकृष्यते (Cn).

35 [Crit. App., line 5 : for वसनं, read वसनं]

46 ^c) गार्हस्थे, even while in the householder's status. Ca gives the gist of the adhy. in these words: गार्हस्थं, सङ्गं त्यक्त्वा कर्तव्यताबुद्ध्या स्त्रीसङ्गाद्यपि, न बन्धाय, कुतो यज्ञादिरिति । See the concluding stanza 47.

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4 [Crit. App., line 9 : before D4, ins. B3 (marg. as in text)]

7 Cn gives here an आख्यायिका — एवं ह्युपाख्यायते । असुराः किल देवान्बाधित्वा भृगुपत्न्या आश्रमं प्रविशन्ति । तं च देवाः प्रवेष्टुमशक्नुवन्तो विष्णुं शरणमीयुः । ततो विष्णुश्चक्रेण भृगुपत्न्याः शिरश्चिच्छेद । ततो हतावशिष्टा असुरास्तत्पुत्रं शुक्रं शरणमीयुः । स च मातृवधखिन्नोऽसुरेभ्योऽभयं दत्त्वा देवान्बाधते ।

10 [Crit. App., line 5 : for Da ins. Da3. a1]

18 The शूल came to be called पिनाक, says Cn, because it was bent पाणिना (प+आ+ण्+इ+न्+आ) with the result that प् joined with the middle vowel इ (=पि) and became the first syllable; since न्=ण्, in the course of the bending, both ends of the words came together and formed the second syllable ना; and क is the final noun-making termination! (यतः पाणिना अनामयत् अतः पिनाकम् । तेन आद्यपदस्य आद्यन्तवर्णाभ्यां

द्वितीयस्य मध्यमाभ्यां कप्रत्यययुक्ताभ्यां पिनाकपदं निष्पन्नमिति योग-
प्रदर्शनं कृतम् ।)

19 [Crit. App., line 2 : *for* दृष्ट्वा *read* दृष्ट्वा]

22 For God Śiva's अन्तर्जलतपश्चर्या, cf. 10. 17. 11.

38 [Crit. App., line 3 : *for* परिपृष्टवान् *read* परि-
पृष्टवान्]

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9 °) दशार्धप्रविभक्तानां, पञ्चत्वं प्राप्तानाम् (Ca. n). — ^d) बहुधा गतिः — पापिनां तिर्यक्त्वं, पुण्यवतां स्वर्गः, तयोः साम्ये मानु-
षत्वं, तत्त्वज्ञानेनोच्छेदे मुक्तिरिति (Cn).

10 ^b) निषिच्यते, coated or gilded.

13 Cn separates the first line as प्रेत्य अकृतं कर्म न
यान्ति । जनाः सदा स्मरन्ति, and gives, as v. l., the text
as read in the edition, which Cn regards as inter-
preting the stanza as a statement of the चार्वाक view.
— ^a) चतुर्विधं, पुण्यं पापं नीतिरनीतिश्चेति (Cn).

14 ^b) वेदाश्रयः कृतः, as in the text पुण्यो वै पुण्येन
कर्मणा भवति, पापः पापेन (Br. Up. 3. 2. 13).

16 ^a) निरन्तरं, uniform.

17 ^b) कूटस्थं, भोगाभावादनुपक्षीणं, परिपाकाभावे फलमयच्छ-
देवोदास्ते ।

22 ^b) अन्येन, ज्ञानवर्त्मना (Cn).

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1 °) रश्मिभिर्ज्ञानसंभूतैः, चिद्भाभिः (Cn).

2 The division of सेवाश्रितेन (in 2^a) into सेवा + अ-
श्रितेन and of द्विजातिहस्तात् (in 2^c) into द्विज + अतिहस्तात्
(Cn अतिहस्तः = अतिक्रान्तकर्मा!), proposed by Cn and
followed even by Deussen, seems unconvincing, par-
ticularly in view of 4^{ab}. The idea seems to be that
service even from the hand of a द्विज who, being वृत्ति-
हीन, betakes himself to it deliberately and of set
purpose, has to be considered as praiseworthy, if
it is rendered unto a person of the lower caste ; but
not so, if it is rendered by one Dvija unto another
(because the recipient of the सेवा ought to be asham-
ed of taking it from a colleague of the same status).
This obvious interpretation was naturally unpalatable
to Cn and the other commentators. Note also how,
in st. 4-5, Cn takes वर्ण in the special sense of colour
according to the colour-theory of the souls alluded

to in adhy. 271 above : contrast the interpretation
of सत्क्रिया (4^c) in Cp. s.

5 ^a) हन्यात्, in other words, turn the वर्णोत्कर्ष into
वर्णापकर्ष. — [Crit. App., line 7 : *for* पुण्यात्, *read*
पुण्यात्]

6 [Crit. App., line 6 : *read the line thus* : [अ]-
भि(Da3. a4 'ति)निर्नुदे(D4 'द)त्; D6]

7 ^a) 'Just as a pure and holy man would not
drink polluted water'. Compare the v. l. in Cn and
its varying interpretation.

8 ^a) 'Even the truly repentant man (प्रत्यापन्न)
is not always quite able to feel at home.'

9 ^a) प्रस्थितस्य, at the hour of death; Ca : मरण-
दशापन्नस्य.

10 ^{ab}) विरक्तं, 'slightly reddened', and not कृष्णो-
पसंहितं or one dyed in the juice of the Bhallātaka
(= cashew-nut, *Semecarpus Anacardium*), as Cn
observes.

13 ^a) The text can be कामकृतं as well as [अ]काम-
कृतं, both giving an acceptable sense. — [Crit.
App., at the end, *ins.* — ^a) Bom. Cal. ed. ब्रह्मवादिनः
(for वेदपारगाः) : cf. 12^d.

14 [Crit. App., line 3 : *read* D4. 9 यद्वर्तेते, omit-
ting the portion in brackets between the last two
letters.]

19 [Crit. App., line 8 : *after* Cs, *ins.* (reading
यथाभावं नामोति)]

20, 21 [Crit. App., line 1 : *read* Da3. a4 *before*
D2. 3. 6. 8]

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2 ^a) गौरवेण परित्यक्तम्, गुरुधर्महीनं [मातृपित्रादिकम्].
— [Crit. App., line 4 : *ins.* hyphen *before* प्रतिग्रहे]

3 ^{ab}) Namely, विशिष्टस्य दानं, विशिष्टात् प्रतिग्रहः.

8 ^b) Regarding माठर as an attendant of the
Sun, Mukuta, the commentator on Amara, observes :
तत्र शक्रो वामपार्श्वे दण्डाख्यो दण्डनायकः । वह्निस्तु दक्षिणे पार्श्वे
पिङ्गलो वामनश्च यः । यमोऽपि दक्षिणे पार्श्वे भवेन्माठरसंज्ञकः । Cf.
also 3. 3. 68. In the context, the interpretation of
Cs seems preferable.

9 ^b) That man owes a debt to himself, viz. 11^{ab}

as explained by Cn, is a noteworthy idea.

13 ^b) Cp explains that ऋचीकृतनय here denotes शुनःशेषः. Normally ऋचीकः = भार्गवः. In the बह्वच (or ऐतरेय) ब्राह्मण (7. 17. 7^c), we read : यथैवाङ्गिरसः सन्नुपेयां तव पुत्रताम्. There seems to be some oversight or confusion in the names.

282

1 Nilakantha introduces his comment on the adhy. by — तत्र वृद्धसेवाप्रशंसार्थं शूद्रवृत्तिं महीकरोति । Vidyā-sāgara by — एतावता त्रैवर्णिकानां साधारणो धर्म उक्तः । इदानीं शूद्रस्य धर्ममाह । — ^a) वृत्तिः, means of support. — [Crit. App., line 5 : ins. T₂ before G₁. 3]

4 K₁ quotes on marg. कीटोऽपि सुमनःसङ्गादारोहति सतां शिरः (= Hitopadeśa Prastāvanā, st. 30) as a parallel to the stanza.

5 ^b) भाव्यते, 'is painted'.

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1 [Crit. App., line 6 : for orig., read marg.]

2 ^a) [अ] वृत्तिः, having no other means of sustenance.

5 ^a) अपूर्विणा, 'having no precedents in his family of other persons having previously done it' : cf. the interpretation of कृतपूर्विणः in 5^c.

6 ^a) नग्राह्यम्, not a thing to be imitated.

13 ^b) नकारणम्, 'of no avail' in curbing people.

16f. Cn understands a रूपक in the stanza with following equations — सः = महामोहः; शूलः = शूलवत्तीक्ष्णा बुद्धिः; देवाः = इन्द्रियः; दिवि = हार्दाकाशे; वासवः = चिदात्मा; तेजसा = संस्कारशेषेण.

17 [Crit. App., line 1 : before V₁, ins. D₁ reads 17 twice. — Line 2, after D₁, ins. (both times)]

19 ^b) विपृथुः, Ca wrongly identifies him with पृथु.

23 [Crit. App., last line : for D₁, read D₇]

29 ^b) ईहकः, अन्नाचर्या (Cn).

30 ^a) For -हलेख, cf. 12. 254. 27^c — 'Earlier carvings, i. e., prejudices or pre-conceived notions in the heart'.

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10 [Crit. App., line 11; and st. 11, Crit. App., line 1 : for वेदम् read वेदमु]

26 [Crit. App., line 5 : before K₁, ins. K₂ damaged.]

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1ff. Cn regards this adhy. as a reversion once more to the discussion of the six colours of the soul (cf. adhy. 12. 271 and 280). The problem of the संकरजाति is treated at length in B. 13. 48.

8 ^a) Deussen wrongly divides the pāda into क्षत्रजा-अतिरथा-अम्बष्ठा. For the other mixed castes, see Manu. 10. 8ff. Numbering the four castes in order as 1, 2, 3 and 4—with F standing for the father and M for the mother—the mixed castes named would be : — अम्बष्ठ (1 F, 3 M); उग्र (2 F, 4 M); वैदेहक (4 F, 1 M); श्वपाक (?); पुल्कस (1 F, 2 M); स्तेन (?); निषाद (1 F, 4 M); सूत (2 F, 1 M); मागध (2 F, 3 M); आयोग (4 F, 3 M), करण (3 F, 4 M); ब्राह्म (4 F, 2 M); and चण्डाल (?). Manu omits स्तेन, gives no name for 3 F + 1 M and for 3 F + 2 M, and regards श्वपाक as the progeny of a सूत from उग्र mother, and does not exactly characterize the चण्डाल beyond designating him as नराधम. Cs quotes वैजयन्ती to the effect : चण्डालं ब्राह्मणी शूद्रात्.

12 ^b) अपकृष्टेन जन्मना, वर्णतारतम्यदृष्टिमता रजस्तमोग्रस्तेन (Cn). — The theory is more fully set forth in B. 13. 48. Cn gives the example of काक्षीवत् detailed in 1. 98. 25-30.

14 ^a) ऋश्यशृङ्ग the son of काश्यप alias विभाण्डक m शान्ता, from whom was produced शक्ति m अदृश्यन्ती, from whom was produced पराशर m सत्यवती, from whom was produced व्यास (3. 110-113). Contrast the explanation in the Crit. App. given by Cs.

18 ❀ Cn : 'तस्येदं विश्वमासीद्यदिदं किं च, तस्माद्विश्वमित्र इत्याचक्षते एतमेव सन्तम्' इत्यादिश्रुतेः कर्मजान्येव सर्वाणि गोत्राणि, परमात्मानि कर्मजन्यैव वर्णाश्रमगोत्रकल्पनेति प्रघट्टकार्थः । ❀

23 ^b) संविभागिता, willingness to share out whatever is due to others.

25 ^a) अधीकारः, see Pāṇini 6. 3. 122.

28 ^a) A Śūdra is equated by people who set much store by Vedic knowledge with the वैदेहक, i. e., with the son of a Brahman mother from a Śūdra or Vaiśya father. — ^{cd}) The last two lines envisage a clear attempt to merge caste-distinctions in the domain of Viṣṇu-bhakti, and not to give too much importance to Vedic mantras.

29 [Crit. App., last line : for B₃ read B₃]

33f. Cp observes : जातिश्च कर्म चैतद्द्वयमपि यद्यपि दोष-हेतु, तथापि पुरुषकृतिसाध्यत्वं कर्मण्येव, न जातावित्यभिप्रायेण कर्म विशेषयति ।

39 [Crit. App., line 3 : before — ^a), ins. — D₁ reads 39^{cd} on marg.]

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8 ^a) Supplying न from the first line, नापकर्षति = न मारयति; Ca, however, observes : अवकर्षतीत्यवशब्दो निषेधे.

9 The actions intended are certain practices calculated to give away a part (or the rest) of one's life to another in a solemn ceremony.

10 ^{ab}) 'Who, being tired of their life, want to end it. — ^a) क्रियावतां पुलिनेषु, as participants in some heroic acts; Cn renders it by पुलिनवत्सु तीर्थेषु or what came to be called "Ghāt-murders".

11 ^{cd}) 'There is always a sequence of circumstances which furnishes the causal probability of the occurrence.'

13 ^a) द्वितीयं, अदृष्टान्यत् (Ca. p). — ^{cd}) Cf. : तस्य तावदेव चिरं यावन्न विमोक्ष्ये, अथ संपत्स्ये (Chh. Up. 6. 14. 2).

14 ^a) समागमं, समागमस्थानम् (Ca). — [Crit. App., line 4 : ins. hyphen before स्त्रायवास्थि-]

19 ^a) जायते, i. e., जायते इव.

23 Cf. 6. 30. 24.

24 ^a) [अ]प्राकृतेन. The प्राकृत modes are mentioned in st. 25-26. This is क्रियावतां पुलिनेषु (st. 10 above).

25 [Crit. App., line 5 : read वध for वधः]

29 ^b) वृद्धानुपास्यं, 'involving attendance upon the elders in knowledge'. With the formation of this word, Ca compares : यथा वैद्यके दीर्घजीवितीयोऽध्यायः, and observes : तेन नापशब्दभ्रमोऽत्र कार्यः, — a भ्रम which has

led to the emendation वृद्धानुपास्य in several MSS.

30 ^b) For the five महायज्ञs, cf. Manu. 3. 71.

37 ^a) Cp explains the reading त्यागो दाने, by दाने सत्यपि, since, प्रक्षालनादि पक्कस्य दूरादस्पर्शनं वरम् । — ^b) Cp emphasizes the word शरीरम् by observing वस्त्रादिभ्यः शरीरमेव प्लाव्यम् । — [Crit. App., line 5 : after M₅-7, ins. Cp (gloss : वस्त्रादिभ्यः)]

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3 ^{ab}) The ज्ञान (namely असङ्गः श्रेयसो मूलम्) is the highest attainment of knowledge.

7 [Crit. App., line 9 : for श्रि° read श्रिष्य°]

13 [Crit. App., line 1 : before — ^a), ins. G₃ reads 13 twice. — Lines 1, 6, 8 : after G₃, ins. (both times)]

14 ^a) इहते, irreg. for ईहते.

21 ^{ab}) अभिमन्यते, gives preference to. — ❀ Cs : कुटुम्बादिकार्यं परार्थः, स्वकार्यं योगः । ❀

23 The liquid is not soaked or assimilated by the पक्कपात्र, which consequently remains firm. The आमपात्र, on the other hand, absorbs the liquid, loses its firmness and is burst open. Hence the conclusion in 24^{cd}, which seems to enjoin फलाशारहितभोग.

25 ^a) 'Enveloped in a misty or clouded vision': cf. Rv. 10. 82. 7^{cd}.

26 [Crit. App., line 9 : for °नत्तो read °नतो]

31 ^{cd}) 'The (slender thread of) mental attachment drags the body after it. — [Crit. App., line 2 : before Cs, ins. Cn (gloss : धीवराभिप्रायेण)]

32 [Crit. App., line 5 : for D₃ read D₃]


34 ^a) -गृहसंस्थस्य, न तु तादात्म्याभिमानिनः (Cp).

38 Cn says that the golden कार्षापण had eight [circular] marks upon it. — [Crit. App., line 10 : after Cnp ins. (gloss : सूत्रकेन, मुद्रयेति यावत् । यथा मुद्रया कार्षापणविशेषो लक्ष्यते, एवं मात्रादिना जातिविशेषः)]

39 ^b) आत्मनो शुभाशुभानि यान्ति, i. e., have their own ways of fructification.

42 [Crit. App., line 4 : after Cn ins. (presumably reading उपायाविसयाद्)]

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 The 'हंस-साध्याः' dialogue occurs in a much abridged form in 5. 36, from which some parallels are here noted. The Hamsa there is sage Ātreya in the disguise of a swan.

5 ^b) पतते, 'flies with you'; is in vogue. — [Crit. App., line 3 : for शब्दं-, read -शब्दं]

7 Cf. 5. 36. 4.

8 ^b) परं, उपनिषद्ग्रहसं (Ca). — ^d) रुशती, shining or high-flown. — [Crit. App., in the beginning, ins. = (var.) 1. 82. 8 : 2. 59. 6 : B. 13. 104. 31.]

9 [Crit. App., in the beginning, ins. = (var.) 1. 82. 11 : 2. 59. 7 : 5. 34. 77 : B. 13. 104. 32. —]

11 ^a) अभिषङ्गव्यलीकं, slanders based upon deep-rooted prejudices.

15 [Crit. App., in the beginning, ins. = (var.) 1. 82. 6. —]

16 [Crit. App., in the beginning, ins. = 1. 82. 7 : 5. 36. 5. —]

17 [Crit. App., in the beginning, ins. = (var.) 5. 36. 11. —]

18 ^{ab}) Always be ready to pardon, whether the authors of the offence be persons of lower rank, or those superior to you, or your equals.

19 ^a) निभृतः, पूर्णः (Cn). — ^b) विविक्ता, greed. Cn, reading विविक्ता, renders it by तृष्णा. — ^c) 'Actuated by greed (लिप्समानः from लम्), I do not transcend limits [of propriety].'

22 ^b) उत्सेवने स्तम्भः — This probably refers to the water-lifting apparatus (Tamil : Erram) familiar in South India. The stout or full-grown stump of the tree which serves as the fulcrum for the bamboo-pole, at the long end of which is attached the pitcher for lifting up water from the deep well, is naturally an object of solicitude for all. Compare Mr̥chakatika : the words of Sūtradhāra (BSS, I. 8. 11) : जं दाणि अहं वरुण्डलबुओ विअ दूरं उक्खिविअ पाडिओ. — [Crit. App., line 5 : for 'वने read उत्सेवने]

25 [Crit. App., line 9 : read the line thus : ध्वे-
दुधः; Dn¹ Ds (by corr.) नाबुधान् (Dn¹ ना) ह्येदुधः;
Ds. 7]

26 [Crit. App., in the beginning, ins. = (var.) Manu. 2. 162^{cd}-163^{ab}.]

30 ^b) The four teats are the four objects of प्रशंसा mentioned in stanza 1^a.

32 [Crit. App., in the beginning, ins. = (var.) 5. 36. 13 : Pañcatantra 1. 249.]

33 [Crit. App., in the beginning, ins. = 5. 36. 10.]

36 ^c) अपेतदोषान् probably for दोषापेतान्, beyond censure.

37 ^b) सर्वाशिना, 'all-consuming'.

38 [Crit. App., in the beginning, ins. = (var.) 5. 36. 12. — Line 2 : for व्याहृतान् read व्याहृताञ्]

43 [Crit. App., line 7 : before M¹. 7 ins. D³ (before corr.)]

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Initial Note : ins at the end — With 12. 289-296, cf. Brahmapurāṇa (Ānandashram) 238-244 (the v. 1. from which are given in App. II, No. 6.)

3ff. Ca observes : सांख्ये योगबलरहितानामपि विज्ञानमात्रेण मुक्तिरुपदिश्यते, तत्र युक्तम् । योगे तु ईश्वराराधनेन योगोत्पन्नतत्त्व-साक्षात्कारः सन् अविद्यालये मुच्यते । अयमाशयः । शास्त्रज्ञानं परोक्ष-ज्ञानरूपं, न प्रात्यक्षिकभ्रमापनोदायालमिति । सांख्ये तु युक्तिदत्तं भवदुःखापनयनत्वम् । Cn observes : अत्र सांख्यं नामैकात्म्यज्ञानं, इदं सर्वं यदयमात्मेति श्रुतिप्रसिद्धम्, न तु कापिलं षष्टितन्त्राख्यम् ; 'संहृत्य सर्वम्' (751*) इत्युपसंहारात् । षष्टितन्त्रे तु प्रधाने एव सर्वलयो न त्वन्तरात्मनीति प्रसिद्धम् । — [Crit. App., line 7 : after B₃, ins. D₂. — Line 8 : for B₃ (marg.) read B₃. 8 (both marg.)]

7 ^a) As an example, Cn mentions कण्ठकूपे धारणायां क्षुत्पिपासानिवृत्तिः.

9 For further confirmation, Cn quotes योगवासिष्ठ (5. 78. 8f.) — द्रौ क्रमौ चित्तनाशस्य योगो ज्ञानं च राधा । योगो वृत्तिनिरोधो हि ज्ञानं सम्यगवेक्षणम् ॥ असाध्यः कस्यचिद्योगः कस्यचित्तत्त्वनिश्चयः । प्रकारौ द्रौ ततो देवो जगाद परमः शिवः ॥

17 ^a) सूक्ष्मं is very probably an instance of case-attraction. In view of the expression अवलाः in 18^c, सूक्ष्माः gives a better sense. — [Crit. App., line 2 : for K₂. 4 D₁ T G₂. 8. 6 सूक्ष्माः, read K₂ V₁ B₂. 6-9 D₄ D₁. 24 D₃ D₂. 8. 5. 7. 8 G₂ M₁. 5-7 सूक्ष्मं. — Line 3 : for सूक्ष्मं, read सूक्ष्माः]

24 Ca refers to the incident in 12. 278 9ff. : शुक्रो यथा धनदमाविश्य तद्धनं जहारेति प्रागत्रैव वर्णितम् ।

30 ^a) आत्मनः, मनसः (Cs); also आत्मना, मनसा (Cs) in 40°.

34 [Crit. App., line 3 : before — ^a) ins. — After 34^{ab}, G1 reads 36^{ad} for the first time, repeating it in its proper place.]

36 [Crit. App., line 5 : before — ^a) ins. G1 reads 36^{ad} for the first time after 34^{ab}.]

38 ^{ad}) The comparison of the Yogin with the fisherman who kills the fish is somewhat odd, even though the point of comparison is the one-pointedness एकचित्तता of the pursuit and the certainty of the result, namely, the sin of killing. The v. l. पापः in Ca for पापं requires पदं to be supplied in both the उपमान and the उपमेय statements, besides the awkwardness of equating the Yogin with the sinful fisherman. The Cn variant हन्ति पुनीतानां has not much support. The reading (not included in the Crit. App.) given by Cs : पापं हन्ति च भीतानां is also not quite satisfactory.

41 [Crit. App., line 4 : for °प्रज्ञ read °प्रज्ञः. — Lines 11, 12 and 13 : for K4 B6 read B6 D8]

46 मासं अखण्डं उपोष्य — 'continuous abstinence from flesh' (as glossed by Cn) — is not quite satisfactory, although Nilakantha quotes texts in support. अखण्डं मासं उपोष्य, an entire month's fast, quite fits the context. It is also read by Cs.

48 ^a) अरतिम्, 'getting wearied' of the stringent discipline.

49 ^b) ❀ Cn : आत्मानं त्वंपदार्थम्; आत्मना बुद्ध्या । ❀

52 ^a) Only a youthful and energetic man can escape it safely.

61 ^a) विशेत is the common verb for all the accusatives in the preceding stanzas 58-61.

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5 ^a) ज्ञानेन परिसंख्याय — On this Ca observes: सांख्यं, सम्यक्ख्यानम् । योगेऽपीत्यमेव ज्ञानम्, परं तत्र प्रत्यक्षमत्र तु शास्त्रमात्रमूलमिति भेदः । कर्मसमुच्चयासमुच्चयकृतो भेद इति चेत्तदचारः । सांख्येऽप्याश्रमकर्मणोऽस्यागात् । आश्रमकर्मत्यागे तु न सांख्यं न योगः । यथोक्तं प्राक् — प्रत्यक्षहेतवो योगाः (12. 289. 7^a) इत्यादि ।

7 [Crit. App., line 2 : for 7 on marg. read 7^a-8^b on marg.]

8 [Crit. App., line 3 : before — ^a) , ins. D3 reads 8^{ab} on marg.]

15 ^a) Buddhi was already mentioned in 14^d; its mention here once more, says Cn, is प्रातिलोभ्येन सत्त्वे तत्प्रविलापनार्थम्.

18 ff. On the topic, Cn observes — अत्र प्राणेभ्यो देवाः, देवेभ्यो लोकाः, इति श्रुत्यनुसारादिन्द्रियेभ्यो देवतासृष्टिं देवताभ्यो लोकसृष्टिं चाभ्युपेत्य ब्रह्मणि सर्वलयमाह — रूपेणेति । रूपेण रूपवता द्रव्येण । दृष्टिं चक्षुरिन्द्रियम् । संयुक्तं कुण्डलेन कनकमिव । चक्षुर्व्यतिरिक्तो रूपद्रव्यदेवतादिविषयो नास्तीत्यर्थः । एवमग्रेऽपि ।

24 ❀ Cn : अयमर्थः । यथा स्वप्ने एकस्यैवात्मनो वासनावशात् सर्वजगदात्मकत्वं, आत्मनश्चासङ्गत्वं दृश्यते, एवं जाग्रदग्रेऽपि श्रेयम् । — [Crit. App., line 10 : for D2.3 read D2.3.8]

28 ^a) राजर्षीन्, namely, वैश्य and others.

38 ^a) कचित्, in some individuals.

40 ^a) 'Great honour shown [undeservedly] to those not in possession of, i. e., not entitled to, Mokṣa.'

43 ^a) सदेवकेषु लोकेषु, 'towards pious people'. — ^a) न वर्तन्ति, 'do not behave [properly]'.

44 ^a) गतयः पृथक्, supply वर्तन्ते ताः, governed by विज्ञाय.

49 ^a) जरामृत्युं, i. e., जरासहितमृत्युं.

55 ^a) सत्त्वसंशीलनात्, 'by developing sātṭvika habits'.

63 ^a) महाकरम् 'possessing great caverns (आकर) of various sensuous-tastes'.

64 [Crit. App., line 4 : for 65^a, read 65^b]

65 [Crit. App., line 1 : for 65^a, read 65^{ab}]

68 [Crit. App., line 5 : ins. hyphen before दयोदकं. — Line 7 : ins. hyphen before दु-]

70 ❀ Cn : यथा कमलनालेनान्तःसुषिरेण जलं मुखेनाकृष्यमाणमन्तः प्रविशति, तद्वदात्मनि प्रणिधीयमानमनोद्वारा सूर्योऽन्तराविश्य तत्रैव हृदयाकाशे सांख्यान्प्रति स्वनाडीभिः संबन्धाच्चतुर्दशभुवनगतान्विषयान्वहति, प्रापयति । ❀

72 [Crit. App., line 5 : for वहती read वहति]

75 ^b) It is to be noted that the text places

परमात्मन् higher than नारायण. See, however, the gloss of Cv. भूतायतनाः + अमलाः, double sandhi. — °) ❀ Cn : सेयमात्मनिष्ठा योगैर्विषयेभ्यश्चित्तवृत्तेर्निरोध इत्युच्यते । सांख्यैस्तु तत्तद्विषयसहितानां वृत्तीनां लवणोदकन्यायेन प्रविलापनमित्युच्यते । एवमयं भाषाभेद एव । शमादि साधनं, कैवल्यं च फलं पक्षद्वयेऽपि समानम् । ❀

76 °) The point at issue is, as Cn observes, whether in the state of मोक्ष there is any विशेषविज्ञान.

81 ❀ Cn : अयं भावः । प्रत्यक्षं हि बाह्यमर्थं चक्षुषैव पश्यति, तदभावे न पश्यति । न च तावता आत्मनः प्रकाशनशक्तिर्हीयते, तेन विनापि स्वप्ने तद्दर्शनात् । एवं सुप्तिसमाध्योर्मेनसा विनापि नास्यात्मनो ज्ञशक्तिवियोगः, उपकरणस्य स्वातंत्र्याविधातकत्वात् । तथा च करणाभावकृतमेवास्य विशेषविज्ञानराहित्यं, न त्वज्ञत्वकृतमिति कैवल्येऽपि नात्मनः सार्वज्ञ्यहानिः । तथा च श्रुतिः (Br. Up. 4. 3. 23) — यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति इत्यादिका सुप्त्यादावप्यात्मनो द्रष्टृत्वादिकं दर्शयति । ❀

82 [Crit. App., line 4 : for Br. 9 read B8 (marg. as in text). 7. 9]

86 °) गतयः for गतीः; or supply ताः to go with आक्रम्य.

94 Cn introduces the stanza by — एवं जीवन्मुक्तिसद्भावमुक्त्वा विदेहकैवल्यमाह — शक्यमिति ।

95 ff. Ca observes : एतेन फलैक्याज्ज्ञानलक्षणोपायैक्याच्च दर्शनयोरैक्यमादर्शितम् । कर्माणि मोक्षहेतुरित्येतावता योगो भिद्यते । तदपि वस्तुगत्या न भेदकम् । कर्मणो यमनियमादेरुभयत्रापि तुल्यत्वादिति परमार्थः । न च, यदि कर्मयोगे ज्ञानं समुच्चीयते, गृहस्थं प्रत्येव तस्य संभवादिति वाच्यम् । ब्रह्मचारिगृहस्थयतिषु स्वाश्रमविहिताकरणे दोषात्तदवश्यं कार्यमेवेति न कर्माश्रयी । ये तु उत्पन्नसाक्षात्कारतया स्वतो गलितकर्माणः ते कपिलशास्त्रोपदेशतामापन्नाः ।

110 Quoted (with var.), Brahmasūtra Śāṅkara-bhāṣya 2. 1. 1.

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1 [Crit. App., line 3 : after 1st ins. a semicolon and add : D1 reads it twice.]

7 °) करालजनकस्य — कराल is here, as in 12. 296. 37, an individual name, like जनदेव in 12. 211. 3 and 212. 1; वसुमान् in 12. 297. 2; दैवराति in 12. 298. 4 and धर्मध्वज in 12. 308. 4 — there being separate individuals (namely वसिष्ठ, पञ्चशिख, भृगुवंशधर, या- [य] श्वल्क्य [ल्क] and सुलभा, respectively) with whom the king holds his philosophical discourse. In 12. 307, the Janaka who holds discourse with पञ्चशिख is

hence probably जनदेव, while Janaka, the father of Sītā, seems to have been named सीरध्वज (Uttara Rāmacarita 4. 9⁶). Any discrepancies in their philosophical teachings can hence be accounted for that way.

11 °) यस्मात्, having reached which [Brahman] — ल्यब्लोपे पञ्चमी (Pāṇini 1. 4. 31, Vārttika).

11, 12 [Crit. App. : transfer the concluding note about addl. Colophon from st. 11 to st. 12]

18 °) एकाक्षरः, i. e., यथार्थाक्षरः. Cf. the gloss of Cs.

26 [Crit. App., in the beginning, ins. Cf. Manu. 2. 90.]

28 °) ❀ Cn : एषा मूलप्रकृतिः, चतुर्विंश, चतुर्विंशतितमी । चतुर्विंशीत्युजुः पाठः । ❀ The 24 are : 5 भूतस + 5 तन्मात्रास + 10 इन्द्रियस + 1 मनस् + 1 अहंकार + 1 बुद्धि [= महत्], together with अक्षर or ब्रह्म the root and origin of creation. Beyond these 24 is the 25th, the Viṣṇu (st. 38).

30 [Crit. App., line 4 : for पिशाचे read -पिशाचे]

31 [Crit. App., line 9 : D1 actually reads जेवैये. If the रेफ sign means transposing of letters, the reading would be वैजेये, as in text.]

38 [Crit. App., line 10 : for G2 °तमो (for °तिमो) read G2 पञ्चविंशतितमो (hypermetric) (for चतुर्विंश-तिमो)]

41 [Crit. App., in the beginning, ins. B1 reads 41^{ab} twice. — Line 2 : before Da3, ins. B1 (first time)]

46 [Crit. App., in the beginning, ins. Cf. Manu. 12. 40. —]

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1 °) ' Follows the advice of an unenlightened person '.

6 °) अर्शसां रोगे, hemorrhoids or piles. — °) ' Leprosy, white (श्वित्र), wet (कुष्ठ), or spotted (सिध्म).

10 °) वीरस्थानं and अम्बुपङ्क as separate places of repose.

12 °) ' Clad in hemp- or flax- garments,

17 ^b) 'On corn-grains found intact in the cow-dung after over-feeding the cow with grains the night before'.

25 ^{ab}) नमस्क्रियाः of various kinds preceded by oblations accompanied by स्वधाकार, वषट्कार and स्वाहाकार. The whole line should have been, strictly speaking, one word as given by K1.2 alone; but it is not impossible to construe the line as it is. — [Crit. App., line 3: for स्वधाकार- read स्वधाकार-]

34 [Crit. App., line 8: after K1 ins. Ds2]

38 [Crit. App., line 3: before D4 ins. B8]

40 [Crit. App., line 8: before G1 ins. Ds कामजा;]

42 ^b) लिङ्गैः, namely, from the products of प्रकृति like महत् and the rest. The लिङ्ग of the पुरुष, likewise, are the things (e. g. भोग) that happen only in consequence of the पुरुष's presence; and that, without the Puruṣa, the Prakṛti would not be active. Cf. Śāṃkhyakārikā 42, 57. — ^c) Deussen takes तथैव to signify प्रकृतिसदृशं, and proposes to emend अनुमानात् into अभिमानात् (cf. st. 45). Because of this अहंभाव, the Puruṣa considers the marks of the प्रकृति as though they were his own marks.

43 ^b) अत्रणः, the M reading, (which one is half inclined to adopt) conveys the sense that the पुरुष has no त्रणः or apertures like the Prākṛtic body, and yet, wrongly considering himself as the owner of the त्रणः, imagines himself as the author of works. Deussen renders अत्रणम् by 'für sündlos gehaltenes' ('which is deemed to be sinless'), while Cn explains अत्रणम् by निर्विकारम्.

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2 [Crit. App., line 3: for Ca. p read Cp]

3 ^b) तत्र, [आकाश] मण्डपे (Cv). The षोडशी कला is the only अमृतकला. The remaining fifteen forms or vestures (कोशः) appear and disappear in the sky thousands of times.

4 ^a) पञ्चदशा योनिः, i. e., पञ्चदश अधिकाः आसु इति पञ्चदशाः कलाः; the word being formed, according to Pāṇini 5. 2. 45, to convey the sense that the 15 कलाः are supernumerary, the 16th being the only real

and अमृत कला, which is the source (योनि) as well as the merging place (धाम) of them all, so that the real moon is the 16th Kalā. — ^b) ❧ Ca: धाम, स्थानम् । निःशेषतो गणनेन पञ्चानां महाभूतानां, पञ्चचतुस्त्रिदशैक-गुणत्वात् सर्वैक्ये (5+4+3+2+1 =) पञ्चदशगुणानां साक्षात्कारण-त्वात् कलात्वेन वचनम् ।

5 ^a) जायते, as कलादयविशिष्टः, कलात्रयविशिष्टः, etc. in various योनिः.

6 ^a) The sixteenth कला in the case of the individual, as Cn says, is the चित्कला. — [Crit. App., line 6: read न तूप- for न तूप]

7 ^a) Cn observes: गौडास्तु एवं तां क्षपयित्वेति पठन्ति । तदा पञ्चदशीपर एवायमृज्वर्थः श्लोकः । Other ways of improving are: एतामक्षपयित्वा or नैव तां क्षपयित्वा as found in different groups of MSS. The text can give the desired sense if क्षपयित्वा can be taken to mean "having [nominally] utilized it as the basis". This explains 7^{cd}.

12 [Crit. App., line 5: for Ds read Ds. 1]

14 [Crit. App., line 2: for D1 repeats 14^a read Ds. 1 read 14^{ab} for the first time after 12^{ab}]

18 [Crit. App., line 2: before — ^a) ins. V1 reads 18^{ab} on marg.]

20 [Crit. App., line 4: before — ^c), ins. — After 20^{ab}, T1 reads 22^c for the first time, repeating it in its proper place.]

22 [Crit. App., line 3: before — ^c), ins. — T1 reads 22^c for the first time after 20^{ab}.]

31 [Crit. App., line 8: before ❧ Cn, ins. Bom. ed. अथ चैन्द्रियकं तात.]

36 ^b) The त्रैलिङ्ग्यं Cn further explains thus: अन्तःकरणविशिष्टमाभासचैतन्यं प्रमाता, अन्तःकरणवृत्तिविशिष्टं प्रमाणम्, घटाद्यवच्छिन्नं प्रमेयम् ।

42 [Crit. App., line 7: for D2. 3. 5. 8 read D2. 3. 5 (both times). 8. — Line 13: for Ds. 1 read Ds (both times). 1]

49 [Marginal ref.: read B. 12. 306[5]. 38]

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3-4 ^a) अक्षर has एकत्व, while क्षर has नानात्व.

4 [Crit. App., line 3 : *before* — °) *ins.* 4^{cd} = 12. 295. 46^{ab}.]

6 Ca observes : सांख्यं पृष्टमपि योगं प्राधान्येनोत्तरयति ।

7 [Crit. App., line 7 : *for* Ks *read* Ks]

10 Ca introduces the st. by the words — अथ प्रत्याहारमाह. — °) ❧ Cn : चतुर्विंशदशानात्प्रकृतिसंज्ञात् परं पञ्चविंशं, प्रतिगन्तुं चोदयेत् — इत्यर्थः । ❧

13 Cs introduces the st. by अथ धारणां वक्तुमुपक्रमते ।

16 °) Ca : रस्यति — रसयतीत्यर्थे छान्दसम् ।

22 [Crit. App., line 2 : *after* D1 *delete* G1]

24 [Crit. App., lines 13, 14 : *for* निर्लिङ्ग *read* निर्लिङ्गः]

25 [Crit. App., line 8 : *after* T2 सत्यं, *ins.* Ca पश्यं; and, within the following brackets, *read* as in text *for* पश्यं]

35 [Crit. App., line 6 : *before* Ds, *ins.* K1. 2. 4 lacuna *for* तच्च क्षेत्रं.]

41 °) 'They display their mastery in enumeration' : संख्यां प्रकुर्वन्तीति, सम्यगाख्यानवत्त्वाद्वा सांख्याः, प्रकृतिं पुरुषं विविक्ततया पश्यन्तीति सांख्याः (Cp).

42 [Crit. App., line 7 : *delete* ❧; and line 9 : *ins.* ❧ *before* Cv. — Line 10 : *ins.* । ❧ at the end]

45 ❧ Cn : एवं ब्रह्मण्यध्यस्तमहंकारादिकं पश्यन्न सम्यग्दर्शी, अधिष्ठानं तु पश्यन्सम्यग्दर्शीत्यर्थः । ❧

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1 ff. In 294. 4-5, seven questions — (i) नानात्वैकदर्शनं; (ii) बुद्धं, अप्रतिबुद्धं and बुध्यमानं; (iii) विद्याविद्ये; (iv) अक्षरं and क्षरं; (v) सांख्यं; (vi) योगं; and (vii) पृथक्त्वापृथक्त्वे — were posed as questions for solution. Of these, (v), (vi) and (i) were answered in that chapter. The remaining four will be answered in the present chapter, says Cn.

3 °) परस्परं, i. e., परतः परतराम्.

9 ❧ Cn : ज्ञानं धीवृत्तिः, ज्ञेयस्तदभिव्यङ्ग्यो बोधः । यो विज्ञाता प्रमाता स एव पञ्चविंशको बोध इत्यर्थः । ❧

10 [Crit. App., line 7 : *after* B3, *ins.* (marg. as in text)]

12 [Crit. App., line 2 : *for* Cs *read* Cv]

21 ❧ Ca : अन्यत्वात्, भिन्नताम् इति पाठे छान्दसो भावप्रत्ययः, अन्यथा न भावप्रत्ययात्तावत्प्रत्यय इष्यते । ❧ — °) प्रकृत्या, 'by reason of his association with Prakṛti'.

22 Cf. Br. Up. 4. 4. 12.

27 °) अयमत्र, i. e., पुरुषोत्तमः (Cv).

28 °) ❧ Cp तुल्यतामिति । न चान्वाहार्यारोपः, किं तु यथार्थानुभव एव इत्याह — तुल्यताम् । ❧

33 °) पराङ्मुखम्, i. e., बहिर्मुखम् or विषयं भोक्तुमुद्युक्तः (as opposed to अन्तर्मुखम् or brooding on the inward self).

40 °) ज्ञानसंपन्नं, to the best of my knowledge.

44 °) शरः = upper part of the milk-cream. Cf. the gloss of Cp. Towards the end, Cn gives some general observations as to the relation of सांख्य to योग, which are worth quoting : अज्ञातो योगः संसारः, ज्ञातो मोक्षः, इति योगस्यादरो दृश्यते । तथा च सांख्यस्य शिष्यानुग्राहकत्वाद्योगस्य च वेदशास्त्रादृतत्वाद्वयमध्यपरित्याज्यम् । ननु कथं तर्हि द्वाविमौ मार्गावित्युद्धोषः । प्रधानोपसर्जनभावेनेत्येवेहि । तथा हि । द्विविधो मोक्षाधिकारी, कृतोपास्तिरकृतोपास्तिश्च । तत्राद्यो वाक्यार्थविचारात्प्रागेवानुष्ठितयोग इति न तं प्रति ध्यानापेक्षा । विविक्तस्य त्वंपदार्थस्य प्रागेव दृष्टत्वात् । तस्य तत्पदार्थाभेदमात्रं वाक्यात्प्रतिपत्तव्यम् । तं प्रति योग उपसर्जनः, सांख्यं प्रधानं, चरमत्वात् । यस्त्वकृतोपास्तिरौत्सुक्याच्छ्रवणादावेव प्रवर्तते, तस्य वेदान्तैः परोक्षज्ञानं जायते तदर्थस्य निदिध्यासनादापरोक्ष्यम् । तं प्रति सांख्यमुपसर्जनं, योगः प्रधानम् ।

46 °) The अप्रतिबुद्धं or जडप्रकृति is discussed in detail in the Sāṃkhya; but it is mostly absent in the Yoga. — [Crit. App., in the beginning, *ins.* 46^{ab} = 294. 4^{cd}. —]

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3 The बुध्यमान is the जीव, which is the पञ्चविंश or the 25th entity, which has yet to acquire the highest knowledge : चिदाभासोऽपि दृश्यत्वान्नान्यं द्रष्टुमीष्टे — न हि घटो घटं बुध्यते (Cn).

6 °) अप्रतिबुद्धेति = °द्धः इति, a double saṃdhi.

7 °) बुध्यते, Cv supplies स्पष्टम्. — °) The षड्विंश is, as Cn says, the निरुपाधिचैतन्यं, सर्वप्रकाशकम् । सन्मात्रं केवलं वस्तु षड्विंशशब्दितमित्यर्थः । It sees the चतुर्विंश (= अव्यक्त or प्रकृति), as well as the पञ्चविंशम्, the soul.

10 The true knowledge overcomes the distinction between the knower and the known.

13-14 The 26th, however, is निस्तत्त्वं, not to be counted as a तत्त्व; it is the basis of the 25 तत्त्वस. Cf. Cn, quoted under st. 15.

16 ❀ Cp: न च पदार्थशोधकेन विवेकज्ञानमात्रेण कृतकृत्यता, किं तु जीवब्रह्मणोरभेदज्ञानेनैवेत्याह — षड्विंशोऽहमिति । ❀

18 ^a) यदा बुद्ध्या न बुध्यते — cf. the explanation of Cn quoted in the Crit. App. — Cv interprets the pāda as a rebuke for the अद्वैत view, which is 'void of intelligence'. — एवमन्धपरंपरया दुर्मतस्य प्रवृत्तिर्भवति । — [Crit. App., line 3 : for D2. 3. 3, read D2. 3. 8]

21 [Crit. App., line 1 : after om., ins. (hapl.)]

22 ^b) तद्वत्, i. e., आधाराधेयभावेन. — With 22-26, cf. 12. 187. 37-39; 240. 19-21; 303. 13-18. It is to be noted that in these four sets of passages, more or less identically worded, a distinction is made between (i) सत्त्व = प्रकृति = अव्यक्त = अप्रतिबुद्ध = the 24th तत्त्व; (ii) पुरुष = बुध्यमान = the 25th तत्त्व; and (iii) the केवल and सनातन = निस्तत्त्व = अज. This is what came to be known as the सेश्वरसांख्य view-point, which, with special emphasis on the केवल character of the षड्विंश, can be equated with the अद्वैतवेदान्त; while with an equal emphasis on the पञ्चविंश and the षड्विंश, it can be equated with the भक्ति doctrine of the भेदाभेद as well as of the भेदवादि schools.

23 In the light of the above, it would be interesting to read Cv on stanza 23: एतयोः, जीवपरमयोः, आधाराधेयभावेन नानात्वं, भिन्नत्वम् । एवमेव मशकवन्मत्स्यवच्च जीवानां नानात्वम्, एवमेवौदुम्बरवज्जलवच्च आधारभूतब्रह्मणि एकत्वं, स्वगतभेदवर्जितत्वं चावगन्तव्यम् । भेदाभेदव्यावर्तनाय एवमित्युक्तम् । न हि मशकौदुम्बरयोर्जलमत्स्ययोश्च भेदाभेदं कोऽपि प्रेक्षावान्ब्रूते, जीवपरमयोरात्यन्तिकभेदसमर्थनमात्रेणापि स्वमतसिद्धेः । एकमेवाद्वितीयं ब्रह्मेत्यादि परोदीरितश्रुतीनामप्युक्तविधया ब्रह्मणि सावकाशतां सूचयित्वा परमतत्त्वं च निषेद्धुं नानात्वैकत्वमित्युक्तम् । नानात्वं च एकत्वं चेति द्वंद्वसमासे कृते तस्यापि पुनरेकीभावे नानात्वैकत्वमिति शब्दनिष्पत्तिरिति ज्ञेयम् । इदं च ब्रह्मधार्मिकैकत्ववत् जीवब्रह्मभेदस्यापि पारमार्थिकत्वं च सूचयितुम् । अत एकयोक्त्या सविस्तरं स्वमतं स्थापयन् परमतं च दूषयन् मुनिश्रेष्ठो वसिष्ठः सकलविदुषां गरिष्ठः ।

24 ^b) This pāda is a paranthetical explanation of the पञ्चविंश. — ^{cd}) Construe: अव्यक्तगोचरात् एष मोक्षयितव्यः इति प्राहुः । Cv supplies, after पञ्चविंशतिकस्य (= नारायणस्य) मोक्षयितव्य इति, दयां as the object of प्राहुः.

25 ff. The construction up to 29 is patterned on the same model: परे समेत्य परधर्मा; शुद्धेन समेत्य विशुद्धधर्मा; etc.

26 [Crit. App., line 1 : after om., ins. (hapl.)]

29 Cv concludes: उक्तविधया नवविधमेव सादृश्यं, न तु सर्वोत्तमकर्तृत्व-सर्वज्ञत्व-लक्ष्मीनारायणत्वादिकम् ।

31 ^a) न चाप्यनिष्टस्य and नावेदनिष्टस्य seem to be two methods of improving the text thought of by ŚK on one side, and BS on the other. The interpretation of Cs, unpalatable to orthodoxy, is worth considering. Cn, in the interpretation quoted in the Crit. App., refers to the story of निदाघ, for which cf. Viṣṇu-purāṇa II. 15.

34 ^c) अहितक्षमे, परक्लेशान् कुर्वते (Cs), न देयम् ।

50 At the end of the adhy., Ca adds — वसिष्ठेन करालस्य संवादो विवृतो मया । यथोपदेशं विबुधैर्विचार्य प्रतिगृह्यताम् ॥

297

1 ^{ab}) कश्चिज्जनकात्मजः, no MS. reads कंचित् (to go with ऋषि in the second line).

2 ^a) वसुमान् seems to be the name of the जनकात्मज.

4 [Crit. App., line 8 : for K1 read K1. 2]

12 ^c) 'Deserved by reason of their vows and purity.'

13 [Crit. App., line 3 : for tor read for]

18 [Crit. App., line 4 : for Cn read Ca. n]

23 For the incident, cf. 1. 91. अधृतिः, धैर्याच्चयुतः, as 1. 91. 8 has it.

24 763* — A king named जानकि is mentioned in 1. 61. 36^{ad}.

298

1 ^b) विमुक्तं सर्वसंश्रयात् 'free from all dependence; self-sufficient'. संशयात् seems to be a *lec. fac.*

14 ^a) ❀ Cn: एते शब्दादयो दश विशेषाः । विकारान्तरानुपादानत्वं विशेषत्वं, तच्च शब्दादिष्वेव दृष्टं, न स्थूलपृथिव्यादिषु । ❀

21 [Crit. App., line 1 : after om. ins. (hapl.)]

24 [Crit. App., line 15 : *for* अर्ज° *read* अर्जवर्क]

299

4 [Crit. App., line 3 : *for* G1. 2. 6 *read* G3. 6]

8 Cn introduces the stanza by : एवं दृष्टिसृष्टिमुक्त्वा सृष्टिदृष्टिमाह. — [Crit. App., line 8 : *for* शुश्रुमः *read* शुश्रुमः]

17 Cp quotes : विश्वं पृथ्व्यादि चित्तस्य न बहिःस्य कदाचन । स्वप्नभ्रममदाद्येषु सर्वैरेवानुभूयते ॥

300

3 [Crit. App., line 7 : *for* K1. 2. 4 *read* K4. — Line 9 : *for* परम् *read* नरम्. — Line 10 : *for* K1 *read* K1. 2]

9 [Crit. App., *ins.* in the beginning : K4 reads 9^{ab} twice. — Line 1, *after* 4 *ins.* (both times)]

11 ^d) चारिकम् 'omnimotive' or going everywhere.

13 [Crit. App., line 1 : *before* — ^a) *ins.* V1 reads 13^{ab} on marg.]

15 [Crit. App., line 7 : *for* G3. 6 *read* G3. 6]

301

Initial Note : *ins.* at the end : With 1-13, cf. App. I. 29 B, lines 2-13.

1 [Crit. App., line 4 : *om.* (hapl.)]

2 [Crit. App., line 4 : *om.* (hapl.)]

5 Quoted in Śaṅkara's Br. Sū. Bhāṣya 11. iv. 14.

7 [Crit. App., line 5 : *for* Da4. a4 *read* Da3. a4]

13 [Crit. App., line 5 : *delete* K6]

16 [Crit. App., line 5 : *for* 15 *read* 16]

26 ^c) गन्धवासः, 'scented robe'.

302

4 [Crit. App., line 4 : *for* sie *read* sic. — Line 6 : *for* B4 *read* B1]

11 ^a) ❀ Ca : तस्थुरात्मेति छान्दसम् । ❀

13 ^a) The text च निर्ब्रणौ is found in K1. 2. 4 Ca.

Colophon [line 11, *after* G3 *ins.* M5. — Line 12 :

for M1. 5-7 *read* M1. 6. 7]

303

1 The M version gives the name in the ref. (and throughout the adhy. 303-306) as यज्ञवल्कः, i. e., यज्ञस्य वक्ता । तस्य अपत्यं याज्ञवल्क्यः (by Pāṇini 4. 1. 105). According to Śāṁ. Bh. on Br. Up. 1. 4. 3, this याज्ञवल्क्य the son of यज्ञवल्क had देवरात as a personal name. The muni देवरात (= शुनःशेष), the son of विश्वामित्र, seems to be different from याज्ञवल्क्य's father देवरात.

4 ^b) Cp, reading ज्ञः (as in text), quotes : रूप-संस्कारतुल्या धी रागद्वेषौ भयं * * । गृह्यते वाश्रयं यस्माज्ज्ञाता शुद्धोऽ-भयः सदा ॥

14 With 14-15, cf. 12. 187. 37-39 ; 240-21 ; 296. 23-26.

15 [Crit. App., line 4 : *before* — ^c) *ins.* — K1 reads 15^c-16^b twice. *After* K1 *ins.* (both times). — Line 6 : *for* K1. 2. 4 *read* K1 (both times). 2. 4]

16 [Crit. App., in the beginning, *ins.* For the repetition in K1, cf. v. l. 15. — Line 1 : *For* K1. 2, *read* K1 (both times). 2]

304

5 Ca introduces st. 5 by — योगेषु पाशुपतं योगं प्राधान्या-दाह ।

6 Cn observes : एतच्चदृष्टं फलं मोक्षान्तेषु योगधर्मेषु श्रद्धो-त्पादनार्थमुक्तं, न तु योगिनामवश्यादरणीयम् ।

7 ^c) ❀ Cn : अष्टगुणं, अष्टाङ्गम् । प्राणायामः प्रत्याहारो ध्यानं धारणा तर्कः समाधिः षडङ्गा इति मैत्रायणीयोपनिषदि (6. 18) षडे-वाङ्गान्युक्तानि । तथापि यमनियमाभ्यां श्रुत्यन्तरोक्ताभ्यां सह अष्टसंख्या बोध्या ।

9 [Crit. App., lines 12-13 : *transfer* the v. l. for मनः to line 15 *after* (*for* धारणं).]

19 With 19, cf. 6. 28. 19.

305

1 ff. Cn thus introduces the adhy. : कैवल्यप्राप्तिं राज-योगफलमुक्त्वा हठयोगफलमाह । The देवता of each part of the body mentioned in 1-7^{ab} is the goal to which the soul reaches.

5 ^b) The D5 reading उत्तमं *for* अनुत्तमं (with a hiatus) is found only in that solitary MS.

— [Crit. App., line 9 : *before* Ds *ins.* — V₁ reads from नुत्तमं up to चाप्नुयात् (in 5^d) on marg.]

11 °) Cn gives the following as examples of the विक्रियापत्ति — दातुः कार्पण्यम्, कृपणस्य दातृत्वम्.

20 °) -धारणं = योगं.

306

☞ Cn regards the teaching in this adhy. to be akin to the Brahmavidyā rather than to the Sāṃkhya : ☞ Cn : अत्र अव्यक्तमव्याकृतं मायाशबलं हार्दाकाश इति पर्यायास्त्रिगुणात्मकस्य कारणस्य ब्रह्मणो वाचकाः । ☞

6 [Crit. App., line 2 : *before* T *ins.* D₁. — Line 3 : *before* — ^b) *ins.* — D₁ om. (hapl.) 6^b-7^a.]

7 [Crit. App., line 1 : *before* ^a) *ins.* D₁ om. 7^a (cf. v. 1. 6). —]

15 [Crit. App., line 1 : *after* अर्थे *ins.* Bom. ed. अर्थे]

19 °) -दक्षिणायै + अथ; -दक्षिणाया + अथ; -दक्षिणायाथ — double saṃdhi.

23 ^b) कारितं, that is, explains Cs, by the grace of भास्कर.

28 °) तथा अज्ञः ज्ञः and तथा ज्ञः अज्ञः both give तथा-ज्ञोः, which can be split into तथा ज्ञोऽज्ञः or तथाज्ञो ज्ञः, but preferably the latter in view of 39°. — ^d) In this pāda, three questions are put forth. — [Crit. App., line 16 : *for* तथाज्ञोऽज्ञः *read* तथाज्ञो ज्ञः]

41 It will be noted that the reply to the question mooted in 28^o is not given in K₂. 6. 7 Bo. 8-9 Da₃. a₄ Dn₁. n₄ Ds₁ D₂. 3. 5. 8 T₁ G₂ M₁. 5-7; while the reply given by the others occurs in five different forms as seen from the Crit. App. below 779* and 780*. It seems to have been an original omission which could have been made good in the constituted text as प्रकृतिं सूर्य इत्याहुः सूर्यादः पुरुषः स्मृतः (with a wavy line) as forming 41^{ab}. But it was thought better to leave the lacuna, which is vouched for by the majority of the MSS. Regarding these questions and their answers, Cv observes : यद्यपि सर्वत्र प्रकृति-पुरुषयोरेव प्रश्नस्तथापि विश्वात्मिका प्रकृतिः, विश्वभिन्नः पुरुषः, अविद्यात्मिका प्रकृतिः, विद्यारूपः पुरुषः, इत्यादिना गुणविशेषप्रदर्शनाय पुनः पुनः प्रश्नः ।

43 Cp quotes as parallel Śvet. Up. 4. 5 — अजामेकां

लोहितशुक्लकृष्णां etc. — [Crit. App., line 6 : *for* M₁. 5-7 *read* M₁. 5 (both times). 6. 7]

44-45 With this stanza begins the reply from the आन्वीक्षिकी point of view : ☞ Cn : इदानीमान्वीक्षिक्या, केवलतर्कबलेन, प्रत्यवस्थितस्य तर्कबलेनैवोत्तरं वक्तुमुपक्रमते । ☞ Prakṛti loses some of its guṇas, but not all; there is no diminution of any kind in the पुरुष — पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते (Br. Up. 5. 1).

48 ^b) पञ्च वेदान्, treating the शुक्ल and the कृष्ण यजुर्वेद as two; or, पुराणपञ्चमाः वेदाः.

49 [Crit. App., line 7 : *for* मंथं (for मण्डं) *read* मंथं; Ca (gloss नवनीतम्) मण्डं (as in text)]

53 °) सः = पञ्चविंशको जीवात्मा. — ^d) ☞ Cv : प्राग्व-सिद्धेन पञ्चविंशो हरिरेवेति बहुधा प्रपञ्चितम् । इदानीं षड्विंशमनु-पश्यन्तीति षड्विंशस्यैव ज्ञेयत्वं याज्ञवल्क्येनोच्यते । अतः पूर्वोत्तरविरोध इत्याशङ्क्य महदादिचतुर्विंशतितत्त्वेषु जीवानामन्तर्भावे पञ्चविंशो हरिरेव । जडजीवौ विभज्य कथने चतुर्विंशं जडं, पञ्चविंशो जीवः, षड्विंशो नारायणः, इति विवक्षाभेदेन पञ्चविंशो जीवोऽपि भवति । अतः षड्विंशमनुपश्यन्तीति याज्ञवल्क्यो स्वाभिप्रायमुद्धाटयति । शाश्वतः, अव्यक्तः प्रकृत्याख्यप्रधानतत्त्वम् । अन्यः, हरेरन्यः । तथा पञ्चविंशको जीवोऽपि हरेरन्योऽस्ति । तस्माज्जडजीवविवेके जीव एव पञ्चविंशः, जडामिमानित्वात् । जीवानां जडेष्वेवान्तर्भावे हरिरेव पञ्चविंश इति द्वौ पञ्चविंशौ पश्यन्ति । तं षड्विंशमेकमित्येव पश्यन्ति । तस्मिन्द्वैधभावो नास्तीति भावः । तेन कारणेन पञ्चविंशकमच्युतं, अच्युतमेव नाभिजानाति, किं तु विवक्षाभेदाद्वापि मुख्यामुख्यतया पञ्चविंशो जानातीति योजना । ☞

55 ^a) ☞ Cn : ते सांख्या योगाश्च एतज्जीवेशाभेददर्शनं, नाभिनन्दन्ति । नापि त्वभिनन्दन्त्येव तत्र सांख्याः, स्पष्टमेवाभेदमाहुः । योगा अपि मोक्षे पञ्चविंशं सर्वक्लेशशून्यं निर्विशेषचिन्मात्रमुपगच्छन्तस्तादृशं चेश्वरं मन्वानास्तयोश्च निर्विशेषयोर्विशेषकृतस्य भेदस्यायोगात् फलतोऽभेदमेवेच्छन्तीति भावः । ☞ — [Crit. App., at the end *ins.* — After 55, B₈ *ins.* an addl. colophon.]

69 ^a) 'According to the illustration given by the Śruti.' The Śruti, Cn says, is Brahmapindūpaniṣad 12 : एक एव हि भूतात्मा भूते भूते व्यवस्थितः । एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥

72 ^a) मत्स्येव, double saṃdhi.

85 ^{ab}) Cs adds, ब्राह्मणाचार्यो न लभ्येत तदा.

86f. Cs introduces the stanza by observing : क्षत्रिया-देरपि आचार्यत्वे हेतुमाह । Two grounds are given : (1) Although born from different parts of the body,

they are all ब्रह्मज, and they all speak Brahman, because there can be no object of speech outside Brahman.

91 ^a) अनुशास्तः irregular for °शिष्टः.

94 It is obvious from the description in this stanza that this Janaka is different from the Janaka of the Bhagavadgītā 3. 19-20.

98 [Crit. App., line 6 : for D₅ °त्परः read D₂ (before corr.) परां गतिं; D₅ परात्परः]

99 [Crit. App., line 6 : before — °) ins. — After 781*, G₃ reads 101^{ab} for the first time, repeating it in its proper place]

101 ^a) सेवितव्याः + अविपश्चिता (double sandhi). — [Crit. App., line 2 : before — °) ins. G₃ reads 101^{ab} for the first time after 781*]

102 ^a) Supply the verb लभते after ज्ञात्वाव्यक्तं.

104 ^a) Supply the verb जानते at the end.

108 C_a reads at the end of the adhy. इति भारताचार्य-पाठकराज-श्रीमदीशानतनयस्य जगदानन्दश्रीमद्विश्वासरायसमाश्रयस्य मिश्रभारताचार्यश्रीमदर्जुनस्य कृतौ भारतार्थदीपिकायां टीकायां मोक्षधर्मेण याज्ञवल्क्यजनकसंवादः समाप्तः ।

307

1 C₃ introduces the adhy. by — पूर्वसिद्ध्ययाज्ञानादेव कैवल्यं, नान्येनेत्युक्तमुपश्रुत्य युधिष्ठिरश्चोदयति ।

2 The four possible methods of overcoming death and old-age here mentioned are (1) Yogic practices; (2) discharge of apportioned task; (3) knowledge; and (4) Medicinal and Chemical remedies. The conclusion in 14^d is: दद्याच्चैव यजेत च, which is (2) on the basis of (3), seeing that you cannot interfere with the normal course of जरा and मृत्यु.

8 ^a) 'None comes to his rescue'.

9 [Crit. App., line 4 : before — °), ins. K_{2,4} om. (hapl.) 9^{codef}.]

10 ^b) निष्टनन्तः 'roaring or thundering'. — [Crit. App., line 9-10 : transfer — °) before B₃ in line 9]

12 ^b) 'Which are constantly seen to be impermanent'. — [Crit. App., line 5 : for °ताद्यु read °ताद्यु]

308

1 [Crit. App., line 1 : for D₁ read D_{5,7}]

5 ^b) कृतागमः 'having won authoritative knowledge'.

19ff. ❀ C_n gives the point of the story as follows : एकस्मिन्नेहे इव लिङ्गदेहेऽपि द्वयोर्जीवयोरवस्थानं भवति । तेन स्थूलसूक्ष्मदेहौ गृहवज्जीवस्यानात्मनावित्युक्तम् ।

20 ^a) चर्या, tour or journey : 'Whither are you travelling?' ; the v. l. वर्षेयं, ('Where did you spend this rainy season?'), recommended by C_{ap}, is also good. — [Crit. App., line 14 : before T ins. B₃ (marg.)]

21 ^b) सद्भावो, 'the actual state of things', which can be known by सत्समागम, i. e., सतां सम्यगागम or 'authoritative declaration' by the good people.

22 [Crit. App., line 2 end, ins. ; C₃ पुत्रा°. — Line 13 : for °हम् read °हं. — Line 17 : for T₂ G₁ read T G₁ 3. 6]

23 [Crit. App., line 4 : after चिकं, ins. अधिगतावेशिकं]

25 ^c) The various interpretations of the त्रिविध मोक्षमार्ग in the Comm. cited in the Crit. App. are worth noting : Cf. st. 38-40.

27 ^a) This explains why the King was described as संन्यासफलिकः in 4^a. Cf. 37 below.

29 ^b) Śaṅkara in the Brhad. Up. Bh. reads परमोऽवधिः for परमो विधिः.

30 ^{bc}) The महत् here cannot be the महत्तत्त्व of the Classical Sāṃkhya, since it is described as leading to द्वन्द्वप्रमोक्ष.

34 ^b) शिखाप्रोक्तेन, perhaps, a Bhikṣu who, in spite of his status as a monk, had still पञ्चशिखाः : cf. st. 42 below.

41ff. This is evidently akin to the कर्मयोग in the Bhagavadgītā. C_n, however, states that ज्ञाननिष्ठा is कर्मोपसर्जना, and कर्मनिष्ठा is ज्ञानोपसर्जना; in other words, as C₃ observes, बुद्धिशुद्धयर्थं कर्मनिष्ठा.

42 If true knowledge (whatever its nature) secures Mokṣa even when one still continues to have त्रिदण्ड as an appanage or परिग्रह, why quarrel with the royal umbrella and other signs — provided there

is no attachment? — and with the गार्हस्थ in general?
 ❧ Ca : मानस एव सङ्गत्यागः संन्यासः । अन्यथा यत्तेरपि त्रिद-
 ण्डादिपरिग्रहरूपः सङ्गोऽस्त्येव । विहितत्वात्स चेत्कर्तव्यः, छात्रादि-
 कमपि राश उपकरणं विहितमात्रानुष्ठानान्न दुष्टम् । ❧ — [Crit.
 App., line 5 : for तुल्यावतौ read तुल्यावेतौ]

43 ^{od}) The line is differently read in the edi-
 tions : Bom., Kumbh. ed. : तत्तदालम्बते सर्वद्रव्ये स्वार्थपरि-
 ग्रहे । Cal. ed. तत्तदालम्बते सर्वं द्रव्यं स्वार्थपरिग्रहे । Madras
 ed. तत्तदालम्बते द्रव्यं स्वे स्वे द्रव्यपरिग्रहे ।

45 ^a) Ca interprets the word आधिपत्ये so as to
 include the four āśramas : गार्हस्थ्य (राजा), वानप्रस्थ
 (ऋषि), संन्यास (भिक्षुक), and ब्रह्मचर्य (आचार्य). Compare
 also the interpretation in Ca of आधिपत्य in 46^a, where
 the word आधिपत्य can also denote भिक्षुसंघाधिपत्य.

47 ^b) त्रिविष्टब्धः, दण्डः, the staff with three staves
 tied together : cf. 12. 18. 19, 32; Manu. 9. 296.

52 ^c) -अश्म, whetting stone.

53 ^b) जातास्यः, the word could also be [s]जातास्यः,
 and may have been purposely placed where it is
 found to permit the two-fold interpretation.

55 ^a) 'You have invaded me and what seemed
 to belong to me.'

56 ^a) 'There is no occasion for गोपना or con-
 cealment, because it has become almost a second
 nature.' Or, as a question of appeal : Does it not
 behove the मुक्त to protect himself from fall?

58 ^c) 'Through whose injunction.'

63 ^b) कार्यापेक्षा, through some kind of motive.

65 ^a) 'Now that it is revealed, it is meet that
 I should speak it out.'

71 ^c) सत्रप्रतिच्छन्ना, under cover of some disguise
 (सत्र = कैतव = छद्म) : cf. 4. 10. 13; 34. 19; 36. 34, 36.
 Also विश्वकोश (± Amara 3. 181) — सत्रमाच्छादने यज्ञे
 सदादाने च कैतवे ।

75 After 75, Ms. s ins. an addl. Colophon [Sub-
 parvan : Ms. s मोक्षधर्म. — Adhy. no. : Ms 144; Ms
 142].

78 The six वाक्यगुणः are enumerated in st. 87; the
 twelve पददोषः are enumerated in st. 88-89; and the
 nine बुद्धिदोषः in st. 90. — ^a) The 18 गुणः are pro-
 bably the 6 वाक्यगुणः plus the opposites of the twelve

वाग्बुद्धिदोषः — वाग्दूषणादिविपर्यासेन मधुराक्षरत्वादयो गुणाः (Cn).
 The 9 वाग्दोषः + 9 बुद्धिदोषः mentioned in the stanza
 are not, however, clearly designated by names, as
 far as the 9 वाग्दोषः are concerned.

80 ^{od}) 'As they find expression (संसार्यमाणानां)
 in the denoted objects through words and their con-
 notations.'

81 ^b) अभेदेन वर्तते, i. e., unable to distinguish
 which ज्ञेय is intended or proper. Reading भेदेन वर्तते,
 the pāda can mean : when the sense, *prima facie*
 seems to be now this and now that.

82 ^a) संख्या, सम्यक् ख्यानं, the pros and cons with
 reference to any proposed interpretation.

83 ^a) इदं पूर्वं — e. g. प्रतिज्ञा; इदं पश्चात् — e. g. हेतुः,
 as in the normal पर्वतो वह्निमान्, धूमवत्त्वात्.

84 [Crit. App., in the beginning, ins. : Da1
 repeats 84 after 89. — Line 1, after a4 ins. (both
 times). — Line 4, after Da4 ins. (both times).
 — Line 5, after a4 ins. (both times)]

87 ^b) 'Not conveying sense a little short of,
 or a little in excess of, what is exactly intended.'
 — ^c) नाश्लक्ष्णं, 'not unpolished'.

89 Ca gives बभ्रुवाहन as an example of कष्टशब्द,
 and mentions बाणादिशब्द (probably, the long com-
 pounds in Bāṇa's Kādambarī) in the same connec-
 tion. Ca also cites नारद (Smṛti (?), Purāṇa (?), or
 Pāñcarātra (?)) : शब्दहीनमर्थदुष्टं विसंधि पुनरुक्तिमत् । व्याकीर्णं
 वाक्यसंकीर्णमपदं वाक्यगर्भितम् ॥ अभिन्नलिङ्गवचने द्वे च न्यूनाधिके
 पदे । भग्नच्छन्दोयती द्वे च अशरीरमरीतिमत् ॥ देशकालविरुद्धे द्वे वाक्ये
 दोषाः प्रकीर्तिताः ॥ — After this, Ca also quotes सरस्वती-
 कण्ठाभरण. It is perhaps possible to reduce the 12
 पददोषः, as they appear *prima facie*, by regarding
 निष्कारणं = अहेतुकं = आनुकल्पेन (i. e. interpretable only in
 a गौण sense), and by combining न्यून and कष्टशब्द
 into one, in which case the 9 वाग्दोषः and 9 बुद्धिदोषः
 mentioned specifically in st. 78 can be made good.
 — [Crit. App., line 12 : before K2, ins. : Ś1 (before
 corr.). — At the end, ins. — After 89, Da4 repeats
 84.]

91 [Crit. App., line 7 : for B8. s read B8 (marg.
 as in text). s]

92 [Crit. App., line 4 : for D2. 2. s read D2. s. s]

96 Cp summarizes the reply from 96 to 125 as

follows : पृच्छतस्तव कोऽभिप्रायः । किं देहमुद्दिश्यायं प्रश्नः, उत आत्मानमुद्दिश्य । आद्ये, देहे अनात्मकत्वाच्चेतनत्वात्प्रतिक्षणं परिणामित्वात्प्रारब्धकर्मणां प्रतिक्षणबाध्यमानत्वात्स्वदेहसाधारण्याच्च न प्रश्नविषयत्वम्.

98 Cp introduces the st. by — संश्लेषमाह. — °) पृथगात्मा, each one of the 10 is a distinct entity. — [Crit. App., line 4: delete Bo. 6-9 Da3. a4 D5. 1 आत्मानं (for °नः).]

100f. Each of these ten has a specific function which it discharges mechanically, without knowing what itself or the others are doing, without any consciousness of team-work and depending, even for the discharge of its own function, on factors which it cannot command or control. As Cn says : चक्षुः सहकार्येव, न तु प्रकाशकम् ।

106 °) This सामग्र्यं, or the totality as one unified entity, is characteristic no. 15. — [Crit. App., line 3: ins. at the end — Ds1 reads 106^{cd} twice. — Line 4: after Ds1 ins. (both times)]

107f. The 16th characteristic is called संघात, which makes it possible to designate the totality by names like देवदत्त, which have an individual and a generic aspect (व्यक्ति, no. 18 and आकृति, no. 17) and become therefore liable to सुखदुःखादिद्वंद्व.

108 [Crit. App., line 2: for G1. 3-6 read G1-3. 6]

112 °) एकविंशः, 'one twenty', एका चासौ विंशतिश्च, षाड्लुकात् कर्मधारयः (Pāṇini 2. 1. 57). — [Crit. App., line 5: at the end, ins. a semicolon]

113 ^{ab}) The कश्चित् = सांख्यः who believes in the अव्यक्त or प्रधान. — ^{cd}) स्थूलदर्शी = ईश्वरवादी कणादः, or the common unsophisticated man.

114 Thus from st. 97 to 114, Sulabhā answers the question कसि, and that too, as Cn observes, चिदंशाभिप्रायेण; and the conclusion is that, from that point of view, सुलभा, जनक, and all individuals are one! The same question, जडांशाभिप्रायेण, is explained from st. 116 to 125. Both these answers, further, are देहमुद्दिश्य. The reply आत्मानमुद्दिश्य begins from st. 126.

121ff. The body changes every moment (as even modern science admits). You asked a question about the body that you then saw. That body has changed since, and cannot be the same to which my

reply can refer : एवं प्रश्नोत्तरक्षणयोर्देहभेदात्कासि कस्यास्तीति प्रश्नस्यानुपपत्तिः (Cn).

125 [Crit. App., lines 15-16: om. इव; and transfer the preceding G2 before Cn in line 16]

126 It would have been possible to divide st. 126-127 into three stanzas of two lines each. Cn, however, observes : आत्मनीति सार्धश्लोकः. — [Crit. App., line 2: for 126^{cd} read 126^{bo}]

128 Cs introduces the stanza by — पुत्रादिषु (v. 1. for छत्रादिषु) विशेषेषु मुक्तं मां विद्धि सर्वशः (st. 22) इति जनकेनोक्तमाक्षिपति. — ^{cd}) Construe: यः त्वं कृतवान्, क्रियावान् असि, तस्मिन् क्रियावति त्वयि किं मुक्तलक्षणम् ?

129 You profess to be a निःसङ्गकर्ता; but all of your acts betray your attachment either for धर्म alone (1), for अर्थ alone (2), and for काम alone (3); for धर्म and अर्थ (4), for धर्म and काम (5), and for अर्थ and काम (6); and, finally, for all the three (7). — [Crit. App., line 19, for तमुक्तस्य read तन्मुक्तस्य]

130 The महीपालविधि (st. 25^b) of which you are a past master implies that you cannot have a समं चक्षुः.

132 ^{cd}) If आत्मनि सङ्गस्यानदर्शनं is understood as a मुक्तलक्षण with Ca (with which Cn agrees), the reading in 132^d has to be किमन्यत् for किं त(or अ)स्मिन्. But having seen the सङ्गस्यान one after another (अनु) in others, there may ensue a hankering to experience the same in one's own person, (as Sulabhā imagines to be the case with Janaka), in which case, it is not a मुक्तलक्षण, so that किं तस्मिन् would be the correct reading.

133-136 A sovereign ruler of the entire earth can, at any single moment, reside in only one city in the kingdom (134^{cd}), occupy only one house in that city (135^{ab}), one cot in that house (135^{cd}), and even of that cot only one half (136^{ab})! What is the fun of your asking me the question in 58^{ab}? So much for शयन, the first सङ्गस्यान of the four mentioned in 133^{cd}. In this connection, Cn quotes — गोशतादपि गोक्षीरं प्रस्थं धान्यशतादपि । प्रासादादपि खट्वार्धं शेषाः परविभूतयः ॥

137 °) ' In the few limited (or in the innumerable) qualities or virtues [in which the king as such is commonly believed to excel others]'.

138 °) ' Gets submerged even in small matters'.

140 ^a) In the specific status and function which belongs to him as a King. We might compare in this connection the very limited freedom enjoyed by a constitutional monarch.

145 ^b) एकस्यानेऽपि, 'even if he sees them together'.

154 Compare Manu. 9. 294.

155 ^b) ❀ Cn : त्रिदण्डविष्टम्भो यथान्योन्याश्रयेण तिष्ठति, एवं मित्रादयः सप्त । नात्र तेषां प्रधानगुणभावोऽस्तीत्यर्थः । ❀

157 ^b) The three can also be प्रभुशक्ति, उत्साहशक्ति, and मन्त्रशक्ति; but the explanation of Ca is better.

158 [Crit. App., line 2 : for क्षत्रधर्मो read क्षत्रधर्मो;]

159 ^a) असाधारणः, a rare entity. — ^b) 'every kingdom has a king.' — ^a) परम्, the highest good.

160 ^b) पवित्रं, 'mystic emblem'. — ^a) न विद्यते, for the reason given by Ca.

166 ^a) 'fettered by attachment and limitation.'

175 ^a) मोक्षवातिकः, 'vainly ranting about Mokṣa'.

176 Construe : [एकस्य] इत्य मुक्तस्य [अपरेण] मुक्तेन एकत्वभाव-पृथक्त्वाभावयोः समायोगे = एककालीनत्वे सति, [तयोः] वर्णसंकरः न हि जायते. In other words, both are simultaneously one and simultaneously separate. Deussen seems to understand the whole passage differently : "Since indeed only one union between भाव (= पुरुष) and अभाव (= प्रकृति) is possible, a मुक्त, by reason of the unity (एकत्व) and the isolation (पृथक्त्व) of the पुरुष, cannot have caste-intermixture with another मुक्त". This interpretation, if I understand Deussen correctly, is somewhat problematic.

178 ^a) पृथक्त्वेनाश्रयाः, we have a distinctness of abode, and so there cannot be any intermixture.

180 आश्रम and वर्ण are distinct from the पुरुष as such, and are distinct from one another. — ❀ Cn : पाणिकुण्डादयः एकदेशस्था अपि परस्परं न संकीर्यन्ते, कृसरान्नवदेक-लोलीभावं न गच्छन्ति, एवमाश्रमाणां वर्णानां च आत्मनः सकाशात्ते, तव, ब्रह्मिष्ठस्य, पृथक्त्वात्कथं वर्णसंकर इति श्लोकत्रयार्थः । ❀

188 [Crit. App., line 1 : for T₂ repeats read T₂ G₁ repeat. — Line 2 : for नावमंस्था read नावमंस्था; G₁ (second time) सवर्गस्था]

191 Cn adds at the end : एतेन गार्हस्थ्ये मुक्तिर्दुर्लभा, अतः संन्यास एव श्रेयानिति सुलभामतमेव सिद्धान्त इति दर्शितम् ।

Colophon, line 11 : Ca gives the colophon : इति श्रीभारताचार्यपाठकरत्नश्रीमदीशानतनयस्य भारताचार्यस्य श्रीमदर्जुन-मिश्रस्य कृतौ भारतार्थप्रदीपिकायां शान्तिपर्वणि मोक्षधर्मेषु सुलभा-जनकसंवादः समाप्तः । — Concluding note : for No. 29 read No. 29 A and B.

309

1 ❀ Cp : तत्र निर्वेदकारणं शुक्रं प्रति पित्रोपदिष्टं जगद्दोष-दर्शनम् । व्यक्ताव्यक्ततत्त्वनिश्चयस्तु नारदेनोपदेक्ष्यते । भगवद्रूपप्रति-पादनं च नारायणीयमाहात्म्ये बोद्धव्यम् । ❀ — [Crit. App., line 7 : for Bo. 6-9 read B6-9]

6 ^a) = 12. 28. 40^e.

10 = (var.) 3. 198. 63.

11 = (var.) 3. 198. 64.

14 With the st., cf. what is known as the अमर-कीटन्याय (Śaṅkara's Ātmabodha st. 49). — [Crit. App., line 7 : for कोशकार° read कोशकारवद्]

16 = (var.) 3. 198. 67 : 5. 40. 20.

17 [Crit. App., line 1 : for 12. 169. 9 read 12. 169. 9; 277. 31]

19 [Crit. App., in the beginning ins. With 19, cf. 12. 169. 18. — Line 4 : for 12^{ad} read 12^{af}]

23-26 The metre is प्रहर्षिणी.

23 ^b) परिपणेन, 'lock, stock and barrel'; that is, Brahmanhood itself and the merit possible in Brahmanhood.

24 ^b) क्षणवृत्तिनिमेषरोमा is what is meant.

27-31 For the irregular metre of these stanzas, cf. Hopkins : *Great Epic*, pp. 351-352. The constituted text differs from the one discussed by Hopkins, but the general nature of the metre is the same.

28 ^a) श्वानो भीषणाः, अयोमुखानि वयांसि — double saṁdhi.

29 ^b) मनोनुगत्वात्, owing to wilful conduct. — [Crit. App., line 5 : for स्वयंभुवः read स्वयंभुवो]

32-69 These 38 anuṣṭubhs in continuous iambs (— — — — —) is a special feature rarely to be met with, although an occasional pāda or ślokaṛdha of the kind is found in even the Mahābhāṣya of Patañjali (cf. Hopkins, *Great Epic*, p. 238). The metre is known as प्रमाणिका.

32 ^{ed}) चिरस्य अनागता, very much delayed in coming. Cs (reading शिरस्यमृत्युकारिका) quotes : मस्तकस्यायिनं मृत्युं यदि पश्यत्ययं जनः । आहारोऽपि न रोचेत किमुता-कार्यकारिता ॥

34 ^a) प्रणीयसे can also be interpreted as future tense with पुरा, as also the verbs in some of the stanzas that follow. — ^o) अन्तिकाय = अन्तिके, in the nearest future; also explained as अन्ते वर्तमानाय सुखाय; 'im Hinblick auf den Tod (अन्तिकाय)' (Deussen).

35 [Crit. App., line 4 : before — ^o) ins. — G1 reads 35^{ed} twice. — Line 6 : after G1 ins. (first time). — Line 7 : before G2 ins. G1 (second time) तदेव जीवितं ततो. — Line 10 : after G1 ins. (both times)].

37 ^a) Although सहिक्क (with hiccup) is vouchsafed by Ds2 only, it is obviously the original reading. The M version violates the metre, whereas the SKBD reading स हि क must have been meant for सहिक्क, the last letter क being the scribe's (or the Pandit's) lapse, through ignorance of the sense of the medical term हिक्का.

39 ^d) 'Lay by the absolute store that will not vanish.'

43 ^a) एककः, alone (as you will have to pursue your path).

44 ^o) 'Swerve you from the vision [of Truth].'

45 ^b) चौरतः, see note on 12. 24. 10

47 ^b) चीयतां, the S reading, perhaps gives better sense.

48 The point is explained by Cn : भोगान्भुक्त्वा मोक्षे यत्नं करिष्यामीति न मन्तव्यम् ।

51 ^b) शुभाशुभेन, supply उपायेन.

55 ^{ab}) यथानिशेषु, निशासदृशवृत्तिषु अरिषु.

61 ^{ed}), Various read and interpreted. Construe : अनुद्धिमोहनं यावकं विना [परलोके] न [अन्यः] प्रभुः. The यावक or gruel is the advice given here. The colophons call the adhy. यावकाध्याय, and Ca explains : अध्यायस्य यावकदृष्टान्तेन यावकाख्या ।

63 ^{ab}) The interpretation of Cn seems rather forced : चमूं = इन्द्रियसेनां अमुखां (not अमुखां as Deussen gives) स्वस्वविषयभोगहीनां यावत्करोति तत्पूर्वमेव, i. e., while

you are still master of your senses. The text-reading दमं (for चमूं) is found in S1 (orig.) K2.4 only. "Before the God-of-Death turns your home (literally; also fig. = body) into a bag or den of errors; i. e., while you have the power still to control your senses." — ^o) यथागृहीतम् — i. e. — गृहीत इव केशेषु. उत्थितं, adv., with zest.

64 ^{ab}) It rests with you alone either to lag behind or to go ahead; or, being a solitary journeyman, you are the last and the first simultaneously.

68 ^d) शतैकः = शते एकः (double saṁdhi); cf. शतैकीयं in 12. 136. 36.

71 = (var.) 12. 169. 36. Quoted in Śaṅkara's Br. Up. Bhāṣya on iv. 5. 15.

74 [Crit. App., in the beginning, ins. : With 74, cf. 3. 198. 66. —]

76 [Crit. App., line 6 : for Bo. 8-9 read Bo. 8. 7. 9. — Line 7 : ins. at the end : B3 (marg. as in text) स्वधर्मफलमश्नुते.]

86 [Crit. App., in the beginning, ins. : With 86, cf. Pañcatantra 1. 5. —]

310

6 [Crit. App., line 1 : after 154, ins. 6^{ab} = 5. 165. 14^{ab}. — Line 3, before — ^o) ins. — G2 om. 6^{ed}]

10 [Note at the end, line 3 : for 62^d ins. 62. 35^d]

14 [Crit. App., in the beginning, ins. With 14, cf. 12. 320. 33. —]

25 ^a) एताद्यापि, double saṁdhi. कृष्णस्य, i. e., कृष्ण-द्वैपायनस्य.

312

4 ^b) ब्रह्मविदां is appropriate to the context, and the reading is found in the Brhan-Nāradya and in S1 K1. 2. 4. 7 D4. 5. 9.

6 ❀ Cs : जनकस्य सार्वभौमस्यापि वैराग्यादेव सिद्धिः प्राप्तापि वैराग्ये परमत्वं प्रकटयितुं, शुकस्य पूर्णविद्यतां स्वसादेव विज्ञापयितुं च, स्वशिष्यस्य जनकस्य माहात्म्यं च प्रकटयितुं तं गच्छेत्युक्तवानित्यर्थः ।

8 ^b) अविसितः गच्छ, i. e., without pride or arrogance.

14 ^a) ❀ Cn : मेरोर्वर्षमिलावृतम्, हरेर्वर्ष हरिवर्षाख्यम्, हैमवन्तं वर्षं किंपुरुषाख्यम् । ❀ As the starting point was मेरुशृङ्ग (12. 310. 11), the countries mentioned in st. 15 could have been on the way. Their omission in the Brhan-Nāradiya can perhaps mean that the latter has abridged the account.

15 ^e) आर्यावर्त — for definition, see Manu. 2. 21-22.

16 ^d) खे[ख]वरः = सूर्यः, as Cv explains. That explains the remark : पश्यन्न पश्यति in 17^d, and 23^e.

39 ^d) एकैकश्यं = single state; एकैकश्येन, seriatim.

41 ^b) ❀ Ca : अत्र अयं संदेहः । त्रिषु, ब्रह्मचारिगृहस्थ-वानप्रस्थाश्रमेषु, उत्पन्नात्मज्ञानेनापि स्यातव्यमिति पूर्वपक्षः । न स्यातव्यमिति सिद्धान्तः । अतो यावदयं त्रिमुखः संदेहो न निवर्तते तावच्छरीरं न हेयमिति त्रिसंदेहार्थः । ❀

44 ^d) आहारयत्, made sleep overcome him, master of it (प्रभुः) though he was.

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6 [Crit. App., line 3 : for — ^a) read — ^{cd})]

19 ^b) आत्मनि [अग्नीन्] आरोप्य, metaphorically and by meditation, having identified the Fires with the Ātman.

24 Ca introduces the st. by observing : आश्रमपरिपाठीकरणे हेतुमाह — अनुच्छेदायेति ।

26 ^a) 'Through causes that can very well be conceived (भावितैः).'

27 ^d) परम्, the Highest, i. e., मोक्ष; or adv.

31 For ययाति's other गाथा's, cf. 12. 148. 8 ff.

314

4 ^d) मृङ्गराज, *Lanis Malabariens*.

5 ^a) मद्गु, diver-bird; खजरीट, wagtail. — ^b) जीवजीवक, pheasant. — [Crit. App., line 3 : after बहुभिः ins. a semicolon and add Ds (sup. lin.) मधुपैः]

18 [Crit. App., line 5 : for दुर्धषं read दुर्धर्ष]

45 Quoted in Śaṅkara's Vedāntasūtrabhāṣya on I. 3. 38 and in the Tantra-Vārttika on Jaimini-Sūtra 1. 2. 7. The M version seems to have omitted

this stanza on purpose, while a few N MSS. change चतुरो वर्णान् into चतुरो वेदान् and some S MSS. read कृत्वा ब्रह्म यथार्हतः as the last pāda. — [Crit. App., line 3 : after कार्या, ins. (sic)]

48 ^e) प्रैति, मृतो भवति (Cv). — [Crit. App., line 10 : for a3 read a4]

315

10 [Crit. App., line 2 : read भीमः for भीमो]

11 The Br. Nār. brings in an अशरीरिणी वाक् (in place of नारद) as the speaker of st. 10-15.

12 [Crit. App., line 1 : om. D1 T1]

25 ❀ Cn : अनध्याय इत्यादिग्रन्थो योगिनां स्वेच्छया कृत्स्ने ब्रह्माण्डे संचारयोग्यता, इच्छया देहत्यागश्च, यथा भवति तादृशीं विद्यां वक्तुं प्रवर्तते । ❀

26 [Crit. App., line 10 : for G3.6 read G6. — Line 11 : for G2 166 read G2 166; G3 151]

37 ^e) आवहः — भवक्रमासमन्तादावहतीति आवहः. The five bodily winds प्राण-अपान-व्यान-उदान-समान correspond to the five आधिदैविक winds प्रवह-आवह-उद्वह-संवह-विवह.

39 ❀ Cn : उद्धृत्यादानसाम्यादुद्धृत्योदानयोरैक्यम् । ❀

41 ❀ Cn : रिच्यमानो मेघः पूर्णापूर्णत्वाद्ब्रह्मनाथन उच्यते इत्यर्थः । ❀

43 [Crit. App., line 4 : for वायुः read वायुस्]

46 [Crit. App., last line : for 155 read 255]

50 [Crit. App., line 4 : for शांतायाध्यात्म-; M1. 5. 7 सूक्ष्मया^o read शांतायाध्यात्म-]

56 ^{cd}) Ca observes : वायोर्वायुभयमिति श्लोकार्थमधिकम-संबद्धं च । एतावदुक्त्यत्र प्रमादादेव लिखितम् ।

316

1 Cp introduces the adhy. as follows — योगबलं प्राप्य बहुदोषात्मकं मानुषं लोकं यदि स्वेच्छया त्यक्तुं शक्नोति तदा सर्वसङ्गपरित्यागेन योगगतिरेव गन्तुमुचिता । अत एव तथैवानुष्ठितं परमयोगिना शुक्रदेवेनेति दर्शयितुमतः परोऽयं ग्रन्थसंदर्भः । तत्र प्रथमं गुरुवाक्यादेव दोषगुणौ ज्ञात्वा व्यवहरणीयमित्यभिप्रायेण नारदशुक्र-देवसंवादमाह. — ^a) अन्तरे शून्ये, when Śuka was alone. — [Crit. App., line 1 : for 213 read 313]

8 [Crit. App., line 1 : read (? hapl.) for (hapl.). — Line 6 : for B3 read B3)

12 [Crit. App., line 4 : *before* Ś1, *ins.* = 12. 220. 109^c.]

13 ^c) अत्यन्तं, on ultimate count.

24 With 24^{ab}, cf. 12. 318. 43^{ab}.

25 With 25, cf. 3. 200. 32.

26 With 26, cf. 3. 200. 33.

34 [Crit. App., line 7 : *for* Ś1 क*** *read* Ś1 क***]

39 With 39^b, cf. 3. 185. 29^b. — ^c) त्यागवाताध्वगां, which goes along the route of the wind in the form of renunciation.

40 = (var.) Sāhnyāsa Up. 2. 12. Quoted in Śāṅkarabhāṣya on the Bhagavadgītā, 3. 1.

42 = Manu. 6. 76.

43 = (var.) Manu. 6. 77.

46 ^d) गुणः, 'a multi-strand rope'.

47 [Crit. App., line 2 : *before* — ^a) *ins.* D₁ repeats 47^{ab} after 48.]

48 [Crit. App., *at the end*, *ins.* — After 48, D₁ repeats 47^{ab}.]

49 = 12. 182. 15.

51 ^b) ज्ञानवेलां न पश्यति, i. e., it does not observe (= disregards) the [ordinary] limits of knowledge.

54 = (var.) 3. 200. 35.

55 = (var.) 3. 200. 36.

56 ^{ab}) = (var) 3. 200. 37^{ab}.

57 = (var.) 3. 200. 37^{cdef}.

58 With 58, cf. 3. 200. 38.

317

6 [Crit. App., line 2 : *before* — ^c) *ins.* : 6^{cd} = (var.) 3. 206. 18^{ab}.

8 ^c) न एकस्य, but of the whole world, if of any one at all.

14 = Hitopdeśa, Saṁdhi, st. 72.

17 = (var.) 3. 203. 50.

18 [Crit. App., line 9 : *before* — ^d) *ins.* : — V₁ is damaged for 18^d-19^a]

19 [Crit. App., line 1 : *before* G₂, *ins.* V₁ damaged ;]

28 = (var.) 5. 40. 22.

318

5 ^a) On this, P. C. Ray observes : Vyāsa lived in Northern India and was evidently unacquainted with the tides that appear in the Bengal rivers. — But in his rendering of 22^d, Ray appears to have been far too much influenced by his Bengal experience.

6 There is an endless procession [of the bright and dark fortnights] one after another.

11 ^c) ' Although not attended even by the good wishes of the people; or not possessing even the desire (आशीः = आकाङ्क्षा) for success. '

13 ^d) The v. l. नाप्राप्यं, given by some MSS. and editions, can be understood as ना (= पुरुषः) + अप्राप्यं (i. e., प्राप्तुमनिच्छितम्, or प्राप्तुमशक्यम्).

14 ^a) समाचक्ष्व, count it, if you will.

15 ^c) The bulk of the mango-blossom merely withers away.

17 ^d) ' as though it is the father himself that is dead and is born again'; or, ' while it is the father himself who is emaciated almost like a corpse '.

19 ^{cd}) Construe : तैरेव मङ्गलैर्लब्धाः अपरे भोगानभिजायन्ते (are born heirs to sources of enjoyment).

21 ff. Stanzas 21-23 constitute one long and involved sentence : "The embryo, lacking strength, possessing a body that is getting emaciated together with another (that is, the mother's) body; and — when the life-breaths of the living bodies (in the present case that of the mother) are inhibited — consisting merely of a struggling mass of flesh and phlegm; utterly consumed by the other body — now mobile and now immobile — like a boat boarded upon another boat — perishing with the perishing of the other — [originally] a drop of [apparently] lifeless semen deposited in the belly through contact : after what [untold and infinite] struggle are

you able to visualize it as a living embryo !

25 ^a) न वशः विद्यते, only one out of the triad mentioned in 25^a, namely गर्भे.

28 ^a) Deussen proposes to read the first word as सूतस्य, while पञ्च in 28^a he renders — with Cn — as the five elements. The constituted text affords a simple and straightforward sense. — ^b) * Cn : (1) गर्भवासो, (2) जन्म, (3) बाल्यं, (4) कौमारं, (5) पौगण्डं, (6) यौवनं, (7) स्याविर्यं, (8) जरा, (9) प्राणरोधो, (10) नाशश्चेति दश शरीरस्य दशाः । तासु सप्तमी स्याविर्यम् । *

35 ^a) अनाक्रन्दं, without even the power and the opportunity to cry aloud; cf. the interpretation of Cn also.

36 ^a) नियुक्ताः 'assigned by Nature'.

37 [Crit. App., line 10: after फलं ins. K4.6 Bo. 6-9 Das. a4 Dn1. n4 Ds D2. 3. 3 सति (for प्रति).]

43 [Crit. App., line 1: for 24 read 24^{ab}.]

44 [Crit. App., line 1: delete (var.)]

53 * Cn : दिवाकरमिति अर्कमण्डलान्तर्वर्ती भगपदवाच्यः संसारबीजभर्जनकर्ता सर्वेषां प्राणिनां बुद्धेः प्रवर्तको गायत्रीप्रतिपाद्यो ग्राह्यो, न त्वर्चिरादिमार्गपर्वभूतो मण्डलाभिमान्यादित्यः । * The highest ideal here envisaged by शुक्र forms also the topic and the ideal of 12. 341-353.

63 [Crit. App., line 9: delete V1]

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19 [Crit. App., line 2: ins. hyphen after न्वे]

23 [Crit. App., line 1: before — ^c) ins. — G3 reads 23^c to 26^{ab} on marg.]

24 [Crit. App., in the beginning, ins.: G3 reads 24 on marg.]

25 [Crit. App., in the beginning, ins.: G3 reads 25 on marg.]

26 [Crit. App., in the beginning, ins.: G3 reads 26^{ab} on marg.]

Colophon, line 8: ins. G3 after T1

320

4 * Cn : महापुरुषस्योपरमे हि जगदभाग्यसूचका उत्पाता भवन्तीत्याह — उत्कापाता इति । *

7 * Cn ववर्षेत्यादयः शुक्रस्योत्पत्तने शकुनानि । *

14 [Crit. App., line 2: for G1. 3-6 read G1-3. 6]

17 ^{ad}) Cs, strangely enough, explains : निराकाराः, कामसंतापतया निश्चेष्टाः सद्यो विवाससोऽभवन् ।

33 With this st., cf. 12. 310. 14.

35 [Crit. App., last line: for -शोचतो read -शोचतः]

39 Regarding the story of Śuka in this adhy., P. C. Ray observes in a note (p. 739): "It is evident from this that the Śuka who recited the Śrīmad-Bhāgavata to Parīkṣit, the grandson of Yudhiṣṭhira, could not possibly be the Śuka who was Vyāsa's son. Orthodoxy would be staggered at this; for, the prevailing impression is that it was Vyāsa's son Śuka who recited the Bhāgavata to Parīkṣit". — Vide also Cn quoted in the Crit. App. to 12. 321. 9.

Colophon, line 11: for 161 read 261. — Although the colophon in T2 declares at the end of this adhy. the end of the Śāntiparvan, the MS. does give the following नारायणीय continuation, probably copied from another MS.

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1 ff. The questions asked in st. 1-4 have a definitely theistic import.

2 [Crit. App., line 4: before * Cs, ins. Bs (marg.) पदं (for परम्).]

8 ^b) चतुर्मूर्तिः — The four forms are नर, नारायण, हरि and कृष्ण as mentioned in st. 9, and not the usual चतुर्व्यूहः.

29 It will be noted that this cosmology is different from the normal Sāṃkhya view. — [Crit. App., at the end, ins. — After 29, K1. 2. 4 read 31.]

31 [Crit. App., line 1: before — ^a) ins. K1. 2. 4 read 31 after 29]

Colophon, line 9: for 261 read 262.

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2 ^a) आत्मप्रभव (voc.). Ca, however (reading साध्यायां for साध्यतां), explains that धर्म is the father

and साध्या—the daughter of दक्ष—the mother of नारायण.

3 [Crit. App., line 2 : *after om. ins. (hapl.)*. — Line 7 : *for D2. 3. 3 read D2. 3. 8*. — Line 8 : *after तनु ins. (sic)*]

8 Regarding the location of क्षीरोदधि, Ca observes : ननु क्षीरसमुद्रस्यैव सप्तसमुद्रमध्यपठितस्य तस्य मेरुतो द्वात्रिंशत्सहस्रयोजनावधित्वासंभवात् जम्बूद्वीपाभ्यन्तरे ह्यसौ पुराणेषु पठ्यते । तस्माद्यथोक्तमेव ज्यायः । Cv gives a more fanciful explanation : सहस्रपदेन शतसहस्रात्मकं लक्षं गृह्यते । द्वात्रिंशलक्षानि, अर्धपदेन षोडशलक्षानि, मिलित्वा मेरुणा सह एकोनपञ्चाशलक्षानि योजनानि श्वेतद्वीपस्य प्रमाणम् । अल्पत्वादेकस्याविवक्षा । अर्धकोटयुच्छिन्नस्वर्गसमानतया पञ्चाशलक्षत्वेन ग्रन्थान्तरे निर्णयादेवं योजना ।

9 ^d) ❀ Cv : चतुरमुष्का इति पाठे मनोहरवृषणा इत्यर्थः ।

10 ^e) छत्राकृतिशीर्षः is supposed to refer to the peculiar kind of headgear worn by the followers or priests of Zarathustra. — [Crit. App., line 2 : *after वज्रकषायाः ins. (sic)*]

11 [Crit. App., line 12 : *om. K2 जिह्वाभिनयः (for 'भिर्ये)*; and *for विषय read ये*. — Line 13 : *for मुनयः read मु*]

12 [Crit. App., line 1 : *for मुनयः read मु*. — Line 26 : *delete M1. 6*. — Line 27 : *delete M5 191*; and *for M7 155 read M1. 6. 7 155*; M5 191]

13^{ab} = 12. 323. 25^{ad}.

16 [Crit. App., line 11 : *for M6 read M5*]

17 King उपरिचरवसु is supposed to be king Vistāspa of the Avesta; cf. stanzas 44, 45, 47 below, and 12. 323. 3ff.

17^d, 18^{ab}, 20^{ef} भक्तः governs the accusatives.

23 ^a) नैमित्तिकाः + अजस्रं (double saṁdhi).

26, 804*, line 2 : This is considered as a reference to the seven Amesha spentas. In 26, 27 and in 12. 323. 3, they are named and called चित्रशिखण्डिन्ः.

27 ^{ab}) = (var.) Manu 1. 35^{ab}.

31 [Crit. App., line 3 : *for Da1. 24 read Da3. 24*]

43 [Crit. App., line 7 : *after 9 ins. (marg.)*. — Line 10 : *for Bo. 6 [marg.] 'धा read Bo. 9 [orig.] 'धा*]

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On the affinity of the Pāñcarātra with the Avesta, cf. Jatindra Mohan Chatterjee's papers in the Iran League quarterly for 1949, where various verbal and ideological affinities between the Pāñcarātra and the Avesta are pointed out and discussed.

9 ^b) वैशंपायनपूर्वजः—This shows that these stanzas must have been written only after वैशंपायन became famous in tradition.

10 Absence of पशुघात is considered as a point of affinity between the Pāñcarātra and the Avestic religion (cf. 12. 806*). The श्वेतद्वीप mentioned in st. 23ff. is supposed to be the original home of the religion.

12 हरिमेधस्—J. M. Chatterjee (*loc. cit.*) equates मेधस् with Mazda; while Ahura, readopted in Sanskrit, is said to have become Hari. Hence the appellation हरिमेधस्, later derived as हरौ मेधा यस्य.

16 806*, line 1—The word is अवदानी (अवदीयते इति अवदानी, कर्मणि ल्युट्, Pāñ. 3. 3. 113). —After 806* line 2, *ins. the ref. भीष्म उवाच* ।

25 ^{ad}) = 12. 322. 13^{ab}.

42 ^a) पञ्चकालज्ञैः. The name पञ्चरात्र is supposed to be a reference to the five-time prayers of the Avestic religion, as against the three-time prayers of the Vedic religion : cf. the gloss of Ca in the Crit. App. and cf. 12. 324. 28.

43 [Crit. App., line 5 : *after G2 ins. (both times)*. — Line 6 : *for G1. 2 ins. G1. 2 (both times)*]

46 [Crit. App., line 1 : *read the line thus : ^a) K2 सुपरिश्रान्तं. K1 ततोऽस्मात्*]

47 [Crit. App., line 2 : *for D2. 3. 3 read D2. 3. 8*]

52 ^b) सोमप = बृहस्पते. — [Crit. App., line 1 : *delete (marg.)*]

54 [Crit. App., lines 1-2 : *for D5 reads 54^{ab} twice read D5 repeats 54^{ab} after the repetition of 814**]

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4 The śruti is Ait. Br., Pāñ. ii. 1. 8. It has been made use of in the Pāñcatantra : Tantra 3, story 2,

where we read : तत्र किलैतदुक्तं यदजैर्यष्टव्यम् । अजा त्रीहयस्ता-
वत्सप्तवार्षिकाः कथ्यन्ते न पशुविशेषाः. In this sense the word
अज = अ + ज, and is not connected with अज (√अज्) =
goat. The comment of Cn on the subject is waver-
ing : इयं श्रुतिः पुरोडाशस्तुतिमात्रपरा, न तु पशूनाममेध्यत्वप्रति-
पादनपरा । अर्थवादोऽप्ययं स्वार्थे अवान्तरतात्पर्यविधया प्रामाण्यम-
श्रुवीत । तस्माद्वीजान्येव अजसंज्ञानीत्युक्तम् । हिंस्रयज्ञोऽधर्मोऽपि किंचि-
त्फलं जनयतीत्यत्रैव सूचितम् ।

6 ^a) अन्तरिक्षचरः — J. M. Chatterjee suggests a
comparison with the Avestan tradition about King
Vishtasp and his wonderful chariot (cf. Jackson :
Zoroaster, p. 135).

13 [Crit. App., line 7 : after तव ins. (D₅ तदा)]

20 ^{ab}) The accusatives are governed by भक्तः.

23 ^c) वसोर्धरा is the technical name given to
offerings of ghee poured in an अग्निचयन with mantras
which begin with वसोर्धा धारा (Av. 12. 3. 41^a) or वसो-
र्धरा etc. — [Crit. App., line 1 : after damaged ins.
(for 23^{ab})]

325

Regarding the list of names following st. 3,
there is, in the editions and the MSS., such a
divergence in their order (with additions, omissions,
repetitions, and differences in word-division) that I
have, for facility of reference, divided the Crit.
App. into paragraphs, of ten names each. The
total number of names are, in every MS., far in
excess of the traditional sacred no. 108.

2 [Crit. App., line 5 : for जपपरा read जपपराः]

4⁵ [Crit. App., after पुरुषोत्तम ins. semicolon for
fullstop and cont. : K₆ B₇ read 4¹¹⁶ after 4⁵. — 4⁶
for K₁. 2. 4. 6. 7 Bo. 6-9 read K₁. 2. 4. 7 Bo. 6. 8. 9]

4¹⁰ [for B₃ read B₈]

4²⁰ [delete for K₇ M₁. 6. 7]

4³³ [delete for K₇ D₄. 9 G₂. 3,]

4³⁴ [for M₅ reads it for 4⁸⁵ read M₅ transp. 4³⁴
and 4⁸⁵]

4⁵¹ यज्ञसंभव, i. e., यज्ञाय संभूत or यज्ञपितः.

4⁵⁸ [for 4⁴³ read 4⁵⁸]

4⁹¹ त्रिसौपर्ण from the तै० आ० 10. 48. 1 — ब्रह्म मेतु
मां etc. — [for D₅₁ सौ(D_{n1} सु)पर्णो read D₅₁ सौ-
(D_{n1} सु)पर्णो. — for T G₃. 6 क्रकचर read G₃. 6 क्रकचर]

4⁹⁸ ज्येष्ठ is a well-known kind of साम.

4⁹⁷ सामिकव्रतधर, दत्तात्रेयादिरूपेण (C₅).

4¹¹⁶ [for K₆ B₇ Da₃. a₄ read K₆ B₇ read 4¹¹⁶ after
4⁵. — Da₃. a₄]

4¹³¹ [for om. 4¹³¹ read om. 4¹³¹-4¹³²]

4¹³² [after om. 4¹³² ins. (for D₇, cf. v. l. 4¹³¹).
— Read हरि जीव as one word.]

4¹³⁶ C₅ explains महानियम by तन्मयज्ञानं च; and
अति-, महा-, and सर्व- कृच्छ्र as twice, thrice and four
times single कृच्छ्र.

326

2 ^d) धिष्य can mean side-altar (as in Śākuntala
4. 8); meteor as in 5. 185. 6; sky (the seat of
the gods); or star.

7 [Crit App., line 7 : for K₁. 2. 4. 7 read K₁. 2.
4. 7 (both times)]

9 ^b) The constituted text is in D₄. 9 alone,
which generally go with K version. The मणीनुपानहौ
कुशान् of the middle group is an incongruous read-
ing which suggests मणिरूपान्. कुश, grass, can resem-
ble मणि or emerald in colour only, so that अथो कुशान्
is a plausible text. उपल (cf. Mudrārākṣasa 3. 15)
is a traditional उपकरण of a Brāhmaṇa sage, and as
the S version apparently was not satisfied with
कुशान्, उपलान् is accepted as a tentative original
reading which could have assumed all these varia-
tions in course of time.

13 ^a) एताः तनवः, as manifested in the विश्वरूप
described in st. 2-9.

18 [Crit. App., line 5 : at the end ins. त्वां मामा-
लोचयतां द्वैतदर्शनात्]

20 [Crit. App., line 3 : for D₅ read D₇]

27, 828* [Crit. App., line 1 : after om. ins.
(hapl.)]. — 829*, line 6 : for जंतूनां read जन्तूनां.
— [Crit. App., line 1 : before (L. 1) ins. K₇ reads
prior half after line 2 of 832*. —]

28 Quoted in the Śāṅkarabhāṣya on Vedānta-sūtra II. iii. 14.

30 ^a) ❀ Cp : अव्यक्तस्यापि लयं वदतां सांख्यमतमपास्तम् । ❀

32 [Crit. App., line 5 : before 32° ins. om.]

35 ff. This is just the Pāñcarātra doctrine of चतुर्व्यूह (viz. जीव = संकर्षण; मनस् = प्रद्युम्न; अहंकार = अनिरुद्ध; and वासुदेव = क्षेत्रज्ञः = निर्गुणः परमात्मा).

42 ^a) निर्गुणः, and therefore I am not tarnished by अन्तःप्रवेश; निष्कलः, and therefore no वासनाशेष as, for instance, in the state of सुषुप्ति.

45 [Crit. App., line 12 : for —^a) read —^e). — Line 14 : for —^d) read —^f)]

46 ^d) न नशामि irregular, almost as in what is called "Hybrid" Sanskrit.

47 ^b) निरुक्तगः i. e. निरुक्तविषयगः.

49 [Crit. App., line 3 : before —^d) ins. —^e) B₉ दसं मे (for दसं च)]

57 ^d) Most of the variants for ददौ are intended to avoid the use of the perfect tense in the first person.

68 ^a) चतुर्थी मूर्तिः = वासुदेवः. — ^b) शेषः = संकर्षणः = जीवः.

71 TG and related MSS. begin after 71^{cd} a new adhy. to motivate the full enumeration of the various traditional Avatāras : — the मत्स्य and the कूर्म avatāras, absent in the constituted text, being supplied (835*); वामन being specifically named (837*); बलराम (तृतीयो रामः) being treated as an additional avatāra (842*); and the exploits of the Child-Kṛṣṇa being briefly enumerated (844*). — It will be noted that (in a passage which has the appearance of a post-script : cf. 93^d) a brief allusion to Buddhism, and (the work of restoring the Vedas by assuming the form of ह्यशिरस् (st. 93-94) is given a place; but further details of that avatāra and of the कल्कि-अवतार, are found in the same group of MSS. (vide App. 1, no. 31).

81 [Crit. App., line 3 : om. B₉. 6-9]

96 ^a) Ca introduces the st. by — उपदेशस्य गौरवमादर्शयति ।

100 ^a) It will be noted the word उपनिषद् is here used in the neuter gender; cf. 12. 328. 8°.

105 [Crit. App., line 6 : for 106^a read 107^a]

107 [Crit. App., line 13 : for D₂. 3. 5. 8 read D₂. 3. 5 (both times). 8]

120, 858* [read पूजनीयः for पूजनीयो]

Colophon, line 10 : om. B₈.

327

It is to be noted that, according to the editions and most MSS. (with the exception of the M version), after the end of adhy. 326, Bhīṣma and his audience drop out of the story for thirteen complete adhyāyas, and the conversations are carried on not even at the second level of narration as between वैशंपायन and जनमेजय, but at the third level of narration as between सूत and शौनक in the Naimiṣa forest. A descent to the second level is understandable at the beginning of a parvan; and that to the third level right at the very beginning of the Epic (vide 1. 54-55) or the conclusion of it. These adhyāyas (12. 327-339), therefore, even when raised to the second level of narration, clearly constitute a late addition. However, in view of the fact that the adhyāyas are found in most of the other MSS., and that stanzas from it are quoted by Śāṅkarācārya, they are included in this edition. The adhyāyas concerned are, however, enclosed in square brackets. The adhyāyas give frequent and copious फलश्रुति, detailed नामनिर्वचन, several Brāhmaṇawise interpositions in prose, an appendix-wise continuation of नारद's visit to the श्वेतद्वीप, and such flagrant attempts (e. g., 12. 327. 59ff.) to conceal their lateness (cf. 12. 337. 42ff.), and to place the late पाञ्चरात्र as an integral part of the rest of the Śāntiparvan philosophy—with an attempt to give a secondary position to रुद्र-शिव (adhy. 338) — that no elaborate arguments are needed to establish the late character of the present descent to the second (and third) level of narration. That is also the reason why, in a few instances, M readings are given preference not ordinarily due to them.

The attempts in 860*, 861*, 884*, and 885* to transfer the whole piece to the third or the सूत-शौनक

level of narration makes its lateness even more pronounced. †

1 [Crit. App., line 4 : for G₆ read G_{3.6}]

7 ff. * Cn : निवृत्तिधर्मश्चेच्छेयास्तर्हि येऽस्मदपेक्षया जगत्तत्त्व-
मधिकं जानन्ति तेऽपि ब्रह्मरुद्रादयः सृष्टिसंहारादौ न प्रवर्तयुः । अतः
प्रतारणामात्रं निवृत्तिधर्म इत्यर्थः । । यथा देवा देवा-
न्तराभावादितरेभ्यो भागमदत्त्वा स्वयं सुखमेधन्ते, एवं वयमपि सुखं
स्थास्याम इति प्रवृत्तिमार्गोऽप्याक्षिप्तः ॥ Cp : ब्रह्मरुद्रादयः परम-
सर्वज्ञा अपि कालेन परिमितमात्मनः प्रलयं, नाशं, किं न जानन्ति ।
. । स्वयंकृतसृष्टिरक्षाहेतुत्वेन यज्ञं निर्मितवतो भगवत
आज्ञावर्तिनोऽधिकारिपुरुषाः लोकशिक्षार्थं प्रवृत्तिमार्गेषु वर्तन्ते, न तु
स्वकीयाज्ञानेनेत्याशयेन सृष्टिकथनपूर्वकं भगवन्नियोगं कथयति । *

9 [Crit. App., line 6 : for तेना° read ते ना°]

16 =(var.) 12. 337. 11

21 [Crit. App., line 1 : before ins. read M₅]

29 ^{ab}) = (var.) Manu. 1. 35^{ab}

31 [Crit. App., line 2 : for G_{1-3.6} read G_{1-3.6}]

49 [Crit. App., last line : for स्वयं read सर्वे]

53 [Crit. App., line 3 : for दवा read देवा]

58 Cf. 6. 25. 11.

61 ^{ab}) = (var.) Manu. 1. 35^{ab}

62 [Crit. App., line 5 : for K₆ read K₄]

67 * Cn : पुनरावृत्तिदुर्लभः । पुनरावृत्तिमतां दुर्लभः । मध्यम-
पदलोपी समासः । * — [Crit. App., line 9 : for 67^b
read 67^a]

70 ^a) It is possible to understand the pāda as
सर्वत्र स वरप्रदः ; but सर्वत्रस(=प्राणिजात)वरप्रदः seems to be
preferable.

81 ^a) गणित, rosary.

88, ^a) 'Thereby creating variety in the world.'

93 [Crit. App., line 2 : for D₅ read D_{5.7}]

95 [Crit. App., line 5 : for धराय च read -धराय
च]

99 It is worth pointing out that, according to the
main narration, Śuka had already won his Mokṣa

before the commencement of the नारायणीय section
— At the end there is a profuse फलश्रुति.

328

5 °) लोकधाम used as a masc. noun as in 3. 247. 6°.
— [Crit. App., line 8 : read -धाम for धाम]

8 °) सोपनिषदे — मत्वर्थीयोऽकारः (Pān. 5. 2. 127);
cf. मट्टभास्कर's com. on the महानारायणीयोपनिषद् 24² : एतद्वै
महोपनिषदं, explained as महोपनिषदत् ज्ञानम्. Cf. 12.
326. 100°.

11f. If it is a little odd that श्रीभगवान् should
essay to give etymological explanations of his own
names, it is much more so when we find the attempt
preceded by a maṅgalācarana (st. 11-12), wherein
Kṛṣṇa is saluting himself by saluting the Supreme
Soul (परमात्मन्) : but the maṅgalācarana stanzas are
found in all MSS. They have been provisionally
enclosed in square brackets. On this point, C_s
observes : श्रीकृष्णमेव निर्गुणं परमात्मानं वैशंपायनः अनेन श्लोक-
द्वयेन स्तुतवान् ।

16 The secondary position here assigned to
रुद्र = ईशान = शिव = महादेव is to be noted ; although,
in st. 20, he is elevated to the status of नारायण, who
(st. 21) even worships रुद्र in his turn, and identifies
him with his own self (st. 25, 26).

23^{ad} = (var.) 7. 56. 30^{ab} : 12. 330. 64^{ab}.

25^{ad} For the incident, cf. Harivaṁśa, Bom. ed.,
264, 269 (= Bhaviṣyaparvan 73, 78).

30 ^b) The v. l. मे (for ते) found in a large
number of MSS. has to be regarded as an oversight.
— ^a) Cf. Br. Up. I. iv. 7 : आत्मेत्येवोपासीत.

35^{cdes} = (var.) Manu 1. 10. — [Crit. App.,
line 10 : for Das read Da₃]

37, 38 * Cn : विच्छ गतौ तुदादिः, विच्छ दीप्तौ चुरादिः,
विषु सेचने स्वादिः, विष्ल व्याप्तौ जुहोत्यादिः, विश प्रवेशने तु-
दादिः, णु प्रस्रवणेऽदादिः । एतेषामन्यतमस्य रूपं विष्णुः । *
— °) व्याप्ता irreg. for व्याप्ते.

39 * Cv : यशोदया बद्धोदर इत्यत्र तु न मुख्य इति
भावः । *

† Compare in this connection, the Viśvopākhyāna in the Bhīṣmaparvan (6. 61. 30—64. 18). In the
Bhīṣmaparvan there was also another palpable addition which, as being given by all MSS., we could not
drop. On this latter passage, cf. my paper in the Annals, BORI, 1945, pp. 106-119.


41 Cf. Rv. 1. 105. 17.

42 ^b) आद्यो ऋषिवरः—evidently the author of this stanza must have read ऋषि as रुषि !

43 * Ca: केशा रश्मयः, तद्योगात्केशवः । मत्वर्थीयो रः ॥
Cn: केशैः केशवत्सूक्ष्मैः सूर्यादिराशिमभिस्तद्रूपेण वा वाति गच्छतीति केशवः । *

52 This st. 52, and the prose passage following, prepare the ground for the next prose adhyāya giving the story of Nahuṣa, already several times repeated in the Mbh.; after which, in adhy. 330, the नामनिरुक्ति is taken up once more with the name हवीकेश. —Several MSS. merge this and the following adhy. into one.

329

 The prose portion of the adhy., for facility of reference, is divided into paragraphs with the sentences in each paragraph numbered seriatim.

1 [Crit. App., line 1 : after (in 44⁵) ins. (cf. v. 1. 12. 318. 1)]

2 ^c) तेजोद्भवं, आर्ष or “hybrid” form like many others frequently met with in the Pāñcarātra adhyāyas.

3⁵ With 329. 3⁵, cf. Rv. 10. 129. —[Crit. App., p. 1891, left column, last but one line : after K₁ ins. D_{1.9} — right column, last but one line : before After हरिः, ins. After प्रादुर्भूतो, G₁ ins. अस्य पुरुषस्य ब्रह्मयोनेर्ब्रह्मणः प्रादुर्भावे.]

3⁶ ललामात्, श्रेष्ठात् (Ca).

3⁷ अमूर्तितः, कर्मेन्द्रियागोचरात् (Cs).

4 With this para, cf. Rv. 10. 129.

5¹ Although, grammatically, in the compound अग्नीषोमौ, Agni, the क्षत्रियदेवता had to be given precedence, in the following treatment, the Brāhmaṇa-devatā Soma is taken up first: hence the words प्रजाक्रमवशात्.

6³ Cf. Rv. 6. 16. 1.

7¹ Cf. 6. 25. 11.

8⁴ For धारयति, धारयन्ति is wrongly read in Bom. and Cal. editions.

9 ^b) निरवस्करम् ‘free from dirt or taint’. —[Crit.

App., line 10: the Cv gloss should perhaps have been निर्मलं, although, in the context, निर्मूलं can also be interpreted.]

10 ^a) The reading and its interpretation as given by Cs seem to suit the context best.

11 ^a) = 1. 69. 24^a: 12. 156. 24^a. — 11^b = 12. 109. 16^b.

12 With 12, cf. 12. 74. 9^{ab}, 10^{cd}. —[Crit. App., line 5 : for ⁸ वहते read ⁹ वहते]

13³ [Crit. App., line 8 from bottom : after ब्रह्म-भूतेन ins. (as in text)]

14³ [Crit. App., lines 4–5 : read Bo. 8. 8 प्रतिषेधो-द्यतस्य सवज्रस्य ;]

16¹ [Crit. App., line 8 : after उपगतश्च ins. (sic)]

17–41 This story in verse form is to be found in 5. 9–18.

18 [Crit. App., line 14 : for 16^d read 15^d]

26, 871*. This bargaining on the part of दधीच is interpolated by T G and Kumbh. ed.

27¹ Construe : तस्य आत्मनि परम् अवसृते.

29³ [Crit. App., on p. 1901, right column, line 10 to line 11, transfer — ⁴) before K₁. 2. 7. — Line 11 : for महर्षीणां read महर्षीणाम्]

38⁵ वाक्समकालं, cf. वाचारम्भणं विकारः (Ch. Up., 6. 1. 4).

41 41² -गोषु; गौ = water. For the ब्रह्मवध्या story, cf. 12. 273. 29–53. —[Crit. App., in the line preceding 874*, after Cs. v ins. Kumbh. ed. — In the line preceding 875*, for 41 read 41³. — Crit. App., (p. 1906, right column : line 9 from bottom) for 168 read 268.

42 [Crit. App., line 11 : for क्रमंतः read क्रमंतो]

44 [Crit. App., p. 1908, left column, line 8 : for अदित्या read अदित्याः]

50 [Crit. App., p. 1911, right column, line 12 from bottom : for ed., read ed. ins.]

330

1 [Crit. App., line 6 : for ed. ins. read ed. ins. after उच्यते]

3 * Cs : इडा खलु वै पाकयज्ञाः पक्वान्निर्वर्त्ताः । ते चत्वारो देवपितृमनुष्यभूतयज्ञाः । क्रतुषु, ज्योतिष्टोमादिषु । इडा, यज्ञपात्रं, तत्रस्थं भागम् । *

8 ^b) Evidently, ऋषि was pronounced as रुषि by the author of this st. Cf. Yāska, Nirukta, 5. 7. 8. — That the Niruktakāra Yāska should have been referred to here points to the lateness of this नामनि-रुक्ति. * Cs : मत्प्रसादादेव यास्कस्य निरुक्तकारत्वं लब्धमि-त्याह — । *

10 [Crit. App., line 12 : for सत्य read सत्य]

13 ff. * Cn : सत्त्वेन तायते, पालयते वा; सत्त्वं तनोति विस्तारयति वा; सत्त्वमस्ति असिन्निति; सत्त्वपूर्वकमेव सर्वं कर्मा-चरतीति सत्त्वतः, सत्त्वतः एव सात्त्वतः; सत् ब्रह्मा, तदन्तः सत्त्वन्तः (आर्षं भत्वम्) तेषामिदं तत्रं सात्त्वतं पाञ्चरात्रादि, तज्जन्यज्ञानेन दृष्टोऽहं सात्त्वतो वा ॥ Cs : सात्त्वतशब्दस्य पञ्चधा निर्वचनमाह — सत्त्वादिगुणादहं न च्युत इति सात्त्वतः, सत्त्वकर्तृत्वात्सात्त्वकः(तः), इहासिन्माथुरे आविर्भावे यदुवंशावतारे मे पूर्वकः पितामहः सात्त्वत-नामा, तस्य गोत्रे जातत्वात्सात्त्वतः, निराशीःकर्मसंयुक्तं निवृत्ति-धर्मसहितं सात्त्वतं मूलपञ्चरात्रमल्पयत् — सात्त्वतशास्त्रं कृतवानिति सात्त्वतः, सात्त्वतज्ञानदृष्टान्तमूलपञ्चरात्रज्ञानगम्यत्वाच्च सात्त्वतः । पाठा-न्तरे, सात्त्वती सुभद्रा, तस्याः पतेरुपास्यः । *

13 [Crit. App., line 8 : for °तं read सात्त्वतं]

15 * Cn : विशब्दः पक्षिवाची । व्योमचारित्वसामान्याद्वायु-तेजसोर्मेघरूपास्त्वप्सु च वर्तते । कुः पृथ्वी । ठशब्दः आकाशवचनः । एतेषां समाहारो विकुण्ठम् । विकुण्ठानामयं श्लेषणकर्ता वैकुण्ठ इति । विगता कुण्ठा, पञ्चानां भूतानां मेलनेऽसामर्थ्यं यस्य स विकुण्ठः । स्वार्थे तद्धितः । *

23 ^a) = Manu. 8. 16^a.

24 ^c) वृषाकर्पि — दैर्घ्यं संज्ञाशब्दत्वात् (Cp).

26 [Crit. App., line 3 : after Ks. 1 ins. Ds1]

28 ^c) त्रिकुद्, 'having the three bodily parts — स्कंध, पोत्र (snout of the वराह), and दंष्ट्रा — much elevated'.

30 * Cn : कपिलं पीतं आदित्यपुरुषं प्रकृत्य छान्दोग्ये (1. 6. 6) आ प्रणखात् सर्व एव सुवर्ण इति श्रुतेः । *

31 ^b) Cf. Rv. 10. 121. — [Crit. App., line 4 : for यच् read यत्]

37 * Ca : परशुरामोपदेशात् मां हयशिरसं प्रसाद्य पाञ्चाल्य-कण्डरीकेण क्रमः ऋचां प्रवर्तित इत्यर्थः ॥ Cp : रामः परशुरामः स ब्राह्मण्यगोत्रो गालवनामा प्रथमं क्रमपारगो भूत्वा, अनन्तरं क्रमाशिक्षां प्रणीय तत्सहचरः कण्डरीको राजा ब्रह्मदत्तश्च जातिसरण-योगानां संगतिं गतः । *

49 ^c) * Cn : रुद्रस्य खण्डपरशुत्वप्रसिद्धिस्तु मदनन्य-त्वात् । *

54 [Crit. App., line 3 : for °नात् read °नाच्]

57 [Crit. App., line 3 : for Ds. 1 read D1. — Line 4 : add at the end : — ^a) B8 (marg.) तं (for यं)]

67 ^b) In spite of truce and exchange of emblems, the incident is named नारायणजय !

70 Cf. मयैवैते निहताः in 6. 33. 33^c.

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Most MSS. except the M version once more take the story to the third level of narration : See Appendix I, No. 32.

2 ff. The नारायणीय is here declared to be the essence of the entire Mahābhārata.

6 [Crit. App., line 3 : for B8 read B8]

13 [Crit. App., line 7 : for T2 G1. 2 read T G1-3. 6]

18, 884*, line 1 : read पाराशर्यो for पराशर्यो. — [Crit. App. to 884*, line 1 : read पाराशर्यो for पराशर्यो]

19 [Crit. App., line 3 : before T2, ins. D1. — 886* [Crit. App., line 1 : for T2 read D1 T2]

25 ff. The epithets मुष्कचतुष्किणौ, षष्टिदन्तौ, and अष्टदंष्ट्रौ possibly to indicate that they were 'two-in-one', i. e., joined in the face and below the abdomen.

51 ^b) Irregular use of instru. for abl. (cf. 12. 332. 3^a). — [Crit. App., 888*, line 3 : for बुद्धिरा-हिल्यमेव read बुद्धिराहिल्यमेव]

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1 * Cn : धन्योऽसीत्यध्याये भूतपञ्चकात्मकं शरीरं समनस्कं येन सृष्टं, यो विद्यासहायो, विद्यैकलभ्यः, तं सूर्यद्वारेण विशन्तीत्यु-क्तम् । *

3 ^a) भक्तैः, instr. for abl. : cf. 12. 331. 51^b. — [Crit. App., line 7 : for Ds read Ds. 5. — Line 8 : after द्विजोत्तमः ins. (Ds [by corr.] °म)]

4 ^a) तप्यतः irreg. for तपतः.

13 [Crit. App., line 11 : for G1-3. 6 read G1. 3. 6]

- 17 [Crit. App., line 1 : *for* Bo *read* Bo D₁]
- 18 ❀ Cs : एकान्तिनां भगवत्प्राप्तौ यत्नराहित्यमुक्तं निगमयति — समाहितमनस्काश्चेति । ❀
- 19 °) विशालां, वदरीम् (Cn).
- 21 [Crit. App., line 4 : *after* om. *ins.* (hapl.)]
- 22 [Crit. App., line 5 : *for* (*for* संजल्पं) *read*, *after* semicolon, G₂ संजल्पन् (*for* संजल्पं).]

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- 1 Cp introduces the adhy. thus : दैवं पित्र्यं च यत्कर्म तदपि देवपितृरूपस्य नारायणस्याराधनार्थमित्याह कस्यचिदित्यादिना ।
- 4 [Crit. App., line 6 : *for* दै(T₁ दे)- *read* दै(T₁ G₈ दे)-]
- 6 °) ❀ Cp : स च ब्रह्मा ममैव पितरं परमेष्ठिनामानम्, अजीजनदिति वदन् जन्मान्तरे नारदो दक्षशापात्परमेष्ठिनो जात इत्याख्यानं हरिवंशे स्थितं (adhy. 17f.) बुद्धिस्थं करोति । ❀
- 10 [Crit. App., line 5 : *before* — °) *ins.* B₈ (marg.) दत्त्वा तिलकुशानिति.]
- 15 [Crit. App., line 4 : *delete* K₂ मोक्ष; Dn₄ D₃ प्रोक्ष (*for* प्रोक्ष्य)]
- 19 [Crit. App., line 2 : *for* संज्ञितः *read* संज्ञितः; T₂ संस्थितं]
- 21 [Crit. App., line 2 : *after* श्रैव *ins.* =(19^a)]
- 23 [Crit. App., line 6 : *before* M_{1.7} *ins.* D₄ -वचा;]
- Colophon : *read* lines 10–11 thus : 169; B₈ 275; Dn₁ G₁ 171; Ds₂ T₁ G₈ 172; D₈ 166; T₂ 185; G₂ 201; G₃ 173; M_{1.7}

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- 1 [Crit. App., line 3 : *for* Bo *read* K₂]
- 2 [Crit. App., line 9 : *after* V₁ *ins.* B₈ (marg. as in text)]
- 4 °) जनमेजय is addressed.
- 9 [Crit. App., line 2 : *for* Ds₁ *read* Ds₂]
- 10 °) श्रुतधर्मः, irregular for श्रुतधर्मा. — After st. 10, most MSS. (except the M version) descend to the third or the सूत-शौनक level, so that, where

absolutely necessary, the constituted text gives preference to the M readings.

14 °) Very probably एकान्तिनां is a marginalia for वः and should not be regarded as part of the line.

15 °) The lines as preserved in M are defective: attempts are made, by adopting other readings, to make them metrically regular. पूर्तेष्टयोः, of इष्टि and पूर्ति, more usually, इष्टापूर्तम् — अग्निहोत्रं तपः सत्यं वेदानां चानुपालनम् । आतिथ्यं वैश्वदेवश्च इष्टमित्यभिधीयते ॥ वापीकूपतडागादि देवतायतनानि च । अन्नप्रदानमारामाः पूर्तमित्यभिधीयते ॥

16 °) सलिलोद्भवः = नारायणः शेषशायी । तमृषि = वासुदेवम् ।

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Here again there is a descent to the सूत-शौनक level in most versions except M, care being taken in these MSS. (along with the change in the references) to insert सूत or सौते for the vocative ब्रह्मन् as addressed to वैशंपायन in 2°, 6^a and 6^e; as also, 7^d, to change राज्ञो धर्मसूतस्य (= युधिष्ठिरस्य) into राज्ञः पारिक्षितस्य.

1 Cn observes : श्रुतं भगवत्स्तस्येत्यादिरध्यायो हयग्रीवावतारस्य प्रयोजनं माहात्म्यं च प्रतिपादयति । तस्य तात्पर्यं रजस्तमोभ्यां वेदा नष्टास्तिरोहितार्था भवन्ति । सत्त्वेन त्वर्थतः सम्यक्प्रकाशन्ते इति ।

5 [Crit. App., line 3 : *for* श्रेष्ठम् *read* -श्रेष्ठम्]

6 °) -संभवम्, -निर्मितम् both in the sense of 'relating to'.

7 [Crit. App., line 5 : *read* D₂ *for* D₁]

10 [Crit. App., line 7 : *for* देवसत्त्वं *read* देहवत्त्वं. — Line 8 : *before* D_{4.9} *ins.* D₃ देवसत्त्वं;]

13 ❀ Ca : अत्र मनसः प्रद्युम्नस्य प्रथमं वचनं तदर्धव्यक्तपदेनाहंकारस्य वचनं मनसोऽहंकारे लयं च दर्शयन्नानयोर्लयनियमं सूचयति । तेन कदाचिन्मनोऽहंकारे, कदाचिदहंकारो मनसि लीयते इति सृष्टिक्रमविलक्षणोऽपि ध्यानलयक्रम इति भावः । ❀ — [Crit. App., line 2 and line 7 : *for* °गतो *read* °गतः.]

17 [Crit. App., line 8 : *delete* (hapl.)]

20 [Crit. App., lines 9–10 : *delete* V₁. — Line 11 : *add* at the end V₁ ततो भूतान्विसृष्टवान्.]

24 °) तमोरजगुणान्वितौ — irregular for °रजो°.

25 [Crit. App., line 2 : *before* Da₃. a₁, *ins.* V₁ अभितद्युति; — Line 2 : *delete* V₁ °तद्युति;]

27 [Crit. App., line 6 : *for* B_{6.7} *read* B_{0.6.7}]

31 ^a) तीव्रशोकाय रन्धयन् — boring a hole in the sensitive part of the body, causing excruciating pain.

36 ^{ab}) तुभ्यं लोकधाम्ने स्वयंभुवे — dative for genitive.

41 [Crit. App., at the end of line 3 ins. K₇ D₄ 5. 7. 9 तत्त्वमीश्वरभावश्च.]

42 ^c) Only two eyes are mentioned, not the traditional eight, for four faces.

47 ^c) ॐकारः (the traditional symbol) = आकाश = Divine potency.

52 [Crit. App., line 2 : for Ds₂ read B₇]

53 [Crit. App., line 3 : before — ^a) ins. — K₁ om. 53^{odef}. — Line 4 : delete — K₁ om. 53^{ef}]

57 [Crit. App., lines 7-8 : ins. a full stop after विक्रान्तं and delete line 8]

62 [Crit. App., line 7 : before (for विबुद्धः), after semicolon, ins. T₂ बुबुधे]

64 ^c) ब्रह्मणोपचिर्ति = ब्रह्मणः उपचिर्ति (double sandhi).

65 [Crit. App., at the beginning, ins. : G₂ missing (cf. v. l. 40)]

69 [Crit. App., line 10 : before ईश्वरं ins. M₅. 6]

71 This पाञ्चाल, the author of the क्रमपाठ, is the same as गालव of the वाभ्रव्य race (P. C. R.); cf. 12. 330. 37. — [Crit. App., line 2 : before Dn₄ ins. MSS. पंचालेन.]

76 [Crit. App., line 2 : for वृत्तं read व्रतं]

82 [Crit. App., line 11 : read 898* for 896*]

85 [Crit. App., line 4 : for G₁. 3. 6 -भाविनां read G₁. 6 -भाविनां; G₃ -याजिनां]

86 [Crit. App., line 4 : for तप्यन्ते read तप्यन्ते; V₁ Bo तप्यन्ते]

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1 [Crit. App., line 1 : after (in 15^a) ins. (cf. v. l. 12. 329. 18)]

5 Cp observes that 5^{ab} refers to the जापकस (12. 190-193), while 5^a refers to the संन्यासिन्स.

9 ^b) पूर्वं कथिता, i. e., in 6. 26. 1 ff.

13 ff. ❀ Cn : तत्र मानसं नाम स्थूलं समित्कुशाज्यगन्धपुष्प-

धूपदीपाद्युपकरणं शालग्रामब्राह्मणादिप्रतिमालम्बनं दैवं पित्र्यं च धर्मं नारायणेनोपदिष्टं फेनपादयोऽनुवर्तन्ते इति श्लोकत्रयार्थः । ❀

24 [Crit. App., line 2 : for B₉ read D₉]

25 ^b) स्मृतः is obviously the correct reading found in B₉ T₂ G₁. 2 M₁. 5-7, the other MSS. reading स्मृतः. This shows the reliability of the M recension for this portion, the other MSS. (including ŚK) being probably copies of a late and conflated original.

26 [Crit. App., line 1 : for 4. 7 read 4]

28 [Crit. App., in the beginning, ins. : Before 28, B₈. 8 ins. वैशंपायन उवाच ।]

35 [Crit. App., line 6 : for all second time read all [except B₀] second time]

39 [Crit. App., line 4 : before M₁ ins. G₁ कुरु-नाम्नेथ;]

47 [Crit. App., line 3 : for Ds₁ read Da₄. — Line 4 : after Da₄ ins. (both times). — Line 5 : after a₄ ins. (both times)]

49 ^{ab}) = B. 12. 346. 11^{ab}. It is to be noted that the v. l. यतीनां (for व्रतिनां) is countenanced only by Bom. and Cal. ed. and a few sporadic MSS., so that the argument that the Bhagavadgītā (=हरिगीता) teaches — amongst others — the यतिधर्म loses almost all its support.

52 [Crit. App., line 4 : for -कर्म- read -कर्म-; M₅ -कल्प-. — Line 5 : after — ^a) ins. B₈ (marg. as in text) नीयते (for प्रीयते).]

56 [Crit. App., line 5 : for 898* read 900*]

63 [Crit. App., line 3 : before Ds₂ ins. B₆ (marg. as in text) वेदबंधेषु;]

65 [Crit. App., lines 3-4 : for V₁ शाश्वतं read V₁ B₈ (marg.) -शाश्वतं]

70 ❀ Cp : ननु प्रतिबुद्धस्यैव मोक्ष इत्युक्तम्, कथमिदानीं भक्तस्यापीत्युच्यते । तत्राह — प्रतिबुद्धोऽपि तदिच्छयैव, न स्वेच्छया । ❀

71 [Crit. App., line 6 : for K₂. 4 read K₁. 2]

74 [Crit. App., line 4 : for 899* read 901*]

79 ^c) यतिनां — from यतिन् (not from यति) — explained as यतम्, उपदमनम्, अस्ति येषाम्. Vide the Amarakośa 2. 7. 43. Contrast 12. 335. 85^b.

Colophon [line 12 : for B₁ 272 read B₁ Dn₄ 172. — Line 13 : for Dn₄ 172; Ds₂, read Ds₂]

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2 [Crit. App., last line : for 899* read 901*]

4 Cn proposes to take पितामहाद्यं as a समस्तपद, which is not quite necessary in view of the interpretation proposed by Cp. s.

9 [Crit. App., line 1 : for B₈ read B₈]

16 [Crit. App., line 1 : for K_{1.2.4} Dn₁ read MSS. except K_{1.2.4} Dn₁ (Ś₁ D₈ T₂ G₂ missing; K_{3.5} B₁₋₅ Da_{1.2} Dn_{2.3} D₁ G_{4.5} M₂₋₄ absent)]

19 [Crit. App., line 4 : for (D₈ °ब्रज) read (D₁ °ब्रज)]

32 ^a) नानासमुद्भूतैः, 'by diverse creations or forms' : cf. 34^d below.

40 [Crit. App., in the beginning, ins. Before 40, B₈ ins. व्यास उवाच. —]

41 [Crit. App., line 2 : before — ^b) ins. Ds₁ जन्मान्तरेषु पुत्र त्वम्.]

44 [Crit. App., line 4 : for स read स; T₁ G_{3.6} वेत्स्यसे]

55 The facility with which apparent contradictions are composed by referring them to different Age-units is worth noting.

56 [Crit. App., line 2 : for जपः read जापः]

68 ^a) ❀ Cn : सनातने, श्रुतिप्रतिपादितत्वादाद्यन्तश्च न्ये उभे अपि । तेन पाञ्चरात्रस्य पुं प्रणीतत्वं वेदविरुद्धत्वं च सूचितं, तथापि अवान्तरतात्पर्यभेदेऽपि परमतात्पर्यमेकमेवेत्याह — सर्वैरिति । ❀ — [Crit. App., line 1 : for T₁ read D₁]

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2 ^{ab}) Quoted in Śāṅkarabhāṣya on Br. Sū. II. i. 1 with the v. l. राजन् for लोके. — [Crit. App., line 7 : for नैनम् read नैनम्; Bom. ed. न तद्]

3 [Crit. App., line 1 : for 25 read 25^{abod}]

13 [Crit. App., line 1 : for सृष्टा read स्पृष्टा]

14 [Crit. App., line 1 : for निरस्याघ्राय- read चिर-स्याघ्राय-. — Line 2 : delete (corrupt)]

339

7 Cs introduces the st. thus : इदानीं सांख्यानां योगानां चाभिमतं पुरुषबहुत्वं दूषयति । and quotes एक एव हि भूतात्मा भूते भूते व्यवस्थितः । एकधा बहुधा चैव दृश्यते जरुचन्द्रवत् (ब्रह्म-विन्दूपनिषद् 12) ।

13 ^a) एकं — This variant reading would suit the (theistic) Yoga view, whereas एवं would accord with the (subjective) Sāṅkhya view.

14-15 Quoted, as an utterance of व्यास, in the Śāṅkarabhāṣya on Br. Sū. II. iii. 47 with the omission of 14^{ad}, which seems to be a subsequent addition [Śāṅkara reading नित्यो (for नित्यं) in 14^b and पुनः for हि सः in 15^d].

21 ❀ Cn : पाञ्चरात्रमतस्यावैदिकस्य श्रौते सांख्ययोगमतेऽनुपसंहार्यत्वादिति चेत्, भगवदाराधनं विना संन्यासपूर्वकं सांख्यमनुतिष्ठतश्चित्तैकाग्र्यस्याभावात् बुद्धिर्भ्रंशयति । ❀

Colophon [Line 2 : before G₄ ins. D₁. — Line 10 : for G_{3.6} read G₃]

340

1-2 =(var.) 12. 168. 1-2. — [Crit. App., line 4 : for B₈ read B₁]

3 = 12. 168. 3.

4 Cn introduces the topic thus : गृहस्थाश्रमस्य श्रेष्ठतमत्वं प्रतिपादयितुमुच्छृणुपाख्यानमारभते । Cp : मोक्षधर्मसाधनानां धर्माणां मध्ये अपरिग्रहस्य प्राधान्यं वक्तुं प्रश्नमुत्थापयति ।

8 [Crit. App., line 8 : for B₈ read B₁]

11 [Crit. App., line 2 : for damaged read, after semicolon, T₂ repeats 11^a after 11^b. — Line 3 : after T₂ ins. (second time). — Line 4 : before K₁ ins. T₂ om. from पृष्ठ up to मे (in 11^d)]

341

2 [Crit. App., line 5 : for M₁ read M_{1.5-7}]

5 [Crit. App., line 10 : for °स्थिते read °श्रिते]

8 [Crit. App., line 5 : for परमभीप्सता read परमभीप्सतः]

342

1 ^a) समुत्पन्नाभिधानः 'with a tie [of friendship] being born within me'.

13 [Crit. App., line 5 : *for* केचिद् *read* केचित्]

15 ^o) निहताः अनार्जवैर् = निहतानार्जवैर् (double sam-
dhi).

Colophon [*Read lines 8-9 thus* : K₆ 81; B₇ 179;
B₈ 281; Dn₁ 180; Ds₂ G₃ 182; D₈ 175; T₁ G₆
181; T₂ G₂. 3 M₁. 7 177;]

343

2 ^a) पूर्वाभिसर्गेण, 'according to the laws or re-
quirements of an earlier Creation'.

3 [Crit. App., line 2 : *for* D₅ *read* D₃]

8 ^o) अनवमैः, not-inferior; excellent: cf. अनवरेण
in 9^d.

Colophon [Line 8 : *for* G₂ *read* G₃. — Line 9 :
for 114 *read* 214]

344

Majority K MSS. om. st. 1-9, which were
elt as an attempt to fill up a gap in the narration.

5 Cs explains : योऽयमुपदेशः कृतस्तं निरूपयन्तमादित्यमिव
र्वावभासकं पश्यामीत्यर्थः । The rising sun in 6^{es} seems
o have been interpreted as a good omen.

10 ^a) कृतधर्मनिश्चयः, परमो धर्मो मया ज्ञेय इति कृतमनाः
Cs).

345

1 [Crit. App., line 1 : *for* K₂. 6 *read* K₁. 6]

8 [Crit. App., line 9 : *for* गतो *read* गतः]

12 [Crit. App., line 4 : *for* काल- *read* काल-; D₉
काले]

346

9 The argument is that your अशनवर्जन would
ave been proper only if we had committed sins like
अणहत्या, etc. — [Crit. App., line 12 : *for* Sub
arvan *read* Sub-parvan]

10 [Crit. App., line 4 : *for* मया वृतः *read* वृतो
मया]

347

2 [Crit. App., line 8 : *for* K₇ *read* K₇ D₄]

4 [Crit. App., line 4 : *for* सुश्रोणि *read* सुश्रोणि
(M₁. 5. 7 कल्याणि)]

13 [Crit. App., line 2 : *for* D₈ *read* D₅]

Colophon [Line 8 : *for* Ds₂ G₃ 187; D₇ 80;
read Ds₂ D₇ G₃ 187;]

348

3 ^d) सौरसेयाः — Born of सुरसा, the wife of कश्यप
and mother of the Nāgas : cf. 1. 60. 66.

4 [Crit. App., line 8 : *for* G₃. 6 M₅ *read* G₃. 6
M₅. — Line 10 : *for* श्रुतिः *read* मतिः]

5, 910* — The subst. line is more accurately read
in some other MSS. (not used in the Crit. App.).
Their readings are, however, adopted in 910*, and
the obviously incorrect readings of T₁ G₃. 6 are
given in the Crit. App. to it.

6 ^b) स्तोककः, the चातक bird. — [Crit. App.,
line 5 : *before* T G₃. 6 *ins.* D₅. 7]

7 ^b) विविग्नं, in anxious and agitated manner.

9 ^d) भ्रूणहत्यैव, irreg. for भ्रूणहत्यैव. — [Crit. App.,
line 6 : *ins.* G₃ *before* राजमात्रो. — Line 9 : *before*
K₇ *ins.* G₃. 6 विदति (*for* युज्यते).]

13 [Crit. App., line 8 : *before* — ^o) *ins.* — D₅
reads 13^{ed} twice. — Line 11 : *before* — K₂. 6 *ins.*
D₅ (second time) तव रोषादहं साधिव. — Line 14 :
after D₅ *ins.* (first time)]

17 [Crit. App., line 1 : *after* — ^o) *ins.* K₆
विहतो; Dn₄]

349

1 [Crit. App., line 6 : *before* G₂ *ins.* D₃]

2 [Crit. App., line 5 : *before* D₅ *ins.* Ds₁]

3 [Crit. App., line 3 : *for* B₈ *read* B₇]

7 ^o) 'I perform 10,000 ब्रह्मपारायणस.'

12 [Crit. App., line 6 : *for* G₂ *read* T₂]

Colophon [Line 7 : *before* B₇ *ins.* K₆ 88;]

350

2, 914* [Crit. App., line 4 : *for* -गताः *read* गताः]

4 [Crit. App., line 1 : *om.* second (hapl.)]

13 With 13, cf. 12. 318. 53.

351

5 [Crit. App., line 1 : *for* B₁ *read* B₈]

6 [Crit. App., line 10 : *for* पृथिव्यां *read* पृथिव्यां ;
D₈. 7 °वी]

352

2 [Crit. App., line 6 : *for* समयोजने *read* सप्रयोजने]

5 [Crit. App., line 1 : *at the end of the line*
ins. : T₁ अहिं (*for* न हि).]

6 ❀ Ca : अनेन समत्वे यत्नः कार्यः इत्युपदेशोऽपि मुमुक्षुं
उच्छृत्तिकथामात्रादुत्पन्नतत्त्वज्ञानं प्रति इत्याशयः । ❀ — [Crit.
App., line 4 : *after* T₁ *ins.* G₈]

7 [Crit. App., line 8-9 : *for* B₀ नातिविद्या त्वया देवाः
read B₀ नातिविद्यास्त्वया वेदाः]

CORRIGENDA TO THE MOKṢAPARVAN

(Śāntiparvan : Vol. 15 and 16)

A

✎ Only mistakes in the constituted text are listed below. Additions and corrections to the Critical Apparatus are included in the Critical Notes at the proper place, and in square brackets.

Page	Adhy.	Śloka		
987	172	36 ^d	— Correct marg. ref. : c. 12. 6688	
988	"	37 ^a	— Correct marg. ref. : c. 12. 6689	
989	173	12 ^{cd}	— Correct marg. ref. : c. 12. 6702	
Page	Adhy.	Śloka	read	for
1008	177	11 ^c	शीते न	शीतेन
1017	179	6 ^a	कूपे वा सलिलं	कूपे वा सलिलं
1021	180	17 ^b	जिघ्रति	जिघ्रति
1029	183	4 ^a	वृत्तिलोके	वृत्तिलोके
"	"	7 ^d	मिह लोके	मिहलोके
1048	187	8 ^b	योनिजम्	योनिजम्
1061	189	13 ^{cd}	मनसो मनस्येव	मनसो मनस्येव
1080	192. 103 ^{ab}	marg. ref.	B. 12. 199. 104	B. 12. 199. 104
1083	193	4 ^d	द्वचः	द्वचः
1109	199	15 ^a	स्त्वेतैः	स्त्वेतैः
1163	210	33 ^b	मन्तःस्थः	मन्तःस्थः
1168	211	27 ^a	तत्रा	तत्रा
"	"	27 ^c	अन्यो	अन्यो
1172	212	6 ^{ef}	ते पृथगन्योन्यमप्यपा	ते पृथगन्योन्यमप्यपा
1177	"	35 ^a	द्वावे	द्वावे
1195	216	20 ^a	{ छत्रं	छत्रं
1196	"	23 ^b 24 ^b		
1211	219	9 ^c	आशाः सुशर्म्याः	आशासु धर्म्याः
1236	221	59 ^a	पाटीपिटकं	पाटीपटकं
1266	226	21 ^c	छत्रं	छत्रं
1273	228	3 ^c	दशकर्म	दश कर्म
1281	229	12 ^d	विशेष्ययोः	*विशेष्ययोः
1286	230	21 ^b	क्रिया फलम्	क्रियाफलम्
1296	233	4 ^c	शृणुष्वैक	शृणुष्वैक

Page	Adhy.	Śloka	read	for
1329	240	18 ^b	कदा च न	कदाचन
1359	250	14 ^d	श्रुतम्	श्रुतम्
1394	256	6 ^d	ब्रह्मन्साहता	ब्रह्मन्सा हता
1395	„	13 ^a	या पवित्राणां	यापवित्राणां
1399	257	11 ^d	क्षोक्षैः	क्षोक्षैः
1416	259	30 ^e	शीलस्तु	शीलस्तु
1421	260	27 ^b	त्वचा	त्वचा
1425	261	8 ^b	मुने	मुने
1441	262	32 ^d	न्यथातथ्येन	न्यथा तथ्येन
1446	263	20 ^a	मणिभद्रस्तु	मणिभद्रस्तु
1460	266	15 ^a	Correct marg. ref.—	C. 12. 9869 B. 12. 275[4]. 15 K. 12. 280. 15
1461	267	8 ^d	„ „ „	C. 12. 9881 B. 12. 276[5]. 9 K. 12. 281. 8
1469	269	10 ^a	मर्थस्य	मर्थस्य
1474	270	20 ^b	जीवान्यहमदृष्ट	जीवान्यहमदृष्ट
1482	271	38 ^d	युगक्षये	युगक्षये
1483	„	44 ^b	तले	तले
1513	275	20 ^d	वा भयम्	वाभयम्
1527	277	44 ^b	जनं विगुणमेव	जनं विगुणमेव
1533	279	6 ^b	निह लोके	निहलोके
1569	287	15 ^b	कदा च न	कदाचन
1574	„	45 ^b	न्यथा	न्यथा
1585	289	17 ^a	सूक्ष्माः	सूक्ष्मं
1588	„	46 ^a	मासं	मासं
1590	„	60 ^a	ताराधिपं	नराधिपं
1602	290	70 ^c	दाविश्य	दाविश्य
1685	306	5 ^c	यजुंषि	यजुंषि
1688	„	28 ^c	तथाज्ञो ज्ञः	तथाज्ञोऽज्ञः
1725	308	132 ^d	तस्मिन्मुक्त	तस्मिन्मुक्त
1730	„	178 ^d	पृथक्त्वेनाश्रया वयम्	पृथक्त्वेनाश्रया वयम्
1762	313	18 ^c	तान्येवा	तान्येवा
1776	315	28 ^d	त्यक्तः	त्यक्तः
1787	316	51 ^b	वेलां न प	वेलां न प
1799	318	44 ^a	धर्ममधर्म	धर्ममधर्म
1813	321	17 ^c	ग्रहीतो	ग्रहीतो
1815	„	26 ^b	जगतः शाश्वतो गुरुः	जगतः शाश्वतो गुरुः
1820	322	12 ^a	भक्त्या	भक्त्या

Page	Adhy.	Sloka	read	for
1831	323	36 ^c	पुटा	पुटाः
1832	"	42 ^b	कान्तिभि	कान्तिमि
1848	326	9 ^b	नथोपलान्	नथोपलान्
1854	"	37 ^c	प्रभवति	प्रभवति
1869	327	9 ^c	स्ते नास्थि	स्तेनास्थि
1872	"	33 ^a	हि सृष्टा	हि सृष्टा
1886	328	24 ^a	श्रैव	श्रैव
1893	329	7 ⁴	स्ते च	स्ते च
1896	"	14 ³	तो बाहुः	तो बाहुः
"	"	14 ⁴	संयोज्य	संयोज्य
1901	"	29 ³	महर्षीणाम् । ३ ।	। ३ । महर्षीणां
1906	"	40 ⁵	वाहनं	वाहनं
1919	330	43 ^a	दधीचि	दधीचि
1922	"	70 ^c	वै पूर्व	वै पूर्व
1952	335	71 ^c	पाञ्चालेन	पञ्चालेन
1957 } 1960 }	336	14 ⁷ 39 ^c }	सो	सो
1981	339	12 ^c	र्यत्तः	र्यत्तः
1992	344	4 ^c	प्रह्लादयति †	प्रह्लादयति
1999	347	13 ^c	स च	स च
2016	Right column	line 15	read ४७२	for ४१२
"	"	" 16	" कण्णु	" कृष्ण
"	"	" "	" चक्रव	" चक्षव
"	"	" 19	" विभ्रमाद्वा	" विक्रमाद्वा
"	"	" 21	" यदत्राशुद्धं	" यदत्र शुद्धं
"	"	" "	" तदशुद्धवस्तु	" तदशुद्धवर्तु (sic)
"	"	23-26 read the st. thus — बर्हापीडं नटवरवपुः कर्णयोः कर्णिकारं विभ्रद्वासः कनककपिशं वैजयन्तीं च मालाम् । रन्ध्रान्वेणोरधरसुधया पूरयन्गोपवृन्दै- वृन्दारण्यं स्वपदरमणं प्राविशद्गीतकीर्तिः ॥		
"	"	line 27	read ७६७	for १६१८
"	"	" 29	" य कृतः	" यैतत्कृतः
"	"	" "	" संपूर्णतः श्रुतः	" संपूर्णकृतः
2017	"	After line 5 end, ins.	शके १६८० बहुधान्यनामसंवत्सरे भाषाडशुद्धे षष्ठी चन्द्र- वासरे । लेखक भगवानभट्टेन लिखितोयं पुस्तकं । शुभं भवतु । श्रीभवानीशंकराय नमः ॥	
2018	"	line 9	read concludes (sec. m.)	for concludes

† In corresponding Crit. App., read: MSS. प्रह्लादयति; G3.6 आह्ला° (for प्रह्ला°).

B

✎ Misprints in the text of Appendix I, Nos. 14-32 are listed here.

Page	App. No.	Line No.	read	for
2024	15	113	कंधरम्	कन्धरम्
2025	17A	27	कीदृग्विधं	किदृग्विधं
2026	"	82	कीदृग्भूतस्त्वमव्यय	किदृग्भूतस्त्वमव्यय
2028	17B	32	हिरण्यगर्भममृतं	हिरण्यर्भममृतं
"	"	59	यस्मात्परतरं	यत्स्मात्परतरं
2034	18	after L. 5	ins. the ref. पञ्चशिख उवाच ।	
2035	"	" L. 111	" भीष्म उवाच ।	
2039	19	204	मृन्मये	मृण्मये
2040	20	10	त्पार्श्व	त्पाश्व
2041	"	70	योऽसङ्ग	यः संग
2043	"	161	प्रेष	प्रेक्ष
2045	22	26	रुचय	रूचय
"	23	13	पर्युपास्व	पर्युपास्व
2048	27	49	श्छिन्न	श्छिन्न
2070	28	366	नमस्तेभ्यः	नमस्तेभ्यः
2077	29B	In the beginning	after cont. ins. (cf. 29D passim)	
2081	"	197	मधः कृत्वा	मधःकृत्वा
2088	29C	194	निर्गुणस्य	निर्गुणस्य
2090	29D	In the beginning	after cont. ins. (cf. 29B passim)	
2093	"	142	पश्यस्व	पश्यस्य
2103	30	2	With prior half, cf. 5. 239*, prior half : 8. 30. 68° : 12. 315. 20°.	
"	"	29	वै	वै

C

✎ Errata in the Crit. App. of Appendix I, Nos. 14-32, and of App. II, are listed here.

Page	App. No.				
2024	15	} Add at the end of Crit. App. }	} Colophon. Adhy. name :	संसारचक्रनिरूपणं.	
2027	17A			वासुदेवतत्त्वकथनं.	
2031	17B	Left column	Line 7 from bottom	read	-विशेषतः for विशेषतः
"	"	"	" 4 "	before	मदुक्ता ins. D ₁ T ₂
"	"	Right column : in the beginning of the last line, ins. Adhy. name :			
2033	17C	Left column	in the beginning	ins. as heading	17°
2036	19	Right column	Line 4 from bottom	before	ॐ ins. (L. 34)
2037	"	Left column	Line 3	read	106 for 108
2052	28	Right column	L. 16 from bottom	"	-प्रद- " प्रद-

Page	App. No.					
2055	28	Left column	L. 16	<i>read</i>	प्रयुक्त	<i>for</i> प्रयुक्त
2058	"	"	L. 4 from bottom	"	स्कन्ध	" स्कन्ध
"	"	Right column	L. 15	"	Ds2	" D42
2059	"	"	L. 9	"	व्यसुपर्णे	" व्यसुपर्णे
2061	"	"	L. 5	"	K6	" K4. 6
"	"	"	L. 5-6	"	Dn1. n4 Ds2	" Ds2 Dn1. 4
2063	"	"	L. 9	<i>delete</i>	(as above)	
2064	"	Left column	L. 12 from bottom	<i>read</i>	ब्रह्म	<i>for</i> ब्रह्म-
"	"	Right column	L. 1	"	B7 हवाहायि; <i>before</i> B9 हुवाहावि;	
2066	"	Left column	Last line	<i>before</i>	— (L. 299) <i>ins.</i> — After line 298,	
					K7 reads lines 294-295.	
2068	"	"	L. 6 from bottom	<i>read</i>	K1 (before corr.). 2. 4	<i>for</i> K1. 2. 4 (before corr.)
"	"	Right column	L. 13 from bottom	"	-मृग-	<i>for</i> मृग-
"	"	"	Last line	"	ण्डना°	" [s]ण्डना°
2069	"	Left column	L. 4	"	338	" 337
"	28	"	L. 9 from bottom	"	सोमपास्	" सोम°
2072	"	Right column	L. 19	"	षडङ्गाद्	" षडङ्गाद्
2074	"	"	L. 8	"	रुद्रस्यानुचरो	" रुद्रस्यानुचरो
2077	29B	Left column	<i>before</i> — (L. 3) <i>ins.</i> — With L. 2-13, cf. 12. 301. 1-13.			
2078	"	Right column	L. 5 from bottom	<i>read</i>	(L. 87)	<i>for</i> (L. 86)
2080	"	"	Last line	"	°र्यमभिगम्य	" °र्यमभिमम्य
2091	29D	"	Last line	"	पृच्छा.	" पृच्छ
2095	"	Left column	L. 6	"	G7	" G1
2104	31	"	L. 6	"	मागधैरेव	" मागधैरेव
2115	App. II, No. 1	Right column	L. 3 from bottom	"	घ्रायति	" घ्रायति
2118	"	Left column	L. 16	"	D3. 8	" D1. 8

D

☞ Additions to Critical Notes, along with misprints detected in them after printing, are listed below.

Page	Adhy.	Śloka	Line	<i>read</i>	<i>for</i>
2148	168	6	5	340	341
2154	174	5	8	<i>at the end</i> , within the brackets <i>ins.</i> — Line 25 : <i>after</i> Cs <i>ins.</i> (first time). — Line 27 : <i>before</i> Cv, <i>ins.</i> Cs (second time) हस्तावापेन, स्वीयं हस्तं प्रसार्य मार्गे कण्टकाद्यभावं ज्ञात्वा गच्छतीत्यर्थः.	
"	"	6	2	<i>at the end</i> , within the brackets, <i>ins.</i> — Line 14 : <i>after</i> Cs <i>ins.</i> (first time). — Line 17 : <i>after</i> दक्षिणम् <i>ins.</i> , <i>after</i> a <i>danḍa</i> , Cs (second time) हन्त दक्षिणमिति । हन्तेत्यनुमतौ संबोधनार्थं पदम् । दक्षिणं — धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् (6. 30. 25) इत्येवं-रूपं मार्गम्.	

Page	Adhy.	Śloka	Line	
2154	174	7	2	<i>before</i> — Line 20 <i>ins.</i> — Line 4 : <i>before</i> पुलका, <i>ins.</i> Cs (second time)
"	"	11	1	<i>after</i> Crit. App., <i>ins.</i> line 3 : <i>for</i> Cn.s read Cn.—
"	"	"	3	At the end, within the brackets, <i>ins.</i> — Line 8 : <i>before</i> — ^b) <i>ins.</i> * Cs : (second time, reading रक्षणम्) विधा- नेन, पूर्वकृतकर्मणा प्रारब्धफलेन, परितो रक्षा यस्य तम्. — Line 12 : <i>before</i> — ^c) <i>ins.</i> * Cs (second time, reading समान- कर्मनिक्षेपं) : समानः सदृशः कर्मरूपो निक्षेपो यस्य । *
2157	180	new notes	23	With 23 ^{cd} -24 ^{ab} , cf. 12. 233. 18-19 ^{ab}
			25	= 12. 233. 20
2161	187	37		<i>In the beginning, ins.</i> 37 ^{ab} = (var.) 12. 240. 19 ^{cd} .
"	"	42		<i>In the beginning, ins.</i> 42 ^{ab} = (var.) 12. 241. 1 ^{ab} .
"	"	new notes	48	= (var.) 12. 241. 2.
			49 ^{ab} , 50 ^{ab}	= (var.) 12. 241. 3.
			50 ^{cd}	= (var.) 12. 241. 4 ^{ab} .
"	"	new notes	51	= (var.) 12. 241. 6.
			52	= (var.) 12. 241. 7.
			53	With 53, cf. 12. 241. 8.
"	"	54		<i>In the beginning, ins.</i> = (var.) 12. 241. 9. —
"	"	new notes	57	= (var.) 12. 241. 11.
			58	= (var.) 12. 241. 12.
"	"	59		<i>In the beginning, ins.</i> = (var.) 12. 241. 14. —
"	"	new note	60	= 12. 241. 13.
2163	192			Colophon, line 8 : <i>read</i> D2. 8 24, <i>for</i> D2. 8 26.
2177	221	59		line 2 : <i>before</i> line 7 <i>add</i> line 3 : <i>ins.</i> Ś1 K1. 2. 4 -पटकं (for -पिटकं);
2184	237	11		<i>At the end of line 3, ins.</i> Also in 12. 261. 29 ^d , 30 ^d , 31 ^d , 32 ^d .



this monumental work will reflect the utmost credit on its editor and his assistants, and on the great Indian people who may justly regard it as a matter of national pride. . . . When completed, this edition of the Mahābhārata will occupy a place in the history of Sanskrit scholarship with which only one other work—the lexicon of Boehtlingk and Roth—can hope to vie in magnitude and importance.” — Professor Dr. FRANKLIN EDGERTON (Yale University, New Haven).

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Resolutions of the Indian Section of the 17th International Congress of Orientalists at Oxford (1928): 1. “That this Congress is gratified to find that the preparation of a critical edition of the Mahābhārata, a work of such tremendous importance for the future of Sanskrit research, has been undertaken by the Bhandarkar Oriental Research Institute, and congratulates the Institute on the first fruits of its labours, the first fascicule of the critical edition, which was published in July 1927.”

2. “That, in view of the eminently satisfactory manner in which the work is being done by the Institute, this Congress is of opinion that the MS. collations made and the funds collected for the critical edition of the epic planned by the Association of Academies be now utilized for purposes of the critical edition being prepared in India, without prejudice to the original project of the Association of Academies.”

3. “That this Congress therefore recommends that: (a) such collations of the Mahābhārata text as have already been prepared by the Association of Academies be placed, on loan, at the disposal of the Bhandarkar Oriental Research Institute, and (b) such funds as were collected by the Association of Academies for Mahābhārata work be now utilized for doing further collation from the Mahābhārata MSS. preserved in the European libraries, these collations being in due course likewise made available for the purposes of the work of the critical edition undertaken by the Bhandarkar Oriental Research Institute.”

 It is in the spirit of this resolution that the Trustees of the Mahābhārata Fund in Great Britain have donated, by instalments, the entire Fund of £ 3,390 to this edition.

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